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2007

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प्रकाशकृत्

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प्रथमं संस्करणम्

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वित्तीय - साहाय्येन समायुज्य मुद्रयित्वा च प्रकाशितम् ।



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FOREWORD

There is hardly any Sanskrit work which is not embellished by wise sayings popularly known as Subhāṣitas. In fact Sanskrit Literature is a vast treasure-house of wise sayings. Even the tough discourses of the śāstric treatises are enlivened when embedded with Subhāṣitas. True to their name, the wise sayings or subhāṣitas, represent the unique wisdom, which, when properly imbided, serves as our true guide and friend to the tricky journey of life. These depict our culture and experiences of life. Couched in beautiful language and expression, they really delight the heart and soul of the Sahṛdayas. These provide a window to the socio cultural saga of our country over the centuries. The wealth of their contents is en clothed in innumerable beliefs and traditions, joys and sorrows, achievements and failures, religion and philosophy.

Apart from the well known compilations like the *Subhāṣitavalī* of Vallabhadeva, the *Suktimuktavalī* of Jalhana, the *Saduktikarṇāmṛta* of Śrīdharadāsa, the *Subhāṣitaratnakoṣa* of Vidyākara, the *Subhāṣitaratna-bhaṇḍāgāra* of Nārāyaṇa Rāma Ācārya and an anonymous *Kavindravacanasaṃuccaya* of the past, there are recent collections of them like the *Saṃskṛtasūktiratnākara* of Ramji Upadhyaya, the *Nītimuktavalī* of Ravindra Kumar Seth and Devakanya Arya, the *Vīśvasaṃskṛtasūktikoṣa*, in three volumes, of Lalitaprabhasāgāra, the *Sūktiratnāvalī* of Kulamaṇi Mishra, the *Subhāṣita-Sahasrī* of Dr. Satyavrat Shastri and Kathāsaritsāgāra Kī Sūktiyān of the writer of these lines. Since none of the earlier anthologies was exhaustive enough to cover the entire Sanskrit literature. Prof. Ludwik Sternbach thought of compiling all the *subhāṣitas* in a work, a *mahāsaṃgraha* in the real sense of the term, the biggest ever collection of the Sanskrit *subhāṣitas*.

The *Mahasubhāṣitasamgraha* is a monumental project aimed at collecting, critically editing, translating and presenting in a systematic form in Devanāgarī alphabetical order, the metrical *Subhāṣitas*, found in the extensive field of Sanskrit Literature and also those from Greater India i. e. from countries like Tibet, Burma, Ceylon, Thailand, Cambodia, Indonesia, Laos, etc. Thus, the purpose of the *Mahasubhāṣitasamgraha* is to bring together, in

alphabetical sequence, all the verses quoted in the existing *subhāṣitasamgrahas* as well as otherwise sayings scattered throughout Sanskrit literature, both in India and in sources from Greater India.

The stupendous project is an outstanding contribution to the Sanskrit studies and Indology. The volumes issued so far have become a valuable and veritable treasure for scholars of Sanskrit and Indology. The great zeal, untiring endeavour and enormous intellectual exercise of scholars are reflected in this gigantic and arduous task undertaken by the V. V. R. I., Hoshiarpur. A lamp lights another lamp, only if it continues to burn its own flame. The V. V. R. I. keeping the flame burning. Both the scholars and the Institute deserve hearty congratulations for their success !

The Subhāṣitas are the repository of wisdom and knowledge. The intellectual skills of the poets are here portrayed in variegated hues, mirroring an holistic development. They echo the message that life throbs in oneness. Everything intermingles, melts, merges into the other—the boundary lost. We all take different paths in life, no matter where we go, we take a little of each other everywhere.

These wonderful collections of wise sayings enable us to face the challenges of life with courage and conviction. Invested with profound knowledge and sterling character, these serve to improve the health of the society. These make us realize our intellectual, spiritual, philosophical and social potential. Their purpose is not only to educate the reader but to refine him also. They turn mirrors into windows. They are Truthful, Blissful and Beautiful सत्यं शिवं सुन्दरम् । At times these inspire us to turn challenges into opportunities and enable us to move further to reach our goal undeterred, putting endeavour in our right hand and victory in the left.

In this age of Liberalisation, Privatisation and Globalisation they preserve the ancient cultural heritage of the country. They teach us the secrets to do common things uncommonly, enable us to use discontentment as a stepping stone to progress and make us think positive with faith and confidence. The essence of thought and culture is assimilated in them. These portray the common experiences of life in an uncommon manner, thereby reflecting the morality and ethics, philosophy and spirituality, politics and history, culture and religion. More importantly, they are like a beacon in the dark. They

represent the essence of various experiences, challenges, troubles that one undergoes in one's march to progress. They infact are equipped with the trappings of a worthy guru to shape the future generations. They appear to be the Gangotri of our cultural stream.

The present volume of the *Mahāsubhāṣitasāṅgraha* the eighth in the series, which I have the privilege to introduce to the scholarly community, comprises 1635 stanzas from Serial Numbers 13019 to 14653. The methodology followed in editing the volume sticks to the critical norms applied to the earlier volumes. The text of the verses is followed by references to its source / sources, metre, brief explanatory notes and English translation to each verse. The appendices at the end, undoubtedly contribute to a better understanding of the varied sources, authors and metres of the stanzas included in the volume. The editor has done a commendable job in giving us a critically edited and well-produced volume.

I am confident that this volume, like its preceding counterparts, will be warmly welcomed by the scholarly community and lay readership. It is sure to provide them undiluted aesthetic pleasure.

KAMAL ANAND

Principal

Delhi

Dated 17-9-2007

Aditi Mahavidyalaya,

University of Delhi,

Delhi

आमुखम्

गमुदाये वा निचाये वा यदनुत्तमं भद्रंकरं च तद्वत्तं प्राहुः प्राञ्चः । कविपुङ्गवकृत-
काव्यनिचये यदनितरसाभारण-काव्य-सौष्ठवनिभृतं हृदयाह्लादकरं रामणीयकोपेतं च तद्
गुणसम्पत्त्या सुभाषिताख्यां विन्दति सुभाषितं रत्नमित्यनर्थान्तरम् । सम्यग् अभिहितं
कविना—

पृथिव्यां त्रीणि रत्नानि जलम् अन्नं सुभाषितम् ।

मूढैः पाषाण - क्षण्डेषु रत्न - संज्ञा विधीयते ॥

सत्कविभणितिहि श्रुता वा श्राविता वा कमप्यानन्दमावहति, चेतः सुखाकरोति
ज्ञानविवर्धनाय च भवति । मिते सुभाषितभृङ्गारेऽमितो रसो विद्यत इति विदितंविदाम् ।
सुभाषितानि प्रकृत्यैव विषयवेचित्र्यं कामनीयकातिरेकं च भजन्ते । सुभाषित-वाङ्मयस्य प्राज्यो
भागो नूनमेव कविधुर्याणां कृतित्वेन प्रचरति । परमस्त्यक्तादभ्रः सुभाषितचयः यो मुख-
परम्परया प्रथन एधते च । तस्य प्रणेतारं कोऽपि नाद्धा वेद ।

सुरवाचा काले काले संदूढः सुभाषितसन्दोहो निस्संशयम् अनन्तोऽपारश्च । बंहीयः
क्षेत्रं स व्याप्नोति । वैदिककालादारभ्य साम्प्रतिकं युगं यावत् वाङ्मये यत्र तत्र निहितानि
काव्यललामभूतानि सुभाषितानि विविधभावान् परिष्वजन्ते, तत्तत्कालगतान् आचारविचारान्
प्रख्यापयन्ति, लोकाभ्युदयायोच्चावचचिन्तनं सेव्यसरणिं च व्यक्तिं प्रापयमाणानि सहवर्तिनीं
संस्कृतिं समासेन सुष्ठु प्रकाशयन्ति ।

सुभाषिताविष्कारवृत्तवर्णनं सुदुःशकम् । सर्वविद्यामूलत्वाद् वेद एव सुभाषितोत्स-
त्वेनाभ्युपेतुं शक्यते । वेदा हि विविधविषयावगाहि - सूक्तिराशि - समृद्धा इति प्रत्यक्षं
प्रेक्षावताम् । सुधीजनरञ्जने लोकवृत्तप्रख्यापने सुभाषित - गौरवं विज्ञाय बुधैः काले काले ये
सूक्ति-संग्रहाः साध्यवसायं प्रणीतास्ते पृथक्त्वेन सुभाषित-वाङ्मय-प्रादुर्भावे कारणतां प्रयाताः ।
अस्ति महद् वैशिष्ट्यं सुभाषित - संग्रहाणां यस्य निर्देशलेशः प्राग् व्यधायि । तत्रेतादृशमपि
प्राचां कवीनां भूयांसि पद्यानि गृहीतानि यत्कृतं साहित्यं दुर्देवान् नामशेषतां गतम् । सुभाषित-
ग्रन्थान् विहाय तेषां तत्कृतीनां वा समुल्लेखोऽपि क्वचिदेवोपलभ्यते । लक्षण-ग्रन्थेषु टीकाभाष्येषु
च नूनं केषाञ्चित् कवीनामीदृशानि पद्यानि दृष्टिपथं भजन्ते । सुभाषित-सङ्कलन-प्रवृत्तिः क्रमेण
व्यवर्धत वद्धमूला चाजायत ।

उपलब्धेषु सुभाषितग्रन्थेष्वज्ञातकर्तृकः कवीन्द्रवचनसमुच्चयः इत्याख्यं प्रथितं सङ्कलनं प्राथम्यं भजते । अत्र हि विविधानां ज्ञाताज्ञातकवयितॄणां नानाविषयचुम्बीनि सूक्तानि संगृहीतानि । आद्यत्वेन विषयवैविध्येन चायं समुच्चयः किमपि गौरवं बिभति । तदनन्तरं द्वात्रिंशत्प्रकरणेषूपनिबद्धः ६२२ सुभाषितैश्च समुद्भासितः वाक्पतिराजमुञ्जप्रणीतः सुभाषित-सन्दोहो द्वयपथमायाति । सदुक्तिकर्णामृताख्योऽद्भुतः सूक्तिग्रन्थस्त्रयोदशशताब्द्यां श्रीधरदासेन व्यरचि । जल्हणकृता सूक्तिमुक्तावलो अल्पाकाराप्यनल्पप्रभावास्ति । विषयभूयस्त्वेन समलंकृता प्राञ्जल्या शैल्या च प्रणीता शार्ङ्गधरपद्धतिः सूक्तिग्रन्थेष्वन्यतमा वर्तते कमपि गरिमाणं च भजते । सपरिणाहेयं पद्धतिः ४६८६ पद्यानि क्रोडीकरोति । बल्लभदेवकृता सुभाषितावलिरपि सुभाषितग्रन्थेषु वैशिष्ट्यं बिभति । एकोनविंशतिशताब्द्या अपराद्धे बॉट-लिङ्गमहाभागः प्राप्तेभ्यः सुभाषित-संग्रहेभ्यः महार्घाणि सहस्रशः सूक्तानि विचित्र्य जर्मनवाचा चानूद्य 'इण्डिशे स्पूखे' INDISCHE SPRUGHE (भारतीय-सूक्तयः) इति नाम्ना प्राकाशयमानयत् । अन्येषूपलब्धेषु सूक्ति-ग्रन्थेषु मुनिराजविशालविजयसंगृहीतः सुभाषित-रत्नाकरः, सायणाचार्यस्य सुधानिधिः, सकलकीर्तिकृता सुभाषितावली, श्रीवर-विरचिता सुभाषितावली, दाक्षिणात्यविदुषः पेड्डिभट्टस्य सूक्तिवारिधिः, हरिकृता सुभाषितहारावली, श्रीमद्वेदान्तदेशिककृतानेकपद्धतियुता सुभाषितनीवी, पाण्डुरङ्गारमजकाशीनाथशर्मणा सङ्कलितं श्रीसुभाषितरत्नभाण्डागारम्, श्रीमद्भौमराजसत्यनारायणगुम्फिता सूक्तावली, श्रीकाशीनाथ-संगृहीतः सूक्ति-संग्रहः, श्रीहरिहरप्रतिपादिता पद्यामृततरङ्गिणी, कविरत्नशिवदत्तेन सम्पादितोऽनेकविषयविलसितः सुभाषितसुधाभाण्डागारः, श्रीविद्याधररचितोऽनेकवज्रयाविराजितः रत्नकोशः, रूपगोस्वामिकृता पद्यावली, के० साम्बशिवशास्त्रिणा संशोधितः सूक्तिरत्नहारः, डॉ० सत्यव्रतशास्त्रिसम्पादिता सुभाषितसाहस्री इत्यादयोऽनेके प्रमुखाः सुभाषितनिवहाः प्रकाशिता हस्तलिखिता वा ग्रन्था लभ्यन्ते । प्राक्तनेषु संग्रहेष्विव तेष्वप्यनेकविषयकाणि सरसानि सन्मार्गप्रवर्तकानि प्राचीनकविद्योतकानि ऐतिह्यवृत्तप्रकाशकानि कविकृतानि संगृहीतानि वा सुभाषितान्यवाप्यन्ते ।

सुगृहीतनामधेयो दिवङ्गतो बुधो लुङ्गविगस्टर्नबॉखमहाभागोऽदभ्रमिमं ग्रन्थराशिं सूक्ष्मदृशा परिशोध्य व्यचारयद् यत् प्रकाशिताप्रकाशितसुभाषितसंग्रहेष्वमितेषु काव्येषु च कोर्णोऽयं महार्हः सूक्तिनिधिर्ग्रन्थाकारेण प्रकाशयो यत्र साहित्यललाम-भूतेषु काव्य-नाटक-कथा-लक्षणादिग्रन्थेषु नीति-राजनोति-चिकित्सादिग्रन्थेषु चोपलभ्यानि प्रकाशितव्यान्यप्यद्यावध्य-प्रकाशितानि सुभाषितानि साकल्येन संगृह्यानि । स्वीयं सङ्कल्पं च चरितार्थयितुं स सर्वात्मना कर्मणि प्रावृत्तः । महाभागोऽयं न केवलं प्रकाशितेभ्यः सूक्तिसंग्रहेभ्यः अपितु इतस्ततः पुस्तकालयेषु संग्रहालयेषु च विद्यमानेभ्योऽप्रकाशितेभ्यो हस्तलिखितग्रन्थेभ्योऽपि महान्तम्

सुभाषितराशिं प्रयत्नेन समचकलत् । परञ्चैकस्यैव ग्रन्थस्य तेषु-तेषु संस्करणेषु गृहीतान् पाठभेदान् संगृह्य तांश्च साधु परीक्ष्य स्वदृशा प्रामाणिकं पाठम् अभ्युपागात्, पाठान्तराणि च तस्यैव पद्यस्याधस्ताद् यथास्थानं टिप्पण्यामदधिष्ट । इदं हि वैशिष्ट्यं स्टर्नबॉखमहाभागस्य यत् स न केवलं काव्यकर्तृभिर्ग्रन्थेषु ग्रथितानि, यथासमयं वा विरच्य ग्रन्थाकारेण प्रकाशितानि सुभाषितान्येवाऽग्रहीष्ट अपितु रुचिवैचित्र्यात् कविकृतविचित्रवर्णनात्मकानि नायक-नायिका-सौन्दर्याभिव्यञ्जकानि, पशू-पक्षि-स्वभाव-भाषितानि, शकुनापशकुनफलपिशुनानि नूतनान्य-प्यनेकानि पद्यानि स्वसङ्कलनेऽगुम्फीत् । ग्रन्थेऽस्मिन्नीदृशान्यपि बहूनि पद्यानि विलोक्यन्ते यानि विषयगतसौन्दर्यपितान्यप्यलङ्कारदृष्ट्यैव रमणीयानि सन्ति, यानि वा रसभावादि-शून्यान्यपि वर्णनयैव वैचित्र्यमावहन्ति । केषुचित् पद्येषु सुभाषिततत्त्वं दुर्लभप्रायं भाति परं स्टर्नबॉखमहाशयस्तेष्वपि किमपि रामणीयकमनुभवन् तानि ग्रन्थेऽचैपीत् । ग्रन्थगतानि सुभाषितानि सर्वग्राह्याणि सर्वास्वाद्यानि च स्युरिति स आङ्गल्या तेषामनुवादं कर्तुं मतिमकरोत् । ततश्च केषाञ्चित् पद्यानां पूर्वकृतमनुवादमधिगृह्याऽकृतानुवादानां सुभाषितानाम् आजीवनं स्वयमेवानुवादमकार्षीत् ।

विंशतिभागेषु प्रकाशयमानस्यास्य ग्रन्थस्य कांश्चिद् भागान् सङ्कलय्य सम्पाद्य च तान् प्रकाशयितुं कामोऽसौ महानुभावः संस्थानस्याद्यपञ्चालकमहाभागं विश्वबन्धुत्वभावनाभावितान्तः-करगम् आचार्यविश्वबन्धुपात्मपात्रं न्यवेदयत् । आचार्यमहाभागोऽपि ग्रन्थगौरवम् अनुभूय संस्थानादस्य प्रकाशनमभ्युपागात् ‘महासुभाषितसंग्रह’ इति चास्यान्वर्थं नामाकृत ।

इदमत्रावधेयं यद् डाक्टर-लुडविक्-स्टर्नबॉख-महाभागेन विंशतिभागेषु प्रकाशय-मानस्यास्य ग्रन्थस्य केवलं दशभागानामेव पद्यसंग्रहः कृतो न समेषाम् । तत्र अवर्णादारभ्य— ‘दुर्वृत्तेऽप्यकुलीने तु’ (शुक्रनीतिः, ४. ७. २०१) इत्यस्तं यावदेव पद्यानि संगृहीतानि विद्यन्ते । ततोऽग्रे तु पद्यानां सङ्कलनमपि न कृतम् । प्रस्तुते चाष्टमे भागे— ‘गुच्छान् पौष्पान्’ (१३०१९) इति गु—वर्णादारभ्य ‘छेद्यं चन्दनम्’ (१४६५३) यावत् १६३५ पद्यानि मुद्रितानि, पृष्ठसंख्या तु ४६४२ यावदस्ति ।

ग्रन्थस्याऽस्य मुद्रितभागेषु निर्दिष्टचरमेव यदस्य पञ्चभागानां सम्पादनं प्रकाशनञ्च स्टर्नबॉखमहोदयस्य जीवनकाल एवाजायत । स्वदेशस्थ एवासी प्रकाश्यां सामग्रीं सम्पाद्य ताञ्च टिप्पणी-परिशिष्टादिभिः सनाथीकृत्य संस्थाने प्रेषयत् । संस्थाने च पुनरत्रत्यैः विद्वद्भिः सा च सामग्री सम्यक् परीक्ष्य सम्पाद्य च प्राकाशयमानोयत । ख्रिष्टाब्द १९७४ तः १९८१ ख्रिष्टाब्दं यावत् प्रथमपञ्चभागाः स्टर्नबॉखमहोदयस्य जीवनकाल एव प्रकाशिताः । षष्ठभागश्च १९८७ तमे ख्रिष्टाब्दे प्रकाशितः । सप्तमभागस्य मुद्रणं प्रकाशनञ्च बहोः कालादनन्तरम्

२००० तमे ख्रिष्टाब्दे सञ्चालकचरस्य विपश्चितः प्रोफेसर शि० भास्करनायरस्य सम्पादकत्वेऽभूत् । नायरमहाभागस्य सेवाविरामाद्पूर्वं ग्रन्थस्य सम्पादनं मयैव विधेयमिति कृत्वा सटिप्पणस्य पद्यभागस्य सम्पादनं मया प्रक्रान्तः, पद्यानामाङ्गलभाषानुवादश्च संस्थानस्य पूर्वसहसञ्चालकेन शम्भुदत्तजोशीमहाभागेन विहितः । संस्थानस्य कार्यकारिण्या भावमनुसंध्याहं जोशीमहोदयेन कृतस्यानुवादस्य परिष्काराय दिल्लीस्थं प्रथितयशसं डॉ० सत्यव्रतशास्त्रिणं, संस्थानसञ्चालकचरं डॉ० के० वी० शर्माणं, चण्डीगढाधिवासिनं डॉ० एस० एन० भारद्वाजञ्च न्यवेदयम् । इमे महाभागाः समयाभावात् कारणान्तराद्वा कार्यमिदं निर्वर्तयितुं न प्राभवन् । डॉ० सत्यव्रतशास्त्रिणुन्नोऽहं तद्वचोऽनुसूय श्रीगङ्गानगरस्थं डॉ० सत्यव्रतवर्ममहाभागमस्मै गुरुकर्मणे प्रेरयम् । पूर्वानुवादमनुपेक्ष्य महाशयेन तेनाऽस्मदनुरोधात् प्रायेण निखिलानि पद्यानि पुनराङ्गलभाषयाऽनूदितानि । ततोऽस्मिन् भागे मुद्रितोऽनुवादः प्रायेण डॉ० वर्ममहोदय-कृत एव । अन्येन केनचिद् विदुषा कस्यापि पद्यस्य पूर्वकृतोऽनुवादस्तस्यैव नाम्ना तस्य पद्यस्याधस्तात् ह्रस्वाक्षरैः कोष्ठकान्तर्गतो मुद्रितः । केषाञ्चिदनुवादकानां नामानि न मुद्रितानीति नो खेदाय ।

अस्याष्टमभागस्य सम्पादन आङ्गलभाषानुवादकानां नाम्नां सूचीमन्तरा सैव सरणिरधिगता, या मत्पूर्ववर्तिभिः सम्पादकैः प्रकाशितेषु पूर्वभागेषु प्रतिपन्ना ।

ग्रन्थेऽस्मिन् मुद्रितेषु पद्येषु यस्मिन् पद्ये विशिष्टा सूक्तिर्लोकोक्तिर्वा दृश्यते, तस्य श्लोकसंख्या तारकचिह्नमन्तरेण, यत्पुनः कवित्वेनान्यथा वा रमणीयं तस्यैकेन तारकेण (☆), यच्च तेभ्यः पृथक्त्वं भजदपि प्रस्तुते ग्रन्थे केवलं पूर्ववर्तिसुभाषितग्रन्थेषु स्वीकृतत्वेन वर्णन-वैचित्र्येण कारणान्तरेण वा सङ्कलितं तस्य क्रमसंख्या तारकद्वयेन (☆☆) सह चोद्दिक्ता (यथा पृ० ४०३०, श्लोक १३५२३ इत्यादयः) ।

खण्डेऽस्मिन् पद्यानि सुष्ठु सम्पाद्य पूर्वखण्डवद् देवनागरीवर्णक्रमेण मुद्रितानि ; पद्यस्याधः प्रत्येकं पद्यस्य कृते (अ), (आ), (इ) इति त्रिविधां श्रेणीं विधाय तत्र यथापेक्षं पद्यस्य मूलस्रोतसः कृते अकारः, ग्रन्थान्तरादुदाहृतस्य ग्रन्थान्तरे वोद्धृतस्य पाठस्य कृते आकारः, प्रकारान्तरेण प्राप्तस्य कृते इकारः इत्येवं सङ्केतः प्रदत्तः ।

प्रतिपद्यं प्रत्येकं चरणं (a), (b), (c), (d) पृथक्-पृथक् रूपेण संगृह्य चरणगतानां पदानां पाठान्तरं च तत्र तत्र सन्दर्श्य शुद्ध एव पाठः मूले गृहीतः ।

ग्रन्थान्ते चत्वारि परिशिष्टानि सन्निहितानि । तानि चेमानि—

१. संक्षिप्ताक्षराणां ग्रन्थान्तराणाञ्च संशोधिता परिवर्द्धिता च सूची ।
२. कवीनां सुभाषिताधारभूतानां ग्रन्थानाञ्च संक्षिप्तपरिचयात्मिका पद्यसङ्केता-त्मिका च सूची ।

३. अनुष्टुप् परिहाय पद्येषु प्रयुक्तानां छन्दसां पद्य-सङ्केतसहिता सूची ।
४. विषय-सूची । अत्र यथावसरं पद्येषु निर्दिष्टाः भूयांसो विषया उपविषयाश्चाङ्गल-भाषानुवादात् सङ्कलय्य वर्णक्रमेण ससङ्केतं प्रदत्ताः ।

इदानीं ग्रन्थस्यास्य प्रकाशने कृतभूरिपरिश्रमेषु निव्यजिं च मत्साहाय्यमाचरत्सु संस्थान-नियोज्यसहयोगिष्वपरेषु च विद्वत्सु कृतज्ञतापूर्वं धन्यवादवितरणं प्रह्वं क्रियते । तत्रादौ कर्णावरुणालयं विविधविद्यापारीणं संस्थानस्याद्यसञ्चालकं विश्वबन्धुमाचार्यविश्वबन्धुं स्ववन्दनाप्रवाहैः संपूज्य तदाशीर्वादाभिलाषी हर्षोत्फुल्लचेतास्तच्चरणकमलयोः प्रणामाञ्जलिं समर्पयामि । ततश्च स्मरामि स्टर्नबॉख-महोदयस्य यस्याजीवनकृतपरिश्रमस्य फलीभूतोऽयं महासुभाषित-संग्रहः सुभाषितसाहित्यस्यानर्घो निधिरस्ति । ततश्च अनेकभाषाटव्यामटाटय-मानस्य नैकग्रन्थसम्पादकस्य ग्रन्थशोधननिष्णातस्य महासुभाषित-संग्रहस्य सप्तमखण्डस्य सम्पादकस्य अस्यैव संस्थानस्य पूर्वसञ्चालकस्य श्रीमतः प्रोफेसर शि० भास्करन्नायर-महाभागस्य हार्दिकमुपकारभारं सादरं वहे । तस्य समीप एव वर्षद्वयं ग्रन्थमेनमधिकृत्य कार्यं कुर्वता मयका सम्पादनस्यायं विधिरवोद । तस्मै सादरं कार्त्तज्ञमाविष्करोमि धन्यवादांश्च वितरामि ।

दिल्लीविश्वविद्यालयान्तर्भूतादिति महाविद्यालयस्य प्राचार्यपदं भजमाना डॉ० (श्रीमतो) कमलआनन्द महाभागा मद्वचोऽनुसूय खण्डस्यास्य प्रस्तावनां प्राणेषीद् येन बुधवर्गः लोक्येण ग्रन्थगौरवं ग्रहातुं पारायष्यतीति तां प्रति कृतज्ञतां प्रख्यापयामि ! विविधालङ्कारमण्डितेयं विदुषो कृत्यमिदं सुष्ठु निरवाक्षीदिति विशेषेण धन्यां तां वदामि ।

अपरञ्चाङ्गलभाषानुवादकरणे तस्य चान्तिमप्रफनिरीक्षणेऽद्भुतोदार्यं दर्शयतोऽनेक-भाषाविदो विदुषः श्रीगङ्गानगरस्थस्य डाक्टरसत्यव्रतवर्ममहोदयस्य हृदयेनोपकारभारमुद्वहन् तं धन्यं वदामि । विदुषानेन तादृशोऽनुवादो ग्रन्थस्य व्यधायि येन दुरवबोधोऽप्यर्थः सुबोधोऽजायत । अन्वर्थोऽयमनुवादः कामप्यभिख्यां पुष्यति । नायं तात्पर्यार्थो न वाक्यार्थः । मूलभावमपरिहायात्र प्राञ्जल्यानवद्यया च पदावल्या तस्यान्तरात्मा विशदीकृतः । एतत्कृते महानुभावायास्मै बहून् धन्यवादान् उपहरामि ।

डाक्टरत्रिलोचनसिंहबिन्द्रामहाभागायापि प्रसन्नचेतसा मया भूरिश आशीर्गभिता धन्यवादा वित्तीयन्ते ! महाशयोऽयं ग्रन्थस्यास्य प्रकाशने विषयोपविषय-सूचीनिर्माणे, मुद्रणालापसशोधनादिकर्मणि चानर्घं साहाय्यमाचर्य मामधमर्णतामनैषीत् । तदर्थं कृतज्ञतां तस्मै समर्पयामि ।

अथ च ग्रन्थस्य सर्वविधप्रकाशनकर्मणि मूलपाठ-मुद्रणलिपि-निरीक्षणे कुशलाय तत्कर्मणि च दत्तामूल्ययोगदानाय सहयोगिने विदुषे डाक्ट० देवराजशर्मणे कृतज्ञतया भूयांसो धन्यवादान् प्रयच्छामि । तयोरुभयोरेवाऽविरतपरिश्रमेण महासुभाषितसंग्रहस्याष्टमभागस्य प्रकाशन-कार्यम् अपवर्गम् अभजत् ।

संस्थानस्य कार्यालयस्याध्यक्षश्रीकान्तोऽप्याशीर्वचोभिः सम्भाव्यते । मुद्रणविभागस्य प्रबन्धकेन श्रीराकेशशर्मणा, मुद्रण - कार्य - सम्पादयता श्रीओ३म्प्रकाशठेकेदारेण श्रीराजेन्द्र-प्रसादेन च मुद्रणादिकार्ये यत्साहाय्यं सामोदमचारि तत्कृते तेऽप्याशीर्वचोभिः सम्भाव्यन्ते ।

संस्थानस्थैर्बहिस्स्थैश्च बुधैर्यथायथं प्रेम्णा ग्रथितं विविध-विषय-भाव-रसोज्ज्वल-महासुभाषित-सुमनोमाल्यमिदम् अस्मिन्नेव विद्याधिष्ठाने महत्सारस्वततपस्तप्तवद्भ्यो विश्व-बन्धुत्वभावितचेतोभ्य आद्यसञ्चालकेभ्यः स्वयतिभ्य आचार्यविश्वबन्धुभ्यः समर्पयन्तमन्दानन्द-मनुभवामीति —

विदुषामाश्रवः

विश्वेश्वरानन्द-वैदिक-शोध-संस्थानम् ,

साध्वाश्रमः, होशियारपुरम् ।

२१-१०-२००७

इन्द्रदत्त उन्मियालः

सञ्चालकः

P R E F A C E

The best of a group or a class that, by its very nature, lent grace to the whole or contributed to its wealth was aptly termed as 'gem' (*ratnam*) by the ancients. A stanza or a part thereof which is likewise distinguished by uncommon poetic excellence, imparts aesthetic pleasure to the connoisseur and has didactic overtones, and thereby stands out from the common mass, is given the happy name of *subhaṣita*, a wise saying. In the poetic parlance *subhaṣita* is but another name of 'gem'. Well has it been said by the poet :

तृप्तिव्यां श्रीणि रत्नानि जलम् धनं सुभाषितम् ।

मूढैः पाषाणदण्डेषु रत्नसंज्ञा विधीयते ॥

A *subhaṣita*, when recited or heard, soothes the mind, comforts the heart and invariably heightens one's awareness / knowledge in its wide ramifications. The tiny jar of *subhaṣita* overflows with an ocean of *rasa*. By their inherent genius, the *subhaṣitas* encompass a variety of subjects and evoke acceptance by their manifold virtues. A large mass of the old wise-sayings is doubtless attributed to the ancient poets, both known and unknown. But there is a sizable segment of the *subhaṣitas* that has been handed down, over the ages, by oral transmission, and thereby tends to suffer unwarranted interpolations. Even the well-equipped scholars are unable to identify their authors with certainty. They continue to pass on as respectable but anonymous adages, with everybody floating his own surmise about their authors and sources.

The corpus of *subhaṣitas*, written down the ages, is virtually infinite. The lovely *subhaṣitas* that one encounters in the vast domain of literature, both sacred and profane, concern themselves with a spectrum of subjects, voice the ethics of the day, reflect the ideals and norms that guided the society in various vicissitudes,

and thus mirror in brief the contemporary culture of the respective milieus.

It is hard to pinpoint what precisely prompted the emergence of the *Subhāṣitas* in Sanskrit. Being the *summum bonum* of all knowledge, human and divine, the Vedas may well be accepted as the fountain-head of the Sanskrit *Subhāṣitas*. The Vedic literature abounds in unending strings of *subhāṣitas* of various hues and worth. The *Subhāṣita-saṅgrahas* (collections of wise sayings), assiduously compiled by competent authors to underscore their strong potential in entertaining the cultured reader, and steering him to safe harbours in the trying hours, seem to have led to the birth of independent *genre* of the *subhāṣita*-literature. The *saṅgrahas* are invested with considerable historical importance. They embody the writings of a number of such ancient authors as well, who are mere names to us. It is seldom that they or their writings find mentions elsewhere. Some of the śāstric works (*lakṣaṇa-granthas*), and commentaries of the ancient masters are known to preserve certain excerpts from their writings. The fascination for collecting the *subhāṣitas* in book-form happily grew stronger over the years, and subsequently struck deep roots.

Of the known *Subhāṣita-saṅgrahas*, the *Kavindra-samuccaya* of the unknown author, is the earliest. The richness of its contents and its antiquity combine to lend it considerable significance. It is followed by Vakpatirāja's *Subhāṣitasandoha* which consists of 922 wise sayings, classified into thirty two *prakaraṇas*. Written in the thirteenth century, the *Saduktikarṇamṛta* of Śrīdharadāsa, purports to be a unique collection. Jalhana's *Sūktimuktavali*, though a slim volume, is invested with great charm. Distinguished by a wealth of contents and written in a lucid style, the *Śarṅgadharapaddhati*, holds the pride of place in the annals of the *saṅgrahas*. Its 4689 verses make it a hefty volume. The *Subhāṣitavali* of Vallabhadeva also engages attention. Prof. Böhtlingk's *Indische Sprüche (Bharatīya-sūktayah)* makes a departure from the rut of the earlier collections. It is comprised of thousand verses, drawn from the earlier available *saṅgrahas*, which are accompanied by a readable German translation by the author himself. Of the other available collections Vishal Vijay's

Subhāṣitaratnakara, Sayana's *Sudhanidhi*, Sakalakīrti's *Subhāṣitavalī*, Peddibhaṭṭa's *Sūktivaridhi*, *Subhāṣita-ratnavālī* of Hari, Vedāntadeśika's *Subhāṣitanīvi*, Kāshi Nath Sharma's *Subhāṣitaratna - bhāṇḍāgara*, *Sūktāvalī* of Bhimarāja-Satyanārāyaṇa, *Sūktisaṅgraha* of Kāshi Nath, Harihara's *Padyamṛtatarāṅgiṇī*, *Subhāṣita-sudhābhāṇḍāgara* edited by Kaviratna Śivadatta, Vidyādhara's *Ratnakōśa*, Rūpa Goswami's *Padyavālī*, *Subhāṣita-sahasrī* edited by Dr. Satya Vrat Shastri, are some of the other important collections of *Subhāṣitas* that are available in print or are preserved in the MS. form. Like the preceding *saṅgrahas* they too are marked by rich contents and serve as worthy guides to good conduct.

A perceptive study of the corpus of the *Subhāṣita-saṅgrahas* led the late Professor Ludwik Sternbach to conclude that a new multi-volume *saṅgraha* was still a desideratum. The collection, as he visualised it, should include the invaluable treasure of wise-sayings scattered in the earlier *saṅgrahas*, both published and unpublished, and in works on such diverse disciplines as Arthaśāstra and medicine, which contain a wealth of verses that have merit place in the *saṅgrahas* but have been unjustly denied. He set upon the task in right earnest to give shape to the idea. He patiently culled a vast mass of *subhāṣitas*, not only from the published collections but from a number of manuscripts deposited with various libraries and museums as well. Not only that, he painstakingly prepared tables of the variant readings thrown up by different editions / versions of the respective works, and opted in the text for the reading he found most tenable, on critical evaluation, relegating others to the footnotes under various verses. It is a measure of his zeal that, besides others, he admitted to his *magnum opus* such verses as well, as are descriptive in character, highlight human beauties, behaviour of birds and beasts in various situations and deal with omens of different hues. A sizable number of verses, which though shorn of poetic beauties, have been included in the collection because of the judicious application of the figures of speech. Some of the verses included therein can hardly claim to be *subhāṣitas*, but have been accommodated because the editor (author) finds some latent charm in

them, howsoever evasive that may be. With a view to bring the text within the reach of the non-Sanskritic readership, Prof. Sternbach decided to append English translation to the verses. He reproduced the translation of such verses as had been rendered into English by competent Scholars in their editions of the various texts or elsewhere. He continued with translating the rest till his end.

Prof. Sternbach meticulously edited some of the proposed volumes, prepared their transcripts, and with a view to have them published met Dr. Vishva Bandhu, the founder-Director of the Institute. He apprised the Acharya of the details of the gigantic project that was visualised to run into twenty sizable volumes. Dr. Vishva Bandhu was quick to grasp the importance and magnitude of the work. In view of its suitability and wide dimensions, he consented to publish it from the Institute, and appropriately named it *Mahasubhāṣita-saṅgraha*.

It is to be noted that of the twenty proposed volumes of the *Mahasubhāṣita-saṅgraha*, Dr. Sternbach, in his life time, could collect material for ten volumes only. Beginning with the Devanagari letter अ (A), they span verses upto दुर्वृत्तेऽप्यकुलीने तु (Śukranīti, 4. 7. 201). The present volume, eighth in the Series, contains 1635 verses, from गुच्छान् पीष्यान् (13019) to छेद्यं चन्दन.....(14653).

As mentioned in the preceding volumes, five volumes of the *Mahasubhāṣita - Saṅgraha* were published in the life-time of Prof. Sternbach. He used to send to the institute the duly edited text with English translation, Foot Notes and Appendices from his home in Europe. The scholars at the institute subjected the transcript to rigorous scrutiny and made changes wherever necessary. It was then that the Volumes went to the press. It is worthwhile to recall that the first five volumes were brought out by the institute within the space of mere eight years, from 1974 to 1981. This was the time when Prof. Sternbach was alive. Six years intervened before the the sixth volume could be published. Volume Seven took an inordinately long time of thirteen years to come out, under the editorship of Prof. S. Bhaskaran Nair, the Director of the institute. After Prof. Nair

retired from the service of the institute, I edited the Sanskrit text of the eighth volume with the critical apparatus followed in preparing the earlier volumes. The English translation was done by Sh. Shambhu Dutt Joshi, the Joint Director of the institute. In deference to the wishes of the Executive Board of the institute, I contacted several eminent scholars like Dr. Satya Vrat Shastri, Dr K. V. Sarma and Dr. S. N. Bhardwaj for revising the English translation. They expressed their inability to undertake the task for one reason or the other. At the instance of Dr. Satya Vrat Shastri, I ultimately approached Dr. Satya Vrat Varma, Former Principal and a noted writer and contributor. On our request he consented to translate the text *de novo*. The English translation printed in the volume was done, by and large, by Dr. Varma. The translation of some of the verses done by other scholars, has been printed under their names. Dr. Satya Vrat occasionally found it necessary to translate some such verses also as had been translated earlier by scholars of repute. That accounts for two translations of some of the *subhāṣitas*. The name of the translators of some of the verses, however, could not be identified.

Of the verses included in the volume, the number of verse that is marked by crisp proverb or adage, is printed without the asterisk mark. The verse that is invested with poetic excellence or some other distinction has its number printed with one asterisk mark. Such verses as have been included in the present volume by virtue of their extraordinary poetic excellence or some such other reason, though they were in the earlier volumes in different garb, are printed with two asterisk marks on their respective numbers (Page 4030 No. 13523).

Not unlike in the preceding volumes, the *subhāṣitas* have been meticulously edited and printed in the volume in the order of the Devanagari letters. The source of the verse has been mentioned under the category (अ); the verse that has been reproduced from other work or is quoted in other work is noted under (आ) and verses that are drawn from other sources find mention under (इ). The variant readings, if any, in the four quarters of a verse are sequentially noted under (a), (b), (c) and (d) that, like the aforesaid categories, follow the printed text of the verse.

The volume carries four Appendices at the end. They are as follows :

- (i) Revised and enlarged Abbreviations-cum-Bibliography.
- (ii) Authors and Sources.
- (iii) Index of Sanskrit metres other than Anuṣṭup.
- (iv) Subject Index. It includes subjects referred to in the Verses and ancillary subjects drawn from English translation.

It is my moral duty to express gratitude to my colleagues in the institute and other friends and scholars who helped me in bringing out the volume. First of all, I tender homage to the sacred memory of Acharya Vishva Bandhu Ji whose blessings continue to spur us in our literary ventures. This institute itself is an abiding testimony to his wide erudition and vision. I also remember with fondness Dr. Ludwik Sternbach whose *Mahasubhāṣita-saṅgraha* epitomises his life-long commitment to learning, and stands out as a unique treasure of Sanskrit *subhāṣitas*. I am indebted, on counts more than one, to Prof. Bhaskaran Nair, the former Director of the institute, who edited the seventh volume with great ability. It was he who initiated me into the nuances of the art of editing ancient texts. To him I offer my grateful thanks.

I express my gratitude to Dr. (Mrs) Kanai Anand, Principal, Aditi College, University of Delhi for the promptness with which she consented to introduce the Volume to the scholarly world by contributing Foreword to it. As a noted author and recipient of many awards and honours, she was well equipped to perform the task with credit.

Thanks are due to Dr. Satya Vrat Varma. In a rare display of magnanimity, he acceded to my request to translate the volume into English and to read the final proof-sheets. He did the job with zeal and devotion. His translation has the merit of unravelling the true import of the text. It is neither a literal translation nor a free rendering. It is true to its name (*anuvāda*). It voices the spirit of the original in lucid phraseology, without straying from the text.

Prof. T. S. Bindra deserves my sincere thanks and blessings. He has worked closely with me in editing the volume, correcting the proof-sheets and preparing the Subject Index. Dr. Dev Raj Sharma has been a pillar of strength to me. It is the unstinted help of these two colleagues that has been instrumental in bringing out the volume in time. Sh. Shrikant Office Supdt. of the Institute, Sh. Rakesh Sharma, the Manager of the Printing Press of the Institute and his colleagues Sh. Om Prakash Thekedar and Rajendra Prasad carried out the printing of the volume with great care and sincerity. May God bless them.

This colourful bouquet of *Mahasubasita - sangrah*, lovingly strung by a galaxy of devoted scholars, is gratefully dedicated to the sacred memory of Acharya Vishva Bandhu Ji. May his spirit continue to enlighten our path.*

* English version by Dr. Satya Vrat Varma.

महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAMGRAHA

VOLUME VIII

SUBHĀṢITA-S Nos. 13019–14653

(गु—छे)

ग

(Continued)

13019*

गुच्छान् पोष्पानच्छमाणिक्य-शोभान्
स्वर्नारीभिर् वीक्ष्य सम्यक् परीतः ।
इन्द्रोद्याने स्थापितो रत्नवेद्यां
कामान् दुग्धे कुत्र मुग्धे पलाशः ॥

(अ) PdT 239 (a. Anyoktikaṇṭhabharāṇa).

(a) °न च माणि° PdT (var.).

(b) °रीभिर्वी° PdT (var.); सम्य PdT (var.).

(c) स्थापिते PdT (var.); °विद्यां PdT (var.).

(d) दुग्धे [दुग्धे] PdT (var.); पलाशः PdT (var.).

Śālinī metre

(Even if) planted on a jewel-pedestal in Indra's Nandana garden, and surrounded closely by the heavenly nymphs on seeing the bunches of its flowers, lovely like the pure rubies, the Palāśa-tree, O Simple one, does not fulfil one's desires.

13020*

गुच्छालयस्वच्छतमोदबिन्दु-
वृन्दाभमुक्ताफलफेनिलाङ्गु
माणिक्यहारस्य विदर्भमुष्ण-
पयोधरे रोहति रोहितश्रीः ॥

(अ) Naiṣ 7.76.

Upajāti metre (Indravajrā and Upendravajrā).

The red sheen of the ruby-necklace is spreading on the Vidarbha-princess, bosom, the middle of which looks foamy with prominent pearls, the peers of the mass of drops of the most pellucid water settled on the bunch of flowers.

[The rosy splendour of a ruby necklace is emerging on Damayanti's bosom,¹ the middle of which is foamy white with exceedingly pellucid pearls, looking like drops of water, being located in her pearlstring. (K. K. Handique).]

1. or cloud, implies the picture of a rainbow.

13021*

गुञ्जति मञ्जु मिलिन्दे
मा मालति मौनमुपयासीः ।
शिरसा वदान्यगुरवः
सादरमेनं वहन्ति सुरतरवः ॥

(अ) BhV : 1. 18.

(आ) SR 239. 81 (a. Rasagaṅgā), SSB 637.3, SRK 207.5 (a. Śārṅgadhara). VP 10. 54.

(b) मालति मा SR, SSB, SRK.

(d) वहति SR.

Udgiti-āryā metre.

Be not silent (indifferent) O Malati, when the bee is making a sweet hum. Even the heavenly trees, the foremost of the munificent, bear him reverentially on their heads.

[O Malati ! do not remain silent when the bee is humming sweetly ; (for) even the trees of heaven, the foremost among the charitable, bear him on their head's with profound respect. (H. D. Sharma).]

13022*

गुञ्जत्कुञ्जकुटीरकुञ्जरघटाविस्तीर्णकर्णज्वराः

प्राक् प्रत्यग्धरणीध्रकन्दरवरीपारीन्द्रनिद्राद्रुहः ।

सङ्काङ्कत्रिकुत्प्रतिध्वनिघनाः पर्यन्तयात्राजये

यस्य भ्रेमुरमन्ददुन्दुभिरवैराशारुधो घोषणाः ॥

(अ) SkV 1567, Skm (Skm (B) 1538, Skm (POS) 3 34.3) (a. Jayadeva). ŚB 3.213.

(a) गुञ्जत्कौञ्चनिकुञ्जकुञ्जर° Skm.

(b) °धरणीन्द्र° Skm ; °कन्दरजरत्पारी° Skm.

(d) °मन्दमन्दररवैर् (°वरैर्) Skm.

Śārdūlavikrīḍita metre.

In the course of whose *digvijaya* the loud din caused by the beating of the drums spread forth, pervading the (four) quarters, causing pain to the extensive ears of the herds of elephants in the bowery abodes that resounded (with the wind), robbing of sleep the lions in the dens of the eastern and western mountains, and getting shriller with echoes in the Trikakut mount of Lāṅkā.

[In the course of whose world conquers the roar spread forth from many a drum to press on the striking the ears of jungle elephants asleep in

the ticklets where the wind soughs : / robbing of sleep the lions in their dens / of the east and western mountains ; / reverberating from the triplepeak, / cradle of famous Lāṅkā. (D. H. H. Irigalls).]

13023*

गुञ्जत्कुञ्जकुटीरकौशिकघटावृत्कारवत्कीचक-

स्तम्बाडम्बरमूकमौकुलि-कुलः कौञ्चावतोऽयं

गिरिः ।

एतस्मिन् प्रचलाकिनां प्रचलतामुद्वेजिताः कूजितैर्

उद्वेलन्ति पुराणरोहिणतस्-स्कन्धेषु कुम्भी-

नसाः ॥

(अ) Uttara 2.29.

(आ) SkV 1577, JS 364.19 (a. Bhavabhūti).

(a) कूजत् [गुञ्ज°] SkV (var.).

(b) सहाह्वयोऽयं [कौ°] JS ; कौञ्चाभिधोऽयं Uttara (var.).

(c) एकस्मिन् Uttar (var.).

(d) °रोहण° SkV, JS.

Śārdūlavikrīḍita metre.

This is the mountain Krauñcāvata with swarms of crows (sitting) silent in the vast clumps of the bamboo trees which resound with the hootings of the flocks of owls in their rumbling bowery homes. On it the snakes, frightened by the (shrill) notes of the peacocks roaming there, crawl up on the branches of the old sandal trees.

[Here is the mountain Krauñcāvata, where the tribes of crows are silent in the vast expanse of bamboo clumps whistling in the wind, among which the flocks of owls hoot the bowers which are their homes ; upon this the serpent scared by the notes of the peacocks running hither and thither, climb on the branches of the old sandal trees (C. N. Joshi).]

13024*

गुञ्जत्कुञ्जकुटीरकौशिकघटाघूत्कारसंवर्णित-

क्रन्दत्फेरवचण्डडात्कृतिभूतप्राग्भारभीमैस् तटैः ।

अन्तःशीर्णकरङ्गकंरपयः-संरोध-कूलंकष-

स्रोतोनिर्गमघोरघर्घररवा पारेशमशानं सरित् ॥

(अ) Mālatī 5. 19.

(आ) SkV 1534 (a. Bhavabhūti).

(a) °संवर्णित- Mālatī (NSP), °संवर्णित- SkV.

(b) °ण्डहात् SkV, °भृति° SkV.

(c) °कीर्ण° Mālatī (NSP); °कंरपयःसंरोध-
कूल° Mālatī (NSP); °रतरसंरोधकूल°
SkV.

(d) श्रोतो° [स्रोतो°] SkV (var.).

Śārdūlavikrīḍita metre.

(There is) the river on the other side of the cemetery, with the banks (looking) fierce owing to their fore-parts filled with terrible noise of the howling jackals, mingled with the hooting of the hosts of owls screeching in the cottages in the form of the bowers, (and) producing a horrid 'gharghara' sound owing to the impediment caused to the water by the pieces of broken skulls (fallen) into it. (R. D. Karmarkar).

गुञ्जत्क्रौञ्चनिकुञ्जकुञ्जर° see No. 13022.

13025*

गुञ्जन्ति प्रतिगुञ्जमम्बुजवलद्वोणीषु शृङ्गाङ्गनाः

फूलत्पुष्परसालवीथिशिखरे कूजन्ति माद्य-
त्पिकाः ।

कामः काममयं करोति विशिखेर् हन्तुं मुहुर्द्विदिनं

का सा तन्मलयानिलस्य सखि मे भीति-
स्त्वयोद्भाव्यते ॥

(अ) SR 285.39, SSB 118.41.

(a) प्रतिकुञ्ज° SSB; °जपन° SSB.

Śārdūlavikrīḍita metre.

The female bees hum on every cluster of lotuses in the troughs (formed by their) leaves, the intoxicated Cuckoos warble on the top of the lines of the blossoming mango trees, the Cupid creates a cloudy day with his arrows to kill (the separated folk); What then, O Friend, is the fear of the Malaya breeze that you seek to create ?

13026

गुञ्जन्ति मञ्जु परितो गत्वा धावन्ति सम्मुखम् ।

आवर्तन्ते धिवर्तन्ते सरसीषु मधुवताः ॥

(अ) BhV (BhV 66. 174 in PKS), Rasagaṅgā 164. 11-12 and 642. 7-8.

The bees make a sweet hum, all over, in the (lotus-) tanks. They move, forget ahead, whirl round and turn aside.

13027*

गुञ्जाकुञ्जकुटीरगुञ्जदलिनां गानेन गोपाङ्गना

सञ्जातोत्कलिका पति सरभसं संश्लिष्य तल्पं गता ।

तेनोत्लासवशेन चेलमपनीयाग्रे तरोरपितं

पश्यन्ती परितापवेपथुयुता मध्येरतं ताम्यति ॥

(अ) Kṛṣṇabhavaśataka (in Brahmaṇḍa XXXIII) 51.

(a) °रकुञ्जदलिनीगानेन गो° Kr° (var.).

Śārdūlavikrīḍita metre.

With her longings aroused by the notes of the bees in the cottage-like Guñjā-bower, a cowherdess hurriedly

embraced her husband and retired to the bed (of leaves). He, in the excitement, removed her (lower) garment and threw it on the tree, in front. Seeing it, she was overcome by anguish and tremor, and felt uneasy in the midst of sexual sports.

13028*

गुञ्जाकुञ्जे कुञ्जमाकन्दशाखां
व्यालम्ब्यालं वल्लरीमुल्ललन्त्याम् ।
मीलावस्थां शौरिणा संलपन्त्यां
शाखां शाखां प्रेक्षतेऽसौ बिडालः ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmaṇḍya XXXIII) 22.

(d) बिडाली Kṛ° (var.).

Śālinī metre.

As a sportive girl, holding fast a branch of a dwarf fish mango tree, in the *Guñjā*-bower, frolicked with a creeper (thereon) and conversed intimately with Kṛṣṇa, the male cat (close-by) scanned every branch.

13029

गुञ्जाफलानि विशतिर्
अभयान्नितयं गुडं च पलमात्रम् ।
कुत्वेकत्र च गुटिकाः
कुर्याच्छाणोन्मिताः सकलाः ॥

(मा) ŚP 2879.

Ārya metre.

Having mixed together twenty *Guñjā* seeds, three *Abhaya* fruits and only a

pala of *guḍa*, pills should be made, each weighing four māśas.

13030*

गुञ्जामञ्जुलमञ्जरीवलयभृद्वन्धूकवृन्दावृते
कुञ्जे विद्रुममण्डपे जलधरश्यामतिवशा
शौरिणा ।

उत्सङ्गे विनिवेशिता नववधूः संलापमातन्वती
कण्ठे मौक्तिकमालिकां विनिहितां दृष्ट्वाति-
रुष्टा जहौ ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmaṇḍya XXXIII) 29.

Śardūlavikṛīḍita metre.

In an arbour, (provided) with a coral seat, and encircled by a host of *Bandhūka* trees that supported the lovely blossoms of the *Guñjā*-Creepers (hanging over them), Kṛṣṇa placed a new maiden on his lap. While conversing intimately with him, she sighted a pearl-necklace worn round his neck. Greatly enraged, she left (him instantly).

13031*

गुञ्जायमाने भ्रमरेऽतिपाश्व
वासन्ति मानं न मुधा विधत्स्व ।
यास्यस्ययं द्राग् नवमल्लिकायां
तापं गमिष्यस्यपरं पुनः किम् ॥

(आ) AnyT 2.18.

Indravajrā metre.

Be not angry in vain, O Vāsanti, when the bee hums so close to you. Quickly he will go to the jasmine. You will then grieve; what more (to say).

13032

गुटिकात्रितयं भुक्त्वा
पीत्वा चोष्णोदकं विरेकः स्यात् ।
योगोऽयं दूषीविषहर्ता
पथ्यं च तत्र दधिभक्ष्यम् ॥

(अ) ŚP 2880.

Gīti-āryā metre.

On taking a triad of these pills and drinking hot water, there may be purgation (of the bowels). This combination (of medicines) cures the poison in the form of rheum of the eyes ; and rice with curd is the wholesome food during the treatment.

13033

गुडूच्यपामार्गविडङ्गशङ्खिनी-

धचाभयाकुष्ठशतावरीसमाः ।
घृतेन लीढाः प्रकरोति मानवं
त्रिभिर् दिनेर् गीतसहस्रधारिणम् ॥

(अ) ŚP 2077 (a. Rāgārṇavācchanda-śāstra).

Varṇasāstha metre.

(The powder of) *Guḍuci*, *Apāmarga*, *Viḍaṅga*, *Śaṁkhinī*, *Vacā*, *Abhaya*, *Kuṣṭha* and *Śatāvārī* in equal weight, taken with ghee makes a man capable of singing in three days, a thousand songs.

13034

गुणं वधाने मधुनाप्यंमाणं
मनस्विनां मानसभेददक्षे ।
क्षिप्नोमुखश्रेणिरुपेति सङ्गं
पुण्ये च कन्दर्पशरासने च ।

(अ) Vikram 10.28.

Upajāti metre (Upendravajra and Indravajra).

Rows of bees come into contact with the flowers that bear qualities imparted (to them) by honey ; and series of arrows join the Cupid's bow which is invested with a string given by (his friend) Vasanta. They both are adept in piercing the hearts of the arrogant folk.

[Rows of bees [or : series of arrows] came into contact with flowers and the bow of Cupid which possessed a quality [or : a string] being given by honey [or a spring] and which were expert in piercing the mind of the high-minded ones. (S. C. Banerji).]

गुणं पृच्छसि मा क्वं see No. 13146.

13035

गुणः कृतात्मसंस्कारः प्रधानं प्रतिपद्यते ।
प्रधानस्योपकारे हि तथा भूयसि वर्तते ॥

(अ) Amd 186. 494, Dhv 3, 78 (Dīdhiti) Ratnāpaṇa ad Vidyānātha p 285.

(b) प्रधानमनुषज्यते Ratnāpaṇa.

(c) °कारो Amd. (var.).

On undergoing refinement, a quality reaches (even) the highest person. And then it strives to do maximum good to its master.

13036

गुणः कृशोऽपि प्रयते पृथुरप्यपचीयते ।
प्राप्य साधुखली चन्द्रः पक्षाविव सितासितौ ॥

(अ) Kādambarī Kathāsāra 1. 4.

(अ) SRHt 231.9, 35.14 (a. P), VP 1.16.

Even a tiny virtue increases and a mighty one decreases in the company of the noble and wicked (respectively), as the moon waxes and wanes in the bright and dark half (of the month).

13037

गुणः खल्वनुरागस्य कारणं, न बलात्कारः ॥

(अ) Mṛcch (After 1. 32).

(आ) SSap 547.

(b) कारणं न पुनर्ब^० Mṛcch (var.).

Verily, merit inspires love, not violence.

गुणः सज्जनसंसर्गाद् see No. 13073.

13038*

गुण आकर्षणयोग्यो

धनुष इवेकोऽपि लक्षलाभाय ।

लूतातन्तुभिरिव किं

गुणैर् विमर्दासहैर् बहुभिः ॥

(अ) ĀrS 2.210.

(आ) SR 82.32, SSR 357. 39.

Āryā metre.

Even a solitary virtue, worthy enough to attract others, gains lacs, as a bow-string, fit to be stretched, achieves the target (by hitting it with arrow). What is the use of the numerous virtues, which, like (the fibers of) the cob-webs are not able to withstand pressure (lit. pounding).

13039*

गुण एव नालमृजुता

कौटिल्यं दोष एव न च जन्तोः ।

ऋजुरपि मारयति शरो

वक्रमपि धनुस्तनुं पाति ॥

(अ) VS 2853 (a. (?) Ravigupta), SRHt 199. 141 (a. Ravigupta), SSSN 83. 92 and Cf. ABORI 48. 152 (26).

(b) नहि [न च] SSSN.

(d) चक्रोऽपि SRHt, वक्रोऽपि [वक्रमपि] SSSN, °नुं न मारयति SSSN.

Āryā metre.

Straight-forwardness (lit. straightness) is not always a virtue, and crookedness is not a vice in every case. An arrow, though straight, kills, while a bow protects the body, though it (bow) is curved.

13040*

गुणकणिकामपि मुजनः

शशिलेखामिव शिवः शिरसि कुरुते ।

चन्द्र इव पद्मलक्ष्मीं

न क्षमते परगुणं पिशुनः ॥

(अ) SkV 1288.

Āryā metre.

A virtuous man esteems merit even if it is small, as does Śiva place on his head the (slim) crescent. A vicious person, on the other hand, does not brook other's virtue as the moon the splendour of the lotus.

[Even though it be but small / the good man raises another's merit / as Śiva raises the slender moon upon his head / On the other hand, the man of envy / can no more brook another's merit / than the moon the beauty of day lotuses. (D. H. H. Ingalls).]

13041*

गुणकमलशशाङ्कतनुर्

गर्वग्रह्णाशने महामन्त्रः ।

सुखकुमुदोधदिनेशो

जठरशिखी बाधते किं न ॥

(अ) AS 388.

(a) °तनु ग° AS (var.).

(b) °मन्त्रम्° AS (var.).

(c) °कुमुदोध° or कुमुदोध (दोध) AS (var.); °दिनेश AS (var.).

(d) कै न or किं नः AS (var.).

Ārya metre.

Does not the fire of stomach which is moon to the lotus of virtues, sun to the cluster of lilies of happiness and an effective *mantra* to liquidate the devil of pride, burn (torment) man ?

13042*

गुणकलशैः स्नातानां

विनयविलेपनविलिप्तगात्राणाम् ।

विद्याविभूषितानां

किमलङ्कारैः कुलीनानाम् ॥

(अ) Dvi 93.

(a) °लशैस्स्नातानां Dvi.

(d) किं मल° Dvi.

Ārya metre.

To the men of noble descent with their persons anointed with the unguent of modesty, bathed with the jars of virtues

and embellished with learning, the ornaments are of no use.

13043*

गुणगौरवमेव गाहमानाः

कृतिनः किं कलयन्ति दूषणानि ।

न जहाति विहारिनकचक्रं

बत रत्नाकरधारि दानवारिः ॥

(आ) SMH 11.27 (SMH (KM) 11.23).

(b) गणयन्ति [कल°] SMH (KM).

(c) वारि° [विहारि°] SMH (var.).

Āpachandīsika metre.

Diving into the depth of one's virtues alone, do the wise care for the blemishes ? It is a wonder that Viṣṇu, the adversary of the demons, does not forsake the water of the ocean (*ratnākara*— a store-house of gems), though herds of crocodiles roam therein.

13044

गुणग्रामावित्तंवादि नामापि हि महारमनम् ।

यथा सुवर्णश्रीखण्ड- रत्नाकरमुधाकराः ॥

(अ) Prasan. 1. 5.

(आ) SR 45.11, SSB 391.12.

(c) तथा SSB.

Even the names of the illustrious personages accord with the array of their virtues, as *suvarṇa* (of pretty colour), *Śrīkhaṇḍa* (piece of beauty), *ratnākara* (repository of gems) and *Sudhākara* (abode of nectar) [are true to their qualities].

13045

गुणजातिविहीनानाम् आटोपैः किं प्रयोजनम् ।

विक्रीयन्ते न घण्टानिद् गावः क्षीरविजिताः ॥

(आ) SuM 23.53.

(b) आटाटोपैः [आटोपैः किं°] SuM (var.).

Useless is the arrogance of those void of virtues and noble birth. Dry cows do not sell for their bells alone.

13046

गुणजातिसमयसदसाम्

अनुरूपेणोज्ज्वलेन वेशेन ।

करचरणवदनचिकुरादिभिर्

उज्ज्वलितैरुपैति नरपालम् ॥

(आ) SMH 4. 46.

(a) °यवयसा° [°यसदसाम्] SMH (var.).

Giti-āryā metre.

One should approach (lit. approaches) a king in an impeccable dress suited to one's qualities, high birth, time and the assembly, and with hands, feet, face and hair clean.

13047

गुणजालप्रकर्षेऽपि धीवरत्नेऽपि जन्मतः ।

सर्वतीर्थाविगाहेऽपि नीचवृत्तिर्न शस्यते ॥

(आ) SNi 4. 1.

(b) जन्मतः [जन्मतः] SNi (KM).

A wicked person gets no acclaim even if he is endowed with a host of excellent virtues and sharp intellect from the very birth, and has taken dip at all the centres of pilgrimage.

13048

गुणज्ञोऽपि कृतज्ञोऽपि कुलीनोऽपि महानपि ।

प्रियंवदोऽपि दक्षोऽपि लोकं प्रीत्येन निर्वनः ॥

(आ) IS 2112, Subh 90.

(a) °ऽपि (first) om. Subh.

(d) प्रीयेत् न Subh.

Even if he esteems merit, is grateful, high-born, great, sweet-tongued and skilful, a poor man cannot please the people.

13049

गुणदारिद्र्यनिनिद्रेः क्षुब्धः कोशलशालिनाम् ।

प्रसिद्धिस्पर्धया बन्ध्यैर् बाध्यन्तेऽसूययासवः ॥

(अ) Rāj (Rāj (V) 4. 89, Rāj (S) 4. 89, Rāj (T) 4.89, Rāj (C) 4.90.

(आ) IS 2113.

(c) रहितैः (glass for व°) Rāj.

(d) धार्यन्ते [वा°] Rāj (T).

The mean who go sleepless due to ignominy (lit. want of virtues), and are incapable to compete for fame, harass, out of envy, those who distinguish themselves with competence.

गुणदोषं विनिश्चित्य see No. 13053.

13050

गुणदोषकृतं जन्तुः स्वकर्मफलहेतुकम् ।

अव्यग्रस् तववाप्नोति सर्वं प्रेत्य शुभाशुभम् ॥

(अ) R (R (Bar.) 4. 2. 2, R (B) 4. 2. 2 ; for R [L] See R (Bar) 2. 45. 1. 1-2 (v. 1.).

(a) गुणदोषकृतं R (var.) ; गुणदोषाभ्रयं ज्ञात्वा R (L).

(b) °फलमात्मनः R (L).

(c) तावदाप्नोति R (var.) ; प्राप्नोति फलमव्यग्रः R (L).

(d) स्वयं or स्वं स्वं or सर्वः [सर्वं] R (var.) ; प्रेत्य सर्वंशु° R (L).

All get, in the other world, the fruit of their good and bad actions done intentionally or otherwise in this world, unaffected by the actions of others.

[All embodied being invariably attains, in the other World (lit after death), all the good and bad fruits of his actions, which are prompted (in this world) by his virtues and vices. (T. S. Raghavacharya).]

गुणदोषमचिन्त्यं see त्रिविधाः पुरुषा लोके.

गुणदोषाननिश्चित्य see No. 13053.

13051

गुणदोषानशास्त्रज्ञः कथं विभजते जनः ।
किमन्धस्याधिकारोऽस्ति रूप-भेदोपलब्धिषु ॥

(अ) KaD 1. 8, Śts 57. 23 (p. 165. 8-9).

(आ) VS 349, SR 56. 91 (a. VS), SSB 317. 93. IS 2114, SuB 3. 15.

(a) गुणदोषी न शास्त्रज्ञः Śts ; °दोषवशा° VS, SR, SSB.

(b) विभज्य SuB (MS).

(d) रूपदोषोपलब्धिषु Śts.

How can one ignorant of the *Śāstras* distinguish between merits and demerits ? Has a blind man competence to ascertain the difference in forms ?

[How can one ignorant of grammar¹ distinguish merits and flaws (from one another) ; has the blindman ability to appreciate the varieties of form ? (V. N. Ayer).]

1. Scriptures : Edt.

MS-VIII. 2

13052

गुणदोषावनिश्चित्य त्यक्त्वा धर्मव्यपाश्रयम् ।
करिष्यामीति यः कार्यम् उपेक्षेत् नराधमः ॥

(अ) R (R (Bar.) (not yet issued), R(B) 6. 6. 10, R(R) 6. 6. 10cd-11ab) Cf. No. eko'rtham Vimṛ°.

He is a despicable man, who, without determining its merits and demerits, and without taking recourse to *dharma*, shuns work (in the hope that) he will do it later.

[He who recklessly begins to do act without any fore-thought and without taking wise counsels, is the worst among mankind. (T. S. Raghavācharya).]

13053

गुणदोषावनिश्चित्य विधिना ग्रहनिग्रहे ।
स्वनाशाय यथा न्यस्तो दर्पात् सर्पमुखे करः ॥

(अ) H (HJ 2. 143, HS 2. 137, HM 2. 144, HK 2. 142, HP 2. 131, HN 2. 130, HH 64.26-27, HC 86.1-2), (Cf. Mn 8. 126, Y. 1. 367, N. Parīśiṣṭha 38) Cf. JSAIL 26. 30.

(आ) SR 164. 489 (a. H), SSB 496. 489, IS 2115, Bahudarśan 16, Sama 1 ग 16.

(a) °दोषाननि° HP, HN; °दोषं विनि° Sama.

(b) विधिराग्रहनिग्रहः (°हे) HP, HN; विधिर्न HM, HK, SR, SSB, Sama, Bahu; न कार्यौ [वि°] °निग्रहौ HJ, HH.

(c) स ना° HP, HN.

Favour done and punishment given without duly ascertaining the merit and demerit cause one's doom, as the hand put, in bravado, in a serpent's jaw (lit. mouth).

[(The conferring of) favours (or the infliction) of punishment, without having in due form ascertained merit (or) demerit, (tends) to one's own destruction, as (when) the hand (is) rashly placed on¹ the mouth of a serpent. (F. Johnson).]

1. In : Edi.

13054

गुणदोषाववाप्येते पुंसां संशीलनाद् बुधैः ।
लेभे पीयूषगरलं मन्थनादम्बुधेः सुरैः ॥

(अ) Drṣṭāntaśataka 37 (KSH 217).

(आ) IS 2116.

(b) पुसां Dr° (KSH).

(c) लब्धेः [लेभे] Dr°, °गरले Dr° (KSH).

The wise acquire virtue and vice by association with (good or bad) people. The deities obtained nectar and poison by churning the ocean.

13055

गुणदोषाश्च खड्गानां वक्ष्यन्ते क्रमशो मया ।
यान्विज्ञाय बुधः कुर्यात् खड्गजालविवेचनम् ॥

(अ) ŚP 4650 (a. Śārṅgadhara).

I describe in succession the merits and defects of the swords, on knowing which the wise may distinguish between a number of (good and bad) swords.

गुण दोषाश्च ज्ञात्वा see No. 13050.

गुणदोषी न निश्चित्य see No. 13053.

गुणदोषी न शास्त्रज्ञः see No. 13051.

13056

गुणदोषी बुधो गृह्णन् इन्दुक्ष्वेडाविवेश्वरः ।
शिरसा श्लाघते पूर्वं परं कण्ठे नियच्छति ॥

(अ) Kuv *ad* 1.6 (p. 5), SR 38. 10 (a. Kuv), SSB 291. 10 (a. Kuv). SRK 33. 13 (a. Śārṅgadhara), IS 2117, TP 403, SSg 253, SSK 3. 1, Vidy 953, VP 1. 17.

(a, b) °गृह्णन्निदु° SRK.

(b) इन्दुक्ष्वेलाविवेश्वरः TP.

(c) शिरसः SR.

A wise man, as he comes across virtue and vice, like Lord Śiva coming into contact with moon and poison, esteems the former with a place on head and holds the latter in throat.

13057

गुणपरिचयस्तोत्रे वासस्थिरोभयपक्षता
वपुरतिदृढं वृत्तं सम्यक् सखे तव किं पुनः ।
सरति सुमते यस्त्वां पातुं दृशा विनिमेषया
बडिश विषमं तस्याक्षेपं करोषि सहासुभिः ॥

(अ) Suvṛ *ad* 29 (=59 in Kṣ (RP) (a Bhaṭṭendurāja).

Hariṇī metre.

You my friend, fish-hook, with your abode in a place of pilgrimage, given to impartiality, gifted with an extremely strong body and a sound character, and possessed of great talent, why do you deal a death blow to the life of one who wants to drink you in with winkless gaze—you, who are well stringed and associate of river banks, firm at both knobs, quite strong and circular. (Dr. Sūryakānta).

13058*

गुणप्रयुक्ताः परमर्मभेदिनः

शरा इवावंशमवा भवन्ति ।

तथाविधा ये तु विशुद्धवंशजा

व्रजन्ति चापा इव तेऽतिनम्रताम् ॥

(अ) Vidy 963.

Vamśastha metre (defective in *b*).

Like the arrows, made of inferior bamboo, and shot from the string, the low-born nudged by their (inherent) traits, cut into others' vitals. But similar men of noble descent, prompted by their virtues, become immensely humble as the bows made of quality bamboo and secured by the string curve substantially.

13059*

गुणप्रवालं विनयप्रशाखं

विश्रम्भमूलं महनीयपुष्पम् ।

तं साधुवृक्षं स्वगुणैः फलाढ्यं

सुहृद्विहङ्गाः सुखमाश्रयन्ति ॥

(अ) Mṛcc 4. 32 (in BSS ed. 4. 31).

(आ) IS 2118.

Upajāti metre (Upendravajrā and Indravajrā).

Birds in the form of friends resort happily to the tree that is a noble person. Virtues are its leaves, modesty the twig, trust (makes) the roots, fame its flowers and is laden with fruits of good deeds.

[Friends, like birds, still find a peaceful refuge on the beneficent tree whose buds are virtues, whose trunk is modesty, whose roots

are integrity, whose flowers are courtesy and whose bush fruits are good deeds. (R. P. Oliver).]

गुणप्रवाह एतस्मिन् see संसारचक्र एतस्मिन्.

13060*

गुणवद्धचरण इति मा

लीलाविहगं विमुञ्च सखि मुग्धे ।

अस्मिन् वलयितशाखे

क्षणेन गुणयन्त्रणं त्रुटति ॥

(अ) ĀrS 2. 201.

(आ) VP 10. 50.

Āryā metre.

My innocent friend ! release not the playful bird (your lover) in the belief that its claws are tied with a string (your qualities). On this entwined branch (in the midst of other women), the knot of string (virtue) may snap in a trice.

13061

गुणभेदविदप्रिमप्रसङ्गे

व्यवधानावनुपस्थितं पुरस्तात् ।

अपि वाजिनमात्रशेषमिष्टौ

घटयन्वाजिमिरर्थ्यसे विधित्तैः ॥

(आ) SR 104. 91, SSB 394. 99.

Aupacchaṇḍasika metre.

(O King) you, distinguishing merit, though not revealed presently, yet potential in the times to come, engaging one in a desirable objective mere on the basis of his prowess, (you) are sought after by those horse—riders (soldiers) having practical approach.

13062*

गुणमधिगतमपि धनवान्
न चिरान्नाशयति रक्षति दरिद्रः ।
मज्जयति रज्जुमस्मसि
पूरुः कुम्भः सखि न तुच्छः ॥

(अ) ArS 2. 194.

(आ) SR 169.735, SSB 504.735.

(b) अचिरा° SR, SSB.

(d) कुम्भो न खलु तुच्छः SR, SSB.

Ārya metre.

Friend ! A rich man wastes, ere long,
even his acquired merit, but a poor man
retains it. A jar full of water drowns
its rope into the water, not an empty
one.

13063*

गुणमयोऽपि सदोष इव क्वचिद्
भवति यत्कमलाकरसारसाः ।
समुदयेऽम्बुमुचामभवञ्जगत्-
क्लमनुदामनुदारमनोमुदः ॥

(अ) Kapph 8. 30.

(आ) VS 1756 (a. Śrī Śivasvamin), Kav
p. 112.

(d) °दामपि-ममनोभ्रमः VS.

Drutavilambita metre.

Even a virtuous person, sometimes
becomes blame-worthy. On the appear-
ance of the clouds that relieve the
people's of exhaustion, the swans in the
lotus-lakes have little joy at heart.

13064

गुणमान्तरमगुणं वा
लक्ष्मीर्गङ्गा च वेद हरि-हरयोः ।
एका पदेऽपि रमते
न वसति निहिता शिरस्यपरा ॥

(अ) ArS 2. 204.

Ārya metre.

Lakṣmī and Gaṅgā know the inborn
merit or demerit of Hari and Hara. One
of them (Lakṣmī) revels even at (Viṣṇu's)
feet, the other (Gaṅgā) does not linger,
though placed on the head (by Śiva).

13065

गुणयुक्तेऽपि चैकस्मिन् विश्वसीत विचक्षणः ।
सर्वार्थत्यागिनं राजा कुले जातं बहुश्रुतम् ॥

(अ) MBh (Bh) 12. 25. 17 *cd*, 12. 87. 27
ab; *d* also in MBh (Bh) 12. 215. 4.

(आ) SRHt 133. 2.

(a) गुणयुक्तोऽपि MBh (var.); नैक° [चैक°]
MBh.(b) विश्वस्याच्च (°श्च or °सेत or °सेन्त or
°सीति or °दति or as above) MBh (var.);
°क्षणाः or °क्षणैः MBh (var.).

(c) सर्वात्म° [सर्वार्थ°] MBh (var.).

(d) कुलजा° MBh (var.); °श्रुतः MBh (var.);
मनस्विनं [बहु°] MBh 12. 215. 4 (var.).

A wise man should trust him alone
who is endowed with virtues. The king
believes (only) a high-born and learned
man and one who has given up his all.
(i. e. a recluse).

13066

गुणयुक्ते तथैतस्मिन्विश्वेचेच विचक्षणः ।

सर्वार्थसाधको राजा कुलजाते बहुश्रुते ॥

(अ) SSSN 108. 2.

A wise man should have faith in him (alone) who is virtuous. The king, who has accomplished all his pursuits, (trusts) the high-born and the learned (only).

गुणयुक्तोऽपि नैकस्मिन् see No. 13065.

13067*

गुणयुक्तोऽपि पूर्णोऽपि कुम्भः कूपे निमज्जति ।

तस्य भारसहो नास्ति गुणकग्राहको यदि ॥

(आ) SR 81. 20, SSB 356. 28.

A pitcher, though fastened to a rope and full (of water), sinks into the well, if there is none to bear its weight and hold the rope.

[Implied Meaning—A person, though virtuous and complete (in himself) slips into obscurity if there is none to sustain him and appreciate his virtues.]

13068*

गुणयुक्तोऽप्यधो याति रिक्तः कूपे यथा घटः ।

निर्गुणोऽपि भृतः पश्य जनैः शिरसि धार्यते ॥

(आ) ŚP 344, SR 81. 23 (a. ŚP), SSB 356. 31, SRK 52. 9 (a. Prasaṅg-ratnāvali), IS 7858, JS 429. 8, SH fol. 67b (709) and fol. 81(b) 3, SRM 2. 2 211.

(b) कूपघटो यथा JS ; घटो यथा [यथा घटः] ŚP, SR, SSB, SH

(c) °णोऽप्यब्भृतः JS.

An indigent person, though virtuous, suffers humiliation as an empty jar goes

down into the well, though tied to a rope. A rich person, (on the other hand), even if shorn of virtues, is respected by the people as a full jar, though without rope (*guṇa*), is carried on the head.

13069*

गुणयुक्तोऽप्यधो याति रिक्तकुम्भ इव स्फुटम् ।

पूर्णो गुणविहीनोऽपि जनैः शिरसि धार्यते ॥

(आ) Any 149. 68.

(A poor man), though endowed with virtues, evidently suffers humiliation as an empty jar goes down (into the well). A rich person, (on the other hand), even if bereft of virtues, is esteemed by the people as a full jar, though without *guṇa* (rope), is carried on the head.

13070*

गुणयुक्तो हि लभते सम्पदं न गुणैर्विना ।

पातालादपि पानीयं गृह्णाति सगुणो घटः ॥

(आ) Nīsam 2. 1.

(b) संपदं Nīsam.

One acquires wealth with merit alone, not without it. A pitcher (held) with a rope¹ draws water even from the nether region.

1. Merit.

13071

गुणराशिमहामार- निर्भरापूरितान्तराः ।

सन्तो गौरवमायान्ति यदि तत्र किमद्भुतम् ॥

(आ) VS 216 (Rājākula-bhaṭṭa), SR 46. 73, SSB 303. 75.

No wonder is there if the virtuous with their hearts brimming with the heavy

load of a plethora of virtues, become (more) weighty (worthy).

गुणरत्नता याति see No. 13207.

13072

गुणलक्षं परित्यज्य दोषं गृह्णाति दुर्जनः ।
धेनोः पयोधरस्थोऽपि गोपीडो लोहिताशनः ॥

(अ) NBh 243.

(c) धे° [धे°] (Printing error) NBh.

(d) गो°पिडो (changed to गोपीडो Editorially) NBh.

A wicked person, setting aside a host of virtues, picks up vice alone. The leech, though clung to the udder of the cow, only oppresses it (by sucking its blood).

13073

गुणवज्जनसंसर्गाद् याति स्वल्पोऽपि गौरवम् ।
पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

(अ) Cr 1428 (CvTb 7.26), VCsr VII 21 (Nip. 274a)

(आ) ŚP 291, VS 218, SR 81.2 (a. VS), SSB 355.3, SRK 52.2 (a. Śārṅga-dhara), Pras 23.6, IS 2120, Subh 279, SRS 1.2.41, SRRU 882, SSH 1.78, SRM 2.2.188.

(a) उत्तमानां प्रसङ्गेन CvTb; गुणः सज्ज° Pras; गुणवद्भवस्तु IS; °संपर्का° ŚP, SR, SSB, VS; SRS, SRRU, SSH.

(b) लघवो यान्ति गौ° CvTb; सर्वो° [स्व°] SRK; नीचोऽपि SRS.

(c) पुष्पाणामनु° ŚP, SR, SSB, SRS; पुष्पसङ्गा-नुसङ्गेन VC; पुष्पसंघानुषङ्गेण Pras; °प्रसङ्गेन SRK, IS; °लामु° CvTb.

(d) वृणं [सूत्रं] VS, SRRU, SSH.

Even a small person attains eminence by keeping company with the virtuous. A (petty) thread is borne on the head by virtue of its association with a garland of flowers.

13074

गुणवतस्तथ हार न युज्यते
परकलत्रकुचेषु विलुण्ठनम् ।
स्पृशति शीतकरो जघनस्थलीम्
उचितमस्ति तदेव कलङ्किनः ॥

(अ) Avaśiṣṭānyokti of Paṇḍitarāja (in PJKS) 564.

(आ) SR 246.25, SSB 651.2, SRK 238.81.

(b) °लुंठनं SRK.

Drutavilambita metre.

O necklace, it does not behove you to roll on the breasts of others' wives, invested with virtue (thread) as you are. That the moon fondles their hip-region (with its cool rays/hands), that is but proper for a tainted person to do.

13075

गुणवती ललितापि न शोभते
तनुतरार्थकदर्थनयान्विता ।
मुकविसूक्तिरिवार्थवती परं
व्रजति वेशवधूः स्पृहणीयताम् ॥

(अ) Sam 4.132.

(आ) GVS 13.

Drutavilambita metre.

A woman, constantly plagued by a lack of wealth, does not look splendid even if she is virtuous and beautiful. A rich courtesan, on the other hand, is fancied by all like a worthy composition of a gifted poet, with profound meaning.

13076

गुणवत्कुलजातोऽपि निर्गुणः केन पूज्यते ।
दोग्ध्रीकुलोद्भवा धेनुर् वन्ध्या कस्योपयुज्यते ॥
(अ) Dar 1. 13.

None esteems a man shorn of virtues, even if he is born in a virtuous family. Who has use for a barren cow, though it might have born in the line of the milch cows ?

13077

गुणवत्तरपात्रेण च्छाद्यन्ते गुणिनां गुणाः ।
रात्रौ दीप-शिखाकान्तिर् न भानावुदिते सति ॥
(अ) P (Pts 1. 287, PtsK 1. 319).
(आ) IS 2121. Cf. No.
(a) दीपशाखा का° PtsK (var.).

The virtues of (even) the meritorious are overshadowed by those of the higher merit. The flame of the lamp glows at night, not after the sun-rise.

13078*

गुणवत्त्वे समानेऽपि भेदोऽयं युवयोर्महान् ।
धनुर्याति गुणच्छेदम् अविच्छेदगुणो भवान् ॥
(आ) VS 2464.

Though equal in virtue (string), there is one remarkable difference between you

two.¹ (While) the string of the bow snaps, your virtues are invulnerable.

1 The king and the bow.

13079

गुणवत्पक्षपराङ्मुखि

स्वजनकुलोच्छेदबद्धनिर्वन्धे ।

अपि वीरवंशवैरिणि

भगवति भवितव्यते जयसि ॥

(आ) Skm (Skm (B) 2349, Skm (POS) 5. 70. 4) (a. Umāpatidhara, in Skm (POS) anonymous).

Āryā metre (defective in a).

Victorious are you. O Worshipful destiny, who are averse to the virtuous, intent upon extirpating your own kinsmen and hostile to the tribe of the brave.

13080

गुणवत्-पात्र-मात्रक- हार्यनिर्यासमाशयन् ।
आत्मनावैति ते लोकः स्वबन्धुरिति धावति ॥

(आ) Skv 1251.

Believing that the sap can be gathered only by a dish¹ which has a string [or : only by a virtuous recipient], everyone understands himself to be your relative and runs (to you). (D. H. H. Ingalls).

1. Vessel : Edi.

13081

गुणवत्सु गुणात्पोऽपि याति विस्तरतां नृणाम् ।
पतितः स्वावुविमले तेलबिन्दुरिवाम्भसि ॥

(आ) SRHt 230. 4 (Vyās, App. I. 10) (a. Vyāsaśataka), SSSN 176. 4.

(इ) SS (OJ) 308.

- (b) विस्तीर्णतां SRHt, SSSN ; नरः SRHt ;
हरः SSSN,

Even a man of scant virtue gains prominence among men of merit as a drop of oil expands when fallen on sweet clear water.

[Among men of virtue and eminence, a lesser soul also expands. It is like a drop of oil fallen on sweet clear water (Raghuvira).]

गुणवद्गुणजाता कुर्वता see No. 13082.

गुणवद्गुणवद्वा कुर्वता see No. 13082.

13082

गुणवद्गुणवद् वा कुर्वता कार्यजातं

परिणतिरवधार्या यत्नतः पण्डितेन ।

अतिरभसकृतानां कर्मणामाविपत्तेर्

भवति हृदयदाही शल्यतुल्यो विपाकः ॥

- (अ) BhŚ 45, VCjr VI. 3, PD 308. 11,
Bh PrQ 4 (a. Vatsaraja).

- (आ) ŚP 1391, VS 2934, SKV 1666,
IS 2122, Subh 57, SR 93. 82 and
176.973, SSB 377. 90 and 514.973,
SRK 77. 9 and 243. 13 (both a.
BhŚ), SH 1129 ; Saśā 208. 47,
SRM 2. 1. 334, SSJ 52. 2, SN 747,
SSD 2 fol. 133 b, SSV 364, SKG
fol. 5 b.

- (a) उचितमनुचितं वा BhŚ (var.), BhPr, SR
176, SSB 514 ; सुगुणमपगुणं वा BhŚ
(var.), VC Subh ; गुणवद्गुणजाता BhŚ
(var.) ; गुणवद्गुणवद्वा BhŚ (var.) ; कुर्वतो
BhŚ (var.) ; कार्यमादौ BhŚ (var.),
SRK, SRM, SR 93. 82 ; SSB 377.
90 ; कार्यजाता (°घातं ; °जालं) BhŚ (var.) ;
कर्मजातं SkV.

- (b) अवधार्यः यत्नतः Subh ; यकृतः [यत्न°] SH.

- (c) अतिरभस° BhŚ (var.) ; विपत्तो BhŚ
(var.).

- (d) हृदयदावा (°तापी) BhŚ (var.) ; शील-
तुल्यो or तुल्यकुल्यो [शल्य°] BhŚ (var.),
°तुल्ये Subh.

Malini metre.

Whether good or bad, a wise man should carefully consider the end of action he takes in hand ; for, the result of our precipitate and inconsiderate doing invariably becomes the source of constant pain to the end of our heart-rending existence. (P. G. Nath).

13083

गुणवद्भिः सह संगमम्

उच्चैःपदमाप्तुमुत्सुका लक्ष्मीः ।

वीरकरवालवसतिर्

ध्रुवमसिधाराव्रतं चरति ॥

- (अ) Anar 7. 44.

- (आ) SRHt 205. 9 (a. Murāri), SSSN
163. 7 (a. Murāri), SR 62. 12, SSB
327. 12.

- (a) सङ्गम् SSSN.

- (c) °वाळवस° SRHt

Āryā metre.

Aspiring for the company of the virtuous, eager to attain a high status and abiding on the sword of the brave, Lakṣmī indeed observes a difficult vow.

13084

गुणवद्भ्यो द्विजातिभ्यो देयं रक्षया मयाविताः ।

अरातिमिश्रं योद्धव्यम् इति मे निश्चिता मतिः ॥

(आ) Cand 2. 27.

(a) द्विजादिभ्यो Cand (var.).

(b) भयातुराः Cand (var.).

(c) अरातिभ्यश्च Cand (var.).

To the meritorious Brāhmaṇas (gifts) should be given; those afflicted with fear should be protected, and enemies are to be fought with. I am¹ sure of this in my mind². (S. Das Gupta).

1. The king.

2. This is my firm opinion : Edi.

13085

गुणवद्वस्तुसंसर्गाद् याति स्वल्पोऽपि गौरवम् ।

पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

(अ) Kuv 61. 123 (P. 140).

(आ) VP 2. 6.

(c) °नुसंगेण Kuv (var.).

Even the meanest creature, by the association of the meritorious, attains greatness. A thread united with a wreath of flowers, is worn on the head. (P. R Subrahmanya Sarmā).

13086

गुणवन्तं नियुञ्जीत गुणहीनं विवर्जयेत् ।

पण्डिते च गुणाः सर्वे मूर्खे दोषाश्च केवलाः ॥

(अ) Cr 341 CRr 5. 33, CPS 120. 32, Crm 206, GP 1. 113. 1. Cf. (Nos. 414, 631, 699).

(आ) ŚKDr ad नीतिसारः (a. GP), IS 2124.

(इ) Cf. RN (P) 96. 7.

MS -VIII. 3

(a) प्रयुञ्जीत CR (var.); नियुञ्जीत् CR (var.).

(c) पण्डिते तु CR (var.); पण्डितेषु (°तस्य GP) CR (var.), CPS, GP.

(d) दोषास्तु (दा°) CR (var.); दोषास्त्वनेकशः CR (var.); केवलम् CR (var.), ŚKDr.

(A king) should appoint the meritorious and discard the one shorn of merit. All virtues rest in the wise and in a fool, the vices alone.

13087

गुणवन्तः क्लिश्यन्ते

प्रायेण भवन्ति निर्गुणाः सुखिनः ।

बन्धनमायान्ति शुका

यथेष्टं सञ्चारिणः काकाः ॥

(आ) ŚP 303, SR 82. 34, SSB 357. 41, SRK 52. 8 (a. Prasaṅga ratnāvali), IS 2123, Subh 65, SRS 2. 2. 63 SRM 1. 3. 136, VP 2. 34.

Āryā metre.

The virtuous often undergo hardship, while the worthless make merry. The parrots are confined to the cage (but) the crows move about at will.

13088

गुणवन्तः समशीला

विलम्बमुखोपचारसम्भोगाः ।

समदुःखसुखाः सुहृदो

रसायनं जीवलोकस्य ॥

(अ) Dvi 43.

(a) गुणवन्तस्सम° Dvi (var.).

(c) °सुखासुहृदो Dvi (var.).

Āryā metre.

Virtuous friends of similar disposition,
who are equal partners in joys and sorrows
and revel in trust and comfort, are an
elixir to the world of mortals.

13089

गुणवन्तोऽपि सीदन्ति न गुणग्राहको यदि ।

सगुणः पूर्णकुम्भो हि यथा कूपे निमज्जति ॥

(अ) Cr 1429 (CRC 3. 59, CPS 63. 35).

Even men of virtue despair in case
there is none to appreciate them, as a
pitcher full of water and tied to the rope
sinks in the well if there is no one to
hold the rope.

13090

गुणवन्मित्रनाशेन यन्मित्रमुपलभ्यते ।

शालिस्तम्बविरोद्धारं श्यामाकमिव तत् त्यजेत् ।

(अ) P (PT 2. 37, PTem 2.37, PP 2. 38,
PRE 2. 24 Ar. 3. 54), Cf. RU 98.

(इ) Old Syriac 2. 29, Arabic 3. 54.

(a) गुणवान्° PT (var.).

(b) उपपद्यते PT (var.); उपजायते PP.

(c) शालिस्तम्ब PT (var.); शालिस्तम्भ° PTem
(var.); °म्बाभिभवन् PP.

(d) श्यामाकम् PT (var.); °कदिव PP.

The friend that one comes across at
the cost of a virtuous friend, one should

discard him like the wild rice that
hinders the growth of the quality rice.
(F. Edgerton).

13091

गुणवसनभूषणाद्यैर्

लभतामलमादरं नृपतेः ।

प्राप्नोति प्रियवेदी

नेदीयानवसरेषु सौभाग्यम् ।

(आ) SMH 6. 16.

(ab) °द्वैर्लभ° SMH.

(d) °सरे सुसी° SMK (KM).

Udgāti-āryā metre.

One may win (immediate) favour of
the king with qualities, costumes, orna-
ments etc. He who knows his likings and
stays close to him, gains fortune at an
opportune time.

13092*

गुणवानपि चिरजीवी

सधनो विनतः, सती विदग्धा स्त्री ।

हरिमक्तोऽपि घनाढ्यः

क्षमातले न श्रुतं, न वा दृष्टम् ॥

(आ) Sama 2 ग 27, SRM 2. 2. 184.

(a) चिरजीवी SRM.

Gīti-āryā metre.

No such person has ever been seen
or heard of on the earth, who though
virtuous, lives long; though wealthy, is
modest; a woman though artful, is
chaste and though a devotee of Viṣṇu, is
affluent.

13093*

गुणवानपि नोपयाति पूजां

पुरुषः सत्पुरुषैरकथ्यमानः ।

न हि सौरमणिः स्वभावकान्ति

रविपादैरनधिष्ठितः करोति ॥

(अ) S^g 31, Sama 2 ग 24, SR 175. 934,
SSB 512. 934, SRM 1. 3. 131.

Aupachandasika metre.

Even a virtuous man does not evoke esteem unless recommended by the worthy. The sun-gem does not reveal its inherent lustre till it is covered by the sun-beams.

13094

गुणवानप्यसन्मन्त्री नृपतिर्नाधिगम्यते ।

प्रसन्नस्वादुसलिलो दुष्टग्राहो यथा ह्रदः ॥

(अ) P (PT 1. 149, P^{Tem} 1. 136, PS 1. 127, PN 2. 103, PP 1. 370, Pts 1. 384, PtsK 1. 428, PRE 1. 141),
Cf. Ru 75.

(आ) SR 149. 302 (a. P), SSB 473. 208,
IS 2139, SRHt 102 4 (a. P), SMa 2. 74.

(इ) Old Syriac 1. 95-96.

(a) गुणालयोऽप्य° Pts, PtsK, SR, SSB,
SMa.

(b) नृपतेर् PT (var.); नृपातिर् Pts; नाभि-
गम्यते IS (Suggested by Shengler),
SRHt.

(d) °ग्राह इव PS, SRHt.

No one approaches a king, even if his qualities are noble, if he has an evil

minister. He is like a pool of clear and sweet water in which vicious crocodiles dwell. (F. Edgerton).

13095

गुणवानस्मि विदेशः

क इव ममेत्येष दुरनिमानलवः ।

अञ्जनमक्षिण विराजति

विन्यस्तं न पुनरधरमणी ॥

(आ) JS 406. 37 (a. Prakāśavarṣa), VS 2877 (a. Prakāśavarṣa), SRHt 199. 142 (a. (?) Ravigupta). Cf. ABORI 48. 152 (27).

(a) विशेषः SRHt.

Āryā metre.

"I possess many qualities, What does an alien land matter to me". This is a token of false pride. The collyrium looks beautiful when applied to the eye, but not to the gem-like lower-lip.

13096

गुणवानेव नमते पुरुषः कार्मुको यथा ।

निर्गुणः स्तब्धतामेति पुरुषः कार्मुको यथा ॥

(अ) P (PT 3. 72, P^{Tem} 3. 62), Cr 342.
(CRr 8. 110, CPS 283. 30) Cf. Ru 149.

(a) रमते [नमते] PT (var.).

(b) कार्मुकं (°का) PT (var.), CR (var.).

(c) स एव Cr निर्गुण स्त° [निर्गुणः स्त°] PT,
P^{Tem}.

(d) पुरुषं PT (var.); निर्गुणः [पु°] Cr (see as above) कार्मुकं (°क; °व) PT (var.), CR (var.).

Only a virtuous person is humble as is (i. e. bends) a bow with a string. One shorn of virtues is rigid as is a bow without a string.

13097

गुणवान् मलिनोऽपि काच-हारः

स्तनयोः कान्तिमुपैति कामिनीनाम् ।

हरि-हारित-वारणेन्द्र-मुक्ता

गुण-मुक्ता बहिरेव संलुठन्ति ॥

(अ) PV 745 (a. Gambhīrasingh).

(a) काचकारः PV (MS).

(c) °चार° [°मुक्ता] PV (MS).

Aupacchandāsika metre.

A crystal-necklace strung with thread, even if unclean, assumes splendour on the breasts of the women. But the pearls drawn from (the temple of) Indra's lordly elephant, being without any thread (quality), scatter on the ground.

13098*

गुणवान् वा परजनः स्वजनो निर्गुणोऽपि वा ।

निर्गुणः स्वजनः भेषान् यः परः पर एव सः ॥

(अ) R (R (Bar) 6. 74. 15, R (B) 6. 87. 15, R (G) 6. 66. 15.

(आ) IS 2125, SRHt 197. 119 (a. MBh).

(a) स्वपरो लोकः R (var.); चेत् [वा] R (var.).

(b) चापि निर्गुणः or स्व° (जे)पि च निर्गुणः R (var.).

(c) स्वजनः श्रेयसां नित्यं R (var.); श्रेयो or श्लाघ्यो R (var.).

(d) जन एव [पर एव] R (var.); च [सः] R (var.).

A stranger may have many virtues while one's kin may be void of them. Nevertheless, a kinsman, (even if) shorn of virtues, is preferable. A stranger is after all a stranger.

13099

गुणवान् सुचिरस्थायी दैवेनापि न सह्यते ।
तिष्ठत्येकां निशां चन्द्रः श्रीमान् सम्पूर्णमण्डलः ॥

(अ) Drṣṭāntaśatka 65 (KSH 217).

(आ) VS 301 (a. Kusumadeva), SR 82. 30, SSB 357. 38, IS 2126.

(a) ज्ञानवान् Drṣṭ.

(b) देवे° Drṣṭ. देवोऽपि नाभिजायते Drṣṭ (KSH) IS.

Destiny too does not want the virtuous to live very long. The splendorous full orb of the moon stays for one night only.

13100

गुणविधृता सखि तिष्ठसि

तथैव देहेन किन्तु हृदयं ते ।

हृतममुना मालायाः

समीरणेन सौरभ्यम् ॥

(अ) Ars 2. 213.

Āryā metre.

O friend, restrained by your virtues (like modesty), you stay as before by your body only. Your heart has been carried away by him like the fragrance of the garland by the breeze.

13101

गुण-वृद्धि-वर्णलोप-

द्वन्द्व-निपातोपसर्ग-सङ्कीर्णः ।

दुर्घट-पद-वाक्यार्थः

व्याकरण-प्रक्रियेवासौ ॥

(अ) SkV 417, VS 1383.

Āryā metre.

You—woman's nature is like a treatise on grammar ; a mixture of *guṇa* (excellence or : full grade of the root), *Vṛddhi* (plumpness : lengthened grade of the root), *Varṇalopa* (causing loss of caste or : dropping of consonants), *dvandva-nipata* (causing destruction of friendships or : copulative compound and irregular form) and *upasarga* (calamities or : prefixes) and it is difficult to know the meaning of her words (or : entitled meaning of difficult words). (D. H. H. Ingalls).

13102

गुणवृद्धी परे यस्मिन् नैव स्तः प्रत्ययात्मके ।

बुधेषु सदिति ख्यातं तद् ब्रह्म समुपास्महे ॥

(अ) Rasagaṅga 515. 2-3 (in PJKS 85 ; p. 96).

We worship that Brahma, the inner soul, who is above all, is known as 'Sat' (true) among the wise and is free from all properties (attributes) and augmentations.

13103*

गुणशतशालिनि पिशुनः

केवलदोषं निभालयति ।

कोलः कमलतडागे

कर्दममात्रं गवेषयति ॥

(अ) Kt 18, KtR 36. 18, IS 2127.

(b) विभालयति KtR.

Upagitti-āryā metre.

A rogue looks for faults alone (even) in a man endowed with endless virtues. A boar seeks only mire in a lotus-pond.

13104

गुणसाधनसंदक्षः स्वप्रजायाः पिता यथा

भूमयिष्यपराधानां माता पुष्टिविधायिनी ॥

(अ) Śuk 1. 79.

(a) °सन्द° Śuk (var.).

Like a father (a king) should be able to inculcate virtues in his subjects, and should condone their faults like a nourishing mother.

13105

गुणस्तवेन कुर्वीत महतां मानवर्धनम् ।

हनूमानभवत् स्तुत्या रामकार्यभरक्षमः ॥

(अ) Carucarya 35.

(आ) Nisam 1. 36.

(b) महतां Nisam.

One should raise the honour of the great by extolling their virtues. By virtue of his praise, Hanumāna was able to carry out Rāma's task.

13106

गुणहीनं गुणाक्रान्तं काण्डदोषसमन्वितम् ।

गलग्रन्थि न कर्तव्यं तलमध्ये तथैव च ॥

(आ) ŚP 1752.

One should not put around the neck or hold in grip, a bow without string or with worn-out string fitted with a defective arrow.

13107

गुणहीनतां तनूजे

मयि दृष्ट्वा किं परित्यजस्येवम् ।

उचितं गुणिनस् स्वेतन्

निर्गुणरूपस्य तेऽनुचितम् ॥

(अ) Āry 15.

(b) °एव [°वम्] Āry (var.).

Āryā metre.

Why do you discard me thus, O Daughter, on seeing the absence of *guṇas* (attributes, merits) in me. It may be justified in the case of one who is invested with various attributes (*guṇas*) but is unbecoming of you, shorn of all attributes.

13108

गुणाः कुर्वन्ति दूरत्वं दूरेऽपि वसतां सताम् ।
केतकीगन्धमाघ्राय स्वयं गच्छन्ति षट्पदाः ॥

(अ) Cr 343 (CS 1. 45, CL 7. 2, CNI I 41, CNG 41, CNT IV 187, CnT II 11. 7, CnT III 7. 29, CnT V 51, CKL 34), MK 39 (MK (MK (S) 40), MK (P), MK (GOS) 42, MK (P) 39, MK (D) 216.

(आ) ŚP 290, SR 81. 1 (a. ŚP), SSB 355. 2, SRK 52. 1 (a. Prasāṅgata-tnāvali), IS 2128, Vyās 11*, Saśā 186.217, SSH 1.29, NBH 31, SRM 2. 1. 67, VP 2. 1.

(इ) ShD (T) 138, VŚ (T) 6, SRN (T) 8; DhN (P) 140, MhN (P) 41. Cf. Dhammapada 54.

(a) गुणा CS (var.); कुर्वन्त्य दूरत्वं CS

(var.) कुर्वन्त्य; दूरत्वं (°रे°) CS (var.); करन्ति दूरत्वं MK (D); दूरत्वं CNI I.

(b) सदुक्त्या सारवेदिनः NBh; दूरेऽपि CS (var.); वसता CS (var.).

(c) केतकी° CS (var.).

(d) स्वयमायान्ति षट्पदा (°दाः) CL (var.), MK, ŚP, SR, SSB, SSH, NBH; षट्पदो यानि दूरतः Vyās; गच्छति CL (but CLH, CLL II, as above), CS (var.); MK (D); यान्ति च [ग°] CL (var.); सट्पदाः CL (var.); खट्पदा CS (var.); षट्पदा (°दः) CL (var.), CS (var.).

Merits act as messengers to the virtuous, even if they live afar, or the merits of the virtuous, even if they live afar, act as their messengers. On smelling the fragrance of the Ketakī, the bees rush to it, on their own.

13109

गुणाः खलु गुणा एव न गुणा धनहेतवः ।
अर्थसञ्चयकर्तृणि भाग्यानि पृथगेव हि ॥

(अ) Cr 1430 (CRC 8. 125, CPS 284. 35), BhPr 223. Cf. No. 13110.

(आ) VS 2672 (a. Bhagavad-Vyāsa), SRHt 51. 2 (a. Pañcatantra), IS 2129, Subh 65, Sama 2 घ 1, VP 9. 21.

(b) न गुणाः फलहेतवः SRHt, Subh; भूतिहेतवः [धन°] BhPr, Sama.

(e) धनसं° BhPr, धनसञ्चय कर्तृणां Sama.

Virtues are verily just virtues. They are not the means to (earn) wealth. Fortunes that bring mass of wealth are indeed distinct (from the virtues).

13110

(अ) Aś 1. 3.

गुणाः खलु गुणा एव न गुणाः फलहेतवः ।
सगुणो निष्फलश्चापौ निर्गुणः सफलः शरः ॥

Upajati metre (Upendravajrā and
Indravajrā).

(अ) Cr 1931 (CRC 8.126, CPS 309.7).
Cf. No. 13109.

Merits are the deciding factor, not
the provenance. This indeed is an
illustration thereof. On your breasts (rest)
the sandal-paste as well as the necklace
white like the moon.

(आ) VS 2673 (a. Bhagavad-Vyāsa).

(b) गुणा CRC, CPS; धनहेतवः [फल°] CRC.

(c) निष्फलं चापः CRC.

[Merits are the determining factor, and not
provenance. Indeed as an example for that is
on your breasts the sandal as well as the necklace,
white like the moon¹.

गुणाः गृह्णन्ति सूपश्च see त्यजन्ति शूर्पवद् दोषान्.

गुणाः गौरवतां यन्ति see No. 13114.

गुणाः दश स्नानशौलं see No. 13124.

(C. S. Sastri's Translation)]

1. Words of the director to the actress.

Virtues are verily mere virtues. They
are not the means to (acquire the desired)
result. The bow (though) having string
(virtue) lacks 'head' (result), but the
arrow (though) without string (virtue) is
fitted with the 'head' (result).

13113

गुणाः सर्वत्र पूज्यन्ते दूरेऽपि वसतां सताम् ।
केतकीगन्धमाघ्रातुं स्वयं गच्छन्ति षट्पदाः ॥

(आ) Sama 2 ग 20.

The merits of the virtuous, even if
they live afar, are esteemed everywhere.
The bees, on their own, rush to enjoy
the fragrance of the *Ketaki*.

गुणाः संख्यापरित्यक्तास् see पर्जन्यस्य यथा धारा

13114

गुणाः सर्वत्र पूज्यन्ते न महत्योऽपि सम्पदः ।
पूर्णन्दुः किं तथा वन्द्यो निष्कलङ्को यथा कुशः ॥

(अ) Cr 344 (CVr 16. 7, CNI I 40, CNT
IV 185, CPS 308. 4), MK (MK
(S) 43, MK (P) 36, MK (GOS)
43).

(आ) ŚP 299, SR 81. 13 (a. ŚP), SSB
356. 6, SRK 52.7 (a. Śarāgadhara),
SRS 2.1.45 Sama 1 गः 10 Sama

13111

... ..
गुणाः पूजास्थानं गुणेषु न च लिङ्गं न च वयः ॥

(अ) Uttara 4. 11 d.

(आ) SSap 555, Ratnāṇa ad Vidya-
nātha, p. 147 and 238.

Śikhariṇī metre.

With the virtuous, the virtues are the
objects of reverence, neither sex nor age.

13112

गुणाः प्रमाणं न दिशां विभागः

निदर्शनं नन्विदमेव तत्र ।

स्तनद्वये ते हरिचन्दनं च

हारश्च नीहारमरीचगौरः ॥

2 ग 21, SRM 1. 3. 128 VP 2. 11, IS 2142 and 7860 Subh 92 and 278.

- (a) गुणगौरवमायति ŚP, SR, SRK, SRS, VP, गुणाद् (गुणा) गौरवमायाति (गौरवतां याति) MK गौरवमायान्ति SSB; गुणाः गौरवतां यान्ति Subh; गुणो (°णो) गौरवमायाति Subh; गुणा CV (var.).
- (b) न सहायेन सम्पदा MK (GOS); न महत्यापि ŚP, SR, SRK, SSB, SRS; न सहायेन MK (S); न संहित्येऽपि MK (S) (var.); न संहत्या न MK (S) (var.); रूपेणापि [म°] MK (S) (var.); न महान्तो CNI I; संपदा ŚP, SR, SRK, SRS, MK (S).
- (c) पूर्णेन्दुर्न CNII, ŚP, SRK, SRS, पूर्णेदः CV (var.).
- (d) बालारेखविधोः कृशा CNI I; शशी [कृशः] SSB.

Virtues are esteemed everywhere, not wealth, enormous though it may be. Is the full-moon so adored as is the spotless crescent ?

13115

गुणाः सर्वत्र पूज्यन्ते पितृवंशो निरर्थकः ।
वासुदेवं नमस्यन्ति वसुदेवं न ते जनाः ॥

- (अ) Cr 345 (CSr 1. 44, CLr 7. 7, CRr 113, CNG 264, CNI I 39, CNT IV 184, CPS 383. 31), Vet and 7. 25. 9 (p. 139), MK (MK (P) 33, MK (S) 38, MK (GOS) 38, MK (G) 46. 25). Cf. Nos. 13114.

- (आ) ŚP 292, SR 81. 5 (a. Cāṇakyanīti), SSB 356. 8, SRK 52. 3 (a. Pras-

aṅga ratnāvalī), IS 2143, Subh 223, SRS 1. 2. 42, Sama 2 ग 19, SSPr 61, SRM 1. 1. 89, VP 2. 5.

- (a) गुणा CS (var.); सर्व IS.
- (b) निरर्थक (°घरं; °कं) CS (var.), IS.
- (c) वासुदेव CS (var.); वसुदेवं SRK, नमसेति CS (var.); पिरित्यज्य [नमस्यन्ति] IS; परित्यज्य [नमस्यन्ति] CR (var.); परित्यज्य [नमस्यन्ति] SRK, Sama.
- (d) वासुदेवं SRK, वासुदेवमुपासते Sama, वासुदेव CS (var.); नमज्जना (°न) [न ते जनाः] IS; न केचन CR, CPS; न मानवः ŚP, न मानवाः SR, SSB; न मेज्जनः (°न) CR (var.), SRK; न मन्यते CR (var.); न मानवः SRS जना CS (var.), CL (var.).

Virtues are revered everywhere. Paternal family does not count (lit. is meaningless). People pay obeisance to Vāsudeva, not Vasudeva (his father).

11316*

गुणाः सुगुणेषु गुणा भवन्ति

ते निर्गुणं प्राप्य भवन्ति बोधाः ।

सुस्वादुतोयाः प्रवहन्ति नद्यः

समुद्रमासाद्य भवन्त्यपेयाः ॥

- (आ) SRS 2. 1. 68.

Upajāti metre (Upendravajrā and Indravajrā).

Virtues are virtues to the highly meritorious. With the unworthy they become vices. Rivers flow with highly tasteful water; On joining (lit. reaching) the ocean, they become unfit for drinking.

13117

गुणा अनुक्ता अपि ते स्वयं यान्ति प्रकाशताम् ।
छाद्यमानाऽपि सौगन्ध्यम् उद्धमत्येव मालती ॥

(अ) P (PT 2. 17, P_{Tem} 2. 17, PRE 2. 13). Cf. Ru 92.

(इ) Old Syriac 2. 12, Arabic 3. 39.

(b) प्रकाशयताम् PT (var.).

(d) उद्धमतीव P_{Tem}.

Virtues manifest themselves on their own, even without being proclaimed. The Mālatī (jasemine), even if covered up, does exude fragrance.

13118

गुणा अपि न मोदाय यदा दुर्जनसङ्गताः ।
मणिमत्ताऽपि सर्वस्था सुसूक्ष्मन्तरेष्यते ॥

(आ) SSB 366. 22.

Even good qualities do not impart pleasure when they are associated with the wicked. Even the jewel possessed by a snake is not sought for by any one except those who Court death.

गुणागुणज्ञा गुणिनो भवन्ति see No. 13119.

13119*

गुणा गुणज्ञेषु गुणा भवन्ति
ते निर्गुणं प्राप्य भवन्ति दोषाः ।
सुस्वादुतोयाः प्रभवन्ति नद्यः
समुद्रमासाद्य भवन्त्यपेयाः ॥

(अ) P (PT 1. 100, P_{Tem} 1. 92, PS 1.

87, PN 2.66, PRE 1.99, PD 306. 94), H (HJ Intr 44, HS Intr 47, HM Intr 47, HK Intr 47, HH 5. 22-23), Cr 346 (CRr 8. 114, CNI I 44, CPS 284.34), MK (MK (S) 44, MK (GOS) 41), GRS. (Cf. JSAIL 24. 109, ABORI 15. 53, Ru 60).

(आ) ŚP 295, VS 260, SR 82.40 (a. GR), SSB 357. 47, VP 2. 8, IS 2130, Subh 65, SSH 1. 88, Sama 1 ग 13, SRM 1. 3 139.

(इ) SHD (T) 149, VŚ (T) 103.

(a) गुणागुणज्ञा गुणिनो [गुणा गु° गु°] HJ, HS, HH, गुणीभवन्ति PT, PRE, PS (var.), MKS, ŚP, SR, SSB, VS, VP.

(b) निर्गुणान् PS (but NABC in PS as above).

(c) सुस्वादुतोय (स्वासदु° PS [var.]) प्रभव (प्रवाह) हि नद्यः CR (var.), CPS, PT, PS, PRE, °तोयप्रभवा हि नद्यः VS; आस्वादु तोयः (°याः) H, SSH; Sama; SRM; सुस्वादुतोयाः CR (var.); स्वसादुतोय PS (var.); प्रवहन्ति ŚP, SR, SSB.

(d) भवन्त्यपेयः PS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Virtues are virtues only to those who are appreciative of the virtues; With the unworthy they become blemishes. The rivers originate with extremely sweet water, but on joining the ocean they become undrinkable.

13120

गुणा गुणितया यान्ति येषु वस्तेषु विस्मयः ।
निर्गुणेषु गुणानेव ये वदन्ति जयन्ति ते ॥

(अ) Kṣemendra's Ātmavṛtta 4. 7.

Those who recognise virtues because of their virtuosity, what is astonishing about them ! Admirable are they who speak of only virtues of those who are shorn of them.

13121

गुणा गौणस्वमायान्ति याति विद्या विडम्बनाम् ।
चौर्येणाकीर्तयः पुंसां शिरस्यादधते पदम् ॥

(अ) Jñānārṇava, 129.

(अ) SSap 343.

Virtues become insignificant (and) knowledge is exposed to ridicule. Owing to theft ignominy puts its foot on the head of the people (i. e. ill-fame accrues to them).

गुणा गौरवमायति see No. 13114.

13122

गुणाद्यः कस्य नाभ्यर्चो यो नामानुगुणो गुणः ।
यस्य बन्धपटुत्वेन सर्वत्र सरला स्थितिः ॥

(अ) SSB 279. 1 (a Saṅgrahītuḥ).

To whom is not adorable 'Guṇādhya' (one rich in virtues), who is verily pleasing with his virtues and due to whose expertise in composition there prevails felicity throughout (his work) !

13123

गुणातीतोपीशस्त्रिगुणसच्चिवस्र्यक्षरमय-
स्त्रिमूर्तिर्यः सर्गस्थितित्रिलयकर्मणि कुक्षे ।
कृपापारावारः परमगतिरेकस्त्रिजगतां
नमस्तस्मै कस्मै चिदयितमहिम्ने पुरभिदे ॥

(अ) SH 17 (a. Gaṅgeśvaropadhyāya).

Śikhariṇī metre.

The Lord who is beyond attributes (*guṇas*)¹, yet friendly to these, is composed of three letters² representing three forms,³ brings about creation and its sustenance and annihilation, is an ocean of compassion, the ultimate refuge and the highest in the three worlds ; obeisance to that unknown of boundless majesty, the destroyer of three cities (cf Asuras)

1. Sattva, rajas, tamas.

2. अ, उ, म - ॐ.

3. Brahma, Viṣṇu, Mahesha

13124

गुणा दश स्नानशीलं भजन्ते
बलं रूपं स्वरवर्णशुद्धिः ।

स्पर्शश्च गन्धश्च विशुद्धता च

श्रीः सौकुमार्यं प्रवराश्च नार्यः ॥

(अ) MBh (MBh [Bh] 5. 37. 29, MBh (R) 5. 36, 33, MBh (C) 5. 1366).

(आ) IS 2131, Saśā 46. 171.

(a) गुणाः Saśā एते गुणोदयास्तात शीलं भ° MBh (var.) (hypermetric).

(b) °वर्णप्रसिद्धि or °वर्ण शुद्धिः MBh (var.).

(c) तेजश्च [ग°] MBh (var.).

(d) भार्या: [नार्यः] MBh (var.).

13127

Epic Upajāti metre (Upendravajrā and Indravajrā irregular).

Ten advantages come to him who has the wont to take bath regularly. (These are) strength, beauty, clarity of voice and colour, (agreeable) touch, smell, purity, prosperity, youthfulness and beautiful women.

13125

गुणादानपरः कश्चिद् दोषहानपरोऽपरः ।
गुणदोषाहृतिर्याग- परः कश्चन भावकः ॥

(अ) KāvR 4. 20.

(आ) SRRU 761.

(b) दोषादान° KāvR (var.), SRRU.

(c) गुणदोषा हृदि° KāvR.

Some one is disposed to acquire virtue, the other is inclined to shun vice. Only some one thoughtful is given to both acquiring virtue and shunning vice.

गुणाद् गौरवमायाति see No. 13114.

13126

गुणा धनेन लभ्यन्ते न धनं लभ्यते गुणैः ।
धनी गुणवतां सेव्यो न गुणी धनिनां क्वचित् ॥

(अ) Cr 1432 (CRC 4. 18, CPS 93. 30).
Cf. Crn 55.

(c) धना CPS.

Merits can be acquired with wealth (but) wealth cannot be had with merits. A rich person is attended upon by the meritorious, nowhere a worthy by the wealthy.

गुणाधिकान् मुदं लिप्सेद् अनुकोशं गुणाधमात् ।
मैत्र्यै समानादन्विच्छेन् न तापैरभिभूयते ॥

(अ) BhPn 4. 8. 34.

(आ) SRRU 492.

(d) तापैरनुभूयते BhPn (var.).

He who seeks to derive happiness from him who is superior in qualities, takes compassion on one deficient in qualities and seeks friendship with the equal, does not come to grief (lit. is not overwhelmed by grief).

13128

गुणानर्चन्ति जन्तूनां न जार्ति केवलां भवचित् ।
स्फाटिकं भाजनं भग्नं काकिण्यापि न गृह्यते ।

(अ) Drṣṭāntaśataka 81 (KSH 217. 84).

(आ) SR 82. 28 (a. Drs. KSH), SSB 357. 36, IS 2132, SSap 662, SLPr 43. 23-24.

(d) काकिन्यापि Dr° (KSH), SR, SSB.

People esteem the merits of the living beings, not their birth alone. A broken pot of crystal is not purchased for even a cowrie.

13129

गुणानां नास्ति ते संख्या रत्नानामिव सागरे ।
क्षीयते सागरे रत्नं न क्षया हि गुणास्तव ॥

(अ) MK (MK (S) 131, MK (G) 65. 93.

Like jewels in the ocean your virtues are beyond count. The jewels in the ocean dwindle (steadily) but your virtues do not exhaust.

13130*

गुणानां भो तिरस्कारं पूर्णधोरपि मा कथाः ।
सम्पूर्णोऽपि घटः कूपे गुणच्छेदात्पतत्यधः ॥
(अ) SSB 356. 12.

Dear ! despise not virtues even if you have enormous wealth. A pitcher, though filled (with water), falls into the well as the rope breaks.

13131

गुणानां लक्षणं वक्ष्ये यादृशं कारयेद् गुणम् ।
पट्टसूत्रो गुणः कार्यः कनिष्ठामानसम्मितः ॥
(आ) SP 1761.

I will describe the characteristics of the string, and the type of the string to be made (for the bow). It should be made of jute, thick in size of the little finger.

13132*

गुणानां वा विशालानां सत्काराणां च नित्यशः ।
कर्तारः सुलभा लोके विज्ञातारस् तु दुर्लभाः ॥
(अ) SV 4. 9.

Those who show conspicuous virtues and perform respectful deeds are easy to come across in the world, but hard to come by are those who appreciate them.

13133

गुणानां सा शक्तिविपदमनुबध्नन्ति यदमी
प्रसन्नस्तद्वेधा मम यदि न तैर् योगमकरोत् ।
विषण्णं दीर्घत्यादितिगुणिनमालोक्य विगुणः
करोति स्वे गेहे ध्रुवमतिसमृद्धयोत्सवमसौ ॥

(आ) VS 451, SR 60. 253, SSB 325. 262.

Śikhariṇī metre.

This is the power of virtues that they follow misery closely. Brahmā was happy (with me) that he did not unite me with them. Beholding the meritorious dissipated due to misfortunes, an unworthy person holds, without fail (*dhruvam*), rich festivity at his house.

13134

गुणानाकण्यं कस्यापि नासूयेत कदाचन ।
आत्मन्यपि निधातुं तान् उद्यतेत तथा पुनः ॥
(आ) SSB 476. 283.

One should never feel envious on hearing of other's virtues but should rather exert to inculcate them himself.

13135

गुणानामज्ञाता प्रचुरधनदाताऽपि न मुदे
मुदे विद्याज्ञाता भवति मितदाताऽपि गुणिनाम् ।
दृशौ ग्राम्या दत्ते न पुनरवधत्ते च चतुरो
दृशः प्रान्तं दत्त्वा वशयति नितान्तं पुरवधूः ॥

(अ) Cr 1433 (CRB 6. 58).

(आ) SR 82. 45, SSB 357. 55.

(a) प्रचुरतरं CRB.

(c) दृशो CRB, न च सुमनसो मोदयति सा SSB.
Śikhariṇī metre.

He who does not appreciate virtues gives no pleasure to others, even if he gifts them an hefty amount. He who esteems knowledge causes (immense) happiness

to the worthy though he gives them but scanty. A rustic woman stares (passionately), but the clever care not (for her). A city-damsel, (on the other hand), enthralls one by casting a mere glance.

13136

गुणानामज्ञानादनुभवतु तावत् प्रतिपदं
मुहुर्बाह्वृद्धेदयतिकरमसौ स्वर्णवलपः ।
अपि ज्ञाते तत्त्वे तव गुणसमुद्रस्य पुरतः
समं गुञ्जापुञ्जैस् तुलनमतिलज्जाकरमिदम् ॥

(अ) *Avasistānyokti* of *Paṇḍitarāja* (in *PJKS*) 398.

(आ) *SR* 246. 33, *SSB* 652. 1.

(d) °तुलित° *SSB*.

Śikharinī metre.

On account of its ignorance of virtues, the gold-bracelet may repeatedly have the misfortune of bruising the (wearer's) arm. But even after the reality is known, it is extremely shameful to weigh you, the ocean of virtues, with a mass of (petty) *gunjas*.

13137

गुणानामन्तरं प्रायस् तज्ज्ञो जानाति नेतरः ।
मालतीमल्लिकामोदं घ्राणं वेत्ति न लोचनम् ॥

(अ) *Dr̥ṣṭāntaśataka* 22 (*KSH* 217).

(आ) *VS* 293 (a. *Kusumadeva*), *SR* 168. 679 (a. *Dr̥*°), *SSB* 502. 679 (a. *Kusumadeva*), *IS* 2133, *SRS* 2. 1. 34.

None else but he who knows them, can distinguish between the virtues. Nose, not

the eye, appreciates the (difference between the) fragrance of *Mālati* and *Mallikā*.

13138

गुणानामायथातथ्याद् अर्थं विप्लावयन्ति ये ।
अमात्यव्यञ्जना राज्ञां दूष्यास्ते शत्रुसंज्ञिताः ॥

(अ) *Śiś* 2. 56.

(आ) *SRHt* 103. 13 (a. *Māgha*), *SSSN*, 113. 13 (a. *Māgha*), *IS* 2134.

(a) °नामय° *Śiś* (*Dikṣit's* ed.) (Printer's error) *SSSN*.

(b) विप्लाव [विप्लाव°] *Śiś* (*Balav Dev*).

(c) राजन् *SRHt*, राज्ञा *SSSN*.

(d) °संहिता: *Śiś* (*Balav Dev*) *SSSN*.

Those who harm the interest of the king by wrongful application of the (four) means of statecraft, should be denounced as enemies masquerading as ministers.

13139

गुणानामास्थानीं नृपतिलकनारीतिविदितां

रसस्फीतामन्तस् तव च तव वृत्ते च कवितुः ।

मवित्री वैदर्भीमधिकमधिकण्ठं रचयितुं

परीरम्भक्रीडाचरणशरणामन्वहमहम् ॥

(अ) *Naiṣ* 14. 91.

Śikharinī metre.

Ornament among kings, every day will I¹ make *Damayantī*, famous as a woman, and an abode of virtues, devote herself more and more to the sport of clasping thy neck ; cherished she is with

emotion in thy heart. Everyday will I make also the Vaidarbhi style, famous among the styles, and an abode of merits, entirely devote itself to the game of word-play in the utterances of the poetic narrator of thy life, it is replete with poetic emotion in his heart. (K. K. Handiqui).

1. Sarasvatī.

13140

गुणानामेव दौरात्म्याद् धुरि धुर्यो नियुज्यते ।
असंजातकिणस्कन्धः सुखं स्वपिति गौर्गलिः ॥

(अ) Kpr. 10. 480, KāP ad 10. 23 (P. 352), KH 304. 6-7, Sar 4. 125 (P. 479), AIR 409, Vimarśinī 141, Kālā 25. 7-8, JS 92. 1 (a. Vyāsa-muni), SR 234. 140 (a. Sar.), SSB 630. 4 (a. Kpr.), IS 2135, ŚKDr ad गडि, Any 44. 46, SRM 2. 2. 695.

(a) दौरात्म्यात् [°स्म्या°] Kpr. दौरात्म्याद् JS.

(b) धुरीणो यो JS.

(d) गौर्गलिः SR, गौर्गलिः ŚKDr, गौर्गलि Any, Kālā.

It is surely due to the fault of its qualities that a well-trained ox is put under yoke, (while) the restive bull sleeps restfully, with no scar caused to its shoulder.

13141

गुणानातिपरान्नीत्वा धनितो धन्विनो यथा ।
निघ्नन्ति हृदयं दृष्ट्वा विदुषां विद्विषामिव ॥

(अ) SSK 4. 2.

The haughty rich strike at the heart of the wise by turning their virtues into torture (to them), as the puffed-up archers, drawing the string tied to the bows' ends, pierce (with arrows) the hearts of their enemies.

13142

गुणानुरागमिश्रेण यशसा तव सर्पता ।
दिवधूनां मुखे जातम् अकस्मादधंकुङ्कुमम् ॥

(अ) KāvR 6. 27 (p. 26), 8. 43 (p. 41), 15. 9 (p. 83), Sar 3. 40 (p. 330), KH 15. 15, SkV 1017.

(a) जनानु° [गु°] SkV.

(b) ते प्रसर्पता Sar.

All of a sudden has there appeared a mild saffron colour on the face of the quarter-damsels due to your fame mixed with love for excellence, spreading all over.

13143

गुणानुरागी स्थितिमान् श्रद्धधानो दयान्वितः ।
धनं धर्माय विसृजेत् प्रियां वाचमुदीरयन् ॥

(अ) KN (KN (BI) 3. 29, KN (ĀnSS) 3. 89, KN (TSS) 3. 29.

(d) वाचमुदीरयेत् [°दीरयन्] KN (BI), KN (TSS) (var.).

He who esteems virtues, observes propriety and is respectful and compassionate should spend his wealth in performing pious deeds, speaking sweet words all the while.

13144

गुणान् गुणज्ञोऽभिविलोक्य केवलं
निर्वेतेऽन्यं न तु दोषमोक्षते ।
उपेक्ष्य भीमत्वमधोऽक्षजोऽम्बुधि
समाश्रयद् रत्ननिधानमित्यसौ ॥

(आ) SSB 357. 51.

Vamśastha metre.

He who values quality, on finding merits (anywhere), respects them alone and heeds not the blemish. Overlooking its frightfulness, Viṣṇu resorted to the ocean as it was a repository of gems.

13145

गुणान् न वेत्ति चेन् मूर्खो न दोषः पण्डिते स्मृतः ।
दिवाभीतेन नालोकि तर्हि किं न दिवाविभा ॥
(आ) Nisan 1. 83.

If a fool does not value qualities, the wise is not to blame. If an owl does not see it, is the day-light not there ?

13146

गुणान् पृच्छसि मा रूपं शीलं पृच्छसि मा कुलम् ।
सिद्धिं पृच्छसि मा विद्यां भोगं पृच्छसि मा धनम् ॥
(अ) Cr 347 (CSr 1. 28, CLr 3. 9, CNP II 66, CNM 19, CNMN 19, CNŚK 56, CNT IV 18). (To be read together with No. 13221).

(आ) SR 167. 645, SSB 501. 645, IS 2119, Subh 137, Saśa 182. 204. (Cf. IS Zus. p 632-33).

(a) गुणं CS, CL (var.), SR, SSB, Subh;

गुण CS (var.); पृच्छति CL (var.); पृच्छस्व CL (var.), SR, SSB ; पृच्छ हि Subh ; नो [मा] CNM, CNMN.

(b) सीनं [शीलं] IS; शील CS (var.); CNM, SR, SSB ; पृच्छहि Subh ; पृच्छस्व CL (var.) ; SR, SSB ; नो [मा] CNM, CNMN ; कूल CS (var.) ; नरं [कुलम्] CNMN.

(c) सिद्धौ CS (var.) ; पृच्छस्व CL (var.), SR, SSB ; पृच्छहि Subh ; विद्या CS (var.), CL (var.), CNM ; विद्य : CS (var.) ; रूपं [विद्या°] CL (var.).

(d) भोग [भोगं] CS (var.), Subh ; पृच्छस्व CL (var.), SR, SSB; पृच्छहि Subh.

Note the qualities (of a person) not his form, ask about his conduct, not the family, take notice of his perfection, not learning, observe (the manner of) enjoyment not (the amount of) his wealth.

गुणान् भूषयते रूपं see No. 13221

13147

गुणान् स्तौतीत्यसम्बद्धं स्निह्यतीत्यसमञ्जसम् ।
दवातीति विरुद्धार्थं खलो हन्तीति नानृतम् ॥
(अ) Deśopadeśa 1 21.

‘A wicked person praises virtues’, it is alien (to his nature) ; ‘he loves others’, it is absurd ; ‘he gives charity’, it is a contradiction in terms ; (but) ‘he kills’, it is not untrue.

13148

गुणापवादेन तदन्यरोपणाद्

भृशाधिरूढस्य समञ्जसं जनम् ।

द्विधेव कृत्वा हृदयं निगूहतः

स्फुरन्नसाधोर् विवृणोति वागसिः ॥

(अ) Kir 14. 12.

(आ) SR 59. 223 (a. Kir), SSB 323. 231 (a. Kir).

(a) °रोपणैः Kir (var.).

(b) °विरुद्धस्य [°धि°] Kir (var.).
Vaimśastha metre.

The sword-like tongue of the wicked man, while in operation, exposes his (vicious) heart, cutting it as it were into two ; the wicked man who severely assails a noble person by denouncing his virtues and imputing on him (the non-existent) vices, and who (strives hard to) hide his mis-deeds.

13149

गुणा यत्र तु पूज्यन्ते धान्यं यत्र सुसंचितम् ।
आत्मनः कुशलं यत्र तत्रैव प्रविशेन्नरः ॥

(आ) IS 2136, Subh 196. Cf. No. 13233.

(a) न [तु] Subh, °ते [°न्ते] Subh.

(c) आत्मानं Subh.

One should stay there alone where virtues are respected, food-grains are sufficiently stored and where one feels safe.

13150

गुणा यत्र न तत्रार्था यत्रार्थास्तत्र नो गुणाः ।
अहो परमसामर्थ्यं संविभागविधौ विधेः ॥

(आ) VS 3108 (a. Śrī-Vyāsamuni).

Where there are virtues, there are no riches. Where there are riches, there are no virtues. How strong is the creator's authority in the matter of distribution (of things) ?

13151

गुणा यत्र न पूज्यन्ते गुणिनां तत्र का कथा ।
नग्नक्षपणके ग्रामे रजकः किं करिष्यति ॥

(अ) Cr 1434 (CRC 8. 141, CPS 324. 19). MK (GOS) 83. Cf. No. 9990.

(आ) SRHt 42. 33 (a. Bilhana), IS 2137, Subh 187.

(a) गुणाः IS.

(b) का त° गु° गतिः SRHt, Subh ; गुणतां IS.

(c) नग्नक्षपणकग्रामे CRC, CPS, SRHt; °णकः IS; देशे [ग्रामे] MK.

There can be no talk of the virtuous, where the virtues are not honoured. What will a washarman do in a village of naked mendicants ?

13152

गुणा यदि तदा कस्य स्यादपेक्षा विभूतये ।
नाभौ कस्तूरिकास्त चेद् यात्येव स्पृहणीयताम् ॥

(आ) SSB 356. 20.

(c) °रिकाऽस्त SSB (var.).

If there are virtues, who will then seek the wealth ? If there is musk in the navel (of the deer), it is sought by all.

13153

गुणायनं शीलधनं कृतज्ञं

वृद्धाश्रयं संबृणुतेऽनु संपदः ।

प्रसीदतां ब्रह्मकुलं गवां च

जनार्दनः सानुचरश्च मह्यम् ॥

(अ) BhPñ 4. 21. 43 (in some texts 4. 21. 44).

(d) घना° [जना°] BhPñ (Some texts).

Upajāti metre (Upendravajrā and Indravajrā).

Riches choose (favour) him who is a repository of virtues, has conduct as his wealth, feels grateful and attends upon the learned. May the Brāhmaṇas, Cows and Janārdana, alongwith his attendants, do me favour.

13154

गुणायन्ते दोषाः सुजनवदने दुर्जनमुखे

गुणा दोषायन्ते किमिति जगतां विस्मयपदम् ।

यथा जीमूतोऽयं लवणजलधेर्वारि मधुरं

फणी पीत्वा क्षीरं वमति गरलं दुःसहतरम् ॥

(अ) Bhavabhūti's Guṇaratnakāvya 6, Cr 1435 (CRB 4. 30), SH (II) fol. 3b (No number) Cf. No. 13086; तस्माद् भूमोश्चरो नित्यं; पण्डितेषु गुणाः सर्वे and पार्थिवस्य च भृत्यस्य.

(आ) SR 51. 236 (a. Guṇa°), SSB 311. 242, SRK 13. 30 (a. Śārngadhara), IS 2138, SRM 2.1.97 and 2.2.86.

(b) तदिदमपि नो [कि°] SR, SSB, SRK, SRM (2. 2. 86) तदिह मम नो वि° SH.

(c) महामेषः क्षारं पिबति, कुरुते वारि मधुरं SR, SSB, SRK, SRM (2. 2. 86) यतो जीमू- तास्ये SH; लवणमुदधेर् SH.

(d) पी° क्षी° SR, SSB, SRK, SRM (2. 2. 86).

Śikharinī metre.

There is nothing astonishing if the vices become virtues in the mouth of the virtuous and the virtues turn into vices in the mouth of the wicked. An example is : the cloud sheds sweet water on partaking it saline from the salty ocean, and the snake spews deadly poison on drinking milk.

13155

गुणार्जनक्लेशमपार्थकं त्यज

प्रगल्भतामाश्रय जीव्यते यथा ।

गतः स कालः सह साधुचेष्टितैर्

अकृत्रिमैर् यत्र गुणैर् विजृम्भितैः ॥

(आ) SRHt 48. 17, VS 3065.

(a) गुणार्जने क्ले° VS.

(d) गुणैरजृम्भ्यत VS.

Vaiśastha metre.

Give up the barren exertion of cultivating virtues. Resort to boldness where- by one lives (happily). Gone are the days when inborn (lit. unartificial) virtues, alongwith noble actions, manifested them- selves everywhere.

गुणार्जने क्लेशमपार्थकं see No. 13155.

13156

गुणालङ्काररीत्युक्ति-

शब्दार्थग्रथनक्रमः ।

स्वदते सुधिषां येन

वाक्यपाकः स मां प्रति ॥

(आ) KāvR 5. 21 (p. 20).

Poetic excellence, figure of speech, style, expression and order of composi-

tion of words and meaning by which the learned are pleased, that to me is the maturity of sentence.

गुणालयोऽप्यसन्मन्त्री see No. 13094.

13157

गुणाश्च षष्ठितभुक्तं भजन्ते

आरोग्यमायुश्च सुखं बलं च ।

अनाविलं चास्य भवेदपत्यं

न चेन्माद्यून इति क्षिपन्ति ॥

(अ) MBh (MBh (Bh) 5. 37. 30, MBh (R) 5. 36, 34, MBh (c) 5. 1367).

(आ) IS 2140, Saśa 48. 172.

(a) तु [च] MBh (var.); मितभृक्ति (°ता भक्तं; °क्त) MBh (var.).

(b) प्रतिभा [च सुखं] MBh (var.); ब° सु° MBh (var.).

(c) भवत्य° MBh (var.).

(d) मा तावद् MBh (var.); आद्यूनम् MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā metre).

Six advantages accrue to him who takes measured food : good health, long life, happiness and strength ; his progeny too remains free from disease (lit. bright) and he is not condemned as a glutton.

13158

गुणाश्च कीर्तियुतं च कान्तं

पति रतिज्ञं सधनं युवानम् ।

विहाय शीघ्रं वनिता व्रजन्ति

नरान्तिकं शीलगुणादिहीनम् ॥

(अ) H (HJ 2. 116, HS *ad* 2. 112, HM 2. 117, HK 2. 115) (Cf. VCSr II. 15; KSS 10. 64. 149-50, RT 6. 316, ZDMG 61. 353).

(आ) SR 349. 62 (a H), SSB 228. 62, SRK 114 8 (a. Indīśesaprukhe), IS 2141 Sama 1 ग 7, Cf. GVS 380-4.

(a) गुणशयं IS ; कीर्तिमन्तं HS.

(b) रत्नं [पति°] HS ; विधेयं सधनं रतिज्ञं [र° स° यु°] HS, SR, SSB, SRK.

(c) वनितापरं नरं / प्रयाति हीनं गुणजातिरूपैः IS.

(d) नरान्तरं HM, SR, SSB, SRK, Sama ; नरं परं [नरान्तिकं] HK.

Upendravajrā metre.

Women, forsaking a husband endowed with good qualities, renowned, handsome and adept in the art of love, rich (and) young, betake themselves straightway to a man destitute of amiability, merit and so forth. (F. Johnson).

13159

गुणासाम्येऽभियोक्तृणाम् एको वरयिता वरः ।
तत्राभियोक्तरि श्रेष्ठ्यम् अनुरागात्मको हि सः ॥

(अ) Kāmasūtra of Vātsyāyana 3. 4. 59 (p. 226).

Of all the suitors of a maiden, who are equally accomplished, he alone should be preferred who is most gentlemanly and the most loving of them. (S.C. Upadhyaya).

13160

गुणास्ते निःक्षोभाः प्रकृतिरियमाघत भवतो
महत्तत्त्वं तत्त्वाप्यजनयदहङ्कारमुचितम् ।
कृतं तेनाप्यूर्वीरमण गुणमात्रार्जनमितः
स्फुट्कर्मज्ञानेन्द्रियसचिवमुर्व्यादिकमभूत् ॥

(अ) SMH 5. 44.

(a) गुणेस्ते SMH (var.).

(b) °त्त्वन्त° [°तत्त्वं°] SMH.

(c) तेनप्यु° [°नाप्यु°] SMH (KM).

(d) °सूय्य° [°मुर्व्या°] SMH (KM).

Prakṛti vested you with (the three) attributes¹ in their pure form. Then there is *mahat-tatva*² and that gave birth to *ahamkāra*.³ That generated, O Lord of earth, the *guṇa-matras* [*Tanmatras*] (subtle and primary elements). From them arose (gross elements) earth etc.⁴ and also the senses of action⁶ and perception.⁷

1. Sattva, rajas, tamas.

2. The second principal of creation according to Sāṃkhya Philosophy.

3. Ego.

4. Earth, water, light, air and sky.

5. Sound, touch, form, taste and smell.

6. Ears, skin, eyes, tongue and nose.

7. Tongue, hands, feet, anus and generative organ.

13161

गुणा हरन्तोऽपि हरेर्नरं मे
न रोचमानं परिहापयन्ति ।
न लोकमालोकयथापवर्गात्
त्रिवर्गमर्वाञ्चममुञ्चमानम् ॥

(अ) Naiṣ 6. 105.

(b) परिहारयन्ति [°हःप°] Naiṣ (var.).

Upendravajra metre.

Indra's merits, though charming, do not make me give up the man that pleases me : do you not see the world unwilling to give up the trio of virtue, wealth and desire, inferior though it is to final release. (H. H. Handiqui).

13162

गुणिगणनारम्भे

न पतति कठिनी सुसम्भ्रमाद् यस्य ।

तेनाम्बा यदि सुतिनी

वद बन्ध्या कीदृशी नाम ॥

(अ) P (Pts K Kathāmukha 7), H (HJ Pr 15, HSPr 14, HMPr 15, HK Pr 15, HPPr 14, HN Pr 13, HH 2. 21-2, HC 5. 5-6), MK (P) 34.

(आ) SR 40. 26 (a. H), SSB 293. 26 (a. H), SRK 35. 14 (a. H), SuM 9. 29, IS 2144, Sama 1 ग 12, Vidy 314 (a. Viṣṇuśarman) VP 8. 19.

(b) न प° tr. HP, HN; यस्य न रेखा ससंभ्रमा-पतति SuM ससंभ्रमा य° Pts K, HP, HN.

(c) °नांस्त्रा SRK, [°नाम्बा] तस्याम्बा SuM ; जननी [सु°] SuM.

(d) भवति [नाम] PtsK, HP, HS, HN, HH, SR, SSB, SRK, SuM, Vidy.

Āryā metre.

If a mother (be) the mother of a son through him (at) whose (name) the chalk falls not from overhaste at the commencement of the enumeration of a company of accomplished persons—say, who forsooth (is) barren ? (F. Johnson).

13163

गुणिजुष्टस् तु यो राजा स ज्ञेयो देवतांशकः ।
विपरीतस् तु रक्षोऽशः स वै नरकभाजनः ॥
(अ) Śukr 1. 86cd-87ab.

A king who is attended upon by accomplished persons, he is known as a coheir of gods. One contrary to him, is a Co-heir of demons. He is destined to go to the hell.

13164

गुणितनुमतिरुष्टि मित्रतां शत्रुवर्गं
गुरुचरणविनोति तत्त्वमार्गप्रणीतिम् ।
जिनपतिपदभक्तिं दूषणानां तु मुक्तिं
विदधति सति जन्तो धर्ममुत्कृष्टमाहुः ॥

(अ) AS 710.

(a) गुणिनुत्तिमति वुष्टि AS (var.) (*contra metrum*).

(b) °विनोतं [°विनोति] AS (var.).

(c) जिनपदपद° [जिनपति°] AS (var.); °भुक्ति AS (var.); भूषणामंत्र मु° AS (var.).

Mālini metre.

He who imparts happiness to the mind and body of the virtuous, makes friends with foes, salutes the teacher's feet, seeks true path, is devoted to the feet of Jineśvara Mahāvira and shuns vices, has *dharma par excellence* in him (i. e. is an extremely religious person), so say (the wise).

13165*

गुणिनं गुणयति गुणवानितरस्तत्र वराकः ।
सहकाराङ्कुररसिकः कोकिल एव न काकः ॥
(अ) Any 63. 94.

A talented person alone can assess the meritorious. One other than him is helpless there. Only the cuckoo is the connoisseur of the mango-blossoms, not the crow.

13166

गुणिनं जनमालोक्ष्य निजबन्धनशङ्कया ।
राजेंदलक्ष्मीः कुरङ्गीव दूरं दूरं पलायते ॥

(आ) ŚP 296, SR 62. 2, SSB 327. 2, SRK 86. 5 (a. Sphuṭaśloka), SH fol. 68a (715) and fol. 82a (8), VP 2. 10, RS 1437, IS 2145. Cf. No. 13169.

(a) गुणितं [°नं] IS; आसाद्य [आलो°] IS.

(c) राजन् ल° SRK, SH fol. 68a; राजं ŚP (MS); राज ŚP (MS), SH fol. 82a.

(d) दूरं (first) om. ŚP (MS).

On seeing a virtuous person, O King!, Lakṣmī (the goddess of wealth), apprehending her appropriation (by him), flees afar as does a doe, at the sight of a snare-man, fearing her capture.

13167

गुणिनः समीपवर्ती

पूज्यो लोकस्य गुणविहीनोऽपि ।

विमलेश्वरप्रसङ्गाद्

अञ्जनमाप्नोति

काणाक्षि ॥

(आ) VS 247 (a. Argata), SR 48. 145 (a. VS), SSB 306. 147, Subh 65, SuM 4*, IS 2146, Pr 367. Cf. No. 9144.

(b) पूजां लभते SuM.

13170*

(c) °संयोगात् SuM (See d).

(d) काणाक्षी लभतेऽञ्जनम् SuM (see SM)
(*contra metrum*); आमोति कां नाक्षिः
Subh; कान्ति हि IS.

Āryā metre.

In the vicinity of the good, even a person devoid of virtues wins respect of the people. The blind eye receives collyrium by its juxtaposition with a healthy eye.

13168

गुणिनमगुणिनं वितर्कयन्ती

स्वजनमभिन्नमनाप्तमाप्तवर्गम् ।

वितरति मतिविप्लवं नृपाणाम्

इयमुपसर्पणमात्रकेण लक्ष्मीः ॥

(अ) Vikram 6. 36.

Puṣpitāgrā metre.

Considering the virtuous as devoid of virtues, kinsmen as foes and the trust-worthy as untrustworthy, Lakṣmī, by her mere proximity, causes delusion to the minds of the kings.

13169

गुणिनां गुणमालोक्य निजबन्धनशङ्कया ।

राजैर्लक्ष्मीः कुरङ्गीव दूरं दूरं पलायते ॥

(आ) Any 15. 119, Cf. No. 13166.

On seeing the merits of the virtuous, O king ! Lakṣmī, apprehending her appropriation (by them), flees afar as does a doe at the sight of the hunter's snare, fearing her capture.

गुणिनां गुणेषु सत्स्वपि

पिशुनजनो दोषमात्रमादत्ते ।

पुष्पे फले विरागी

क्रमेलकः कण्टकौघमिव ॥

(अ) SR 56. 121, SSB 319. 123, SRK 25. 39, IS 7859, SRM 2. 1. 109.

Āryā metre.

The wicked notice only the vices of the worthy though there are (numerous) virtues in them as a camel, averse to flowers and fruits, seeks the cluster of thorns alone.

गुणिनां चित्तवैकल्याद् see No. 13173.

13171

गुणिनां निर्गुणानां च दृश्यते महदन्तरम् ।

हाराः कण्ठगताः स्त्रीणां नूपुराणि च पादयोः ॥

(अ) Cr 1436 (CvTb 8. 18).

(आ) SR 156. 160, SSB 485. 164, SuM 23. 38, SRK 283. 34 (a. Sphuṭa-śloka), IS 2147, Subh 16 and 278; SRM 1. 3. 138 and 2. 2. 180.

(a) गुणानां IS; सगुणानां निर्गु° CvTb; अगुणीनां IS.

(c) हारः CvTb, SR, SSB, SRM हारा IS; °गतः [°ताः] CvTb, SR, SSB, SRM °गता IS.

(d) पादयो CvTb.

Vast difference is seen between the virtuous and those shorn of them. The necklaces are worn by the women on their necks, anklets on the feet.

13172

गुणिनां मत्सरः शत्रुर् लुब्धानामतियाचकः ।
सर्व एव सदर्पाणां न कश्चित् प्रियवादिनाम् ॥
(अ) Dar 1.35.

A jealous person is an enemy to the virtuous, a frequent beggar to the greedy, all to the haughty (but) none to the sweet-tongued.

13173

गुणिनां वित्तवैकल्याद् गुणा निर्गुणवाञ्छया ।
हृदयेष्वेव सीदन्ति विधवानामिव स्तनाः ॥
(अ) Sam 4.89. Cf. विक्रीय स्वगुणं निः स्वः.
(आ) GVS 119.

(a) चित्त° [वित्त°] GVS, Sam (var.).

At the loss of the wealth of the worthy, their virtues, as the unworthy long for them, waste themselves in their hearts like the breasts of the widows.

13174

गुणिनां स्वयमेव गुणा
अविलम्बेन प्रकाशमादधति ।
भास्करतेजस्तमसि
च्छन्ते परितोऽपि दीप्तिमाधत्ते ॥

(आ) SSB 357.49.

Giti-aryā metre.

The virtues of the virtuous instantly come to light on their own. The lustre of the Sun assumes brilliance, though there be darkness all-around.

13175

गुणिनां हीनविद्यानां श्रीमतां क्षीणसम्पदाम् ।
कृतान्तपथ्यशालायां समानः क्रयविक्रयः ॥
(आ) SRHt 59.16 (a. MBh, but does not appear in the MBh (Bh) edition).

The virtuous, the unlettered, the rich and the poor, (all) are equally priced in the market of Yama (God of death).

13176

गुणिनामपि निजरूप-
प्रतिपत्तिः परत एव सम्भवति ।
स्वमहिमवर्शनमक्षणोर्
मुकुरतले जायते यस्मात् ॥

(अ) Vāsavadattā 12 (in some text 8).

(आ) VS 312 (a. Subandhu), SR 48. 118 (a. Vāsav.), SSB 305.120 (a. Subandhu).

(c) अक्ष्णाम् VS (var.).

Āryā metre.

Even the virtuous have (true) knowledge of themselves from others alone. It is because of this that the eyes get sight of their magnitude in the mirror.

13177

गुणिनि गुणज्ञो रमते
नागुणशीलस्य गुणिनि परितोषः ।
अलिर् एति वनात् कमलं

न हि भेकस् त्वेकवासोऽपि ॥

(अ) H (HJ 1.202, HS 1.182, HH 33. 4-5, HC 44.12-13), BC ad PS 1.8;

VC br I 6 (L) MK (S) 41, MK (GOS) 39, MK (P) 35. MK (G) 26, Devi 103.

(भा) ŚP 293, VS 253, SR 82. 35 (a, VS), SSB 357. 42, SRK 52. 5 (a. Śaṅgadhara), RJ 1436 (a. 10. 52), IS 2149, ŚKDr *ad* गुणज्ञः (2p. 336b) (a. Udbhata), TP 403, NBh 177 Sama 2 ग 22 Vidy (a. Viṣṇugupta) 315, SRM 1. 3. 134, VP 2. 20.

(b) नोगु° Dvi; गु° om. TP; °गुणहीनस्य Dvi.

(c) चनात् PS एव [एति] VCbr; पद्मं [क°] SRM.

(d) ददुर्दस् (ददुर्दस्) सेक° (or त्वेक° C) PS; न ददुर्दस् त्वे° VCbr, Dvi, ŚP, SSB, SRK, RJ, MBh, Sama, Vidy, SRM; न ददुर्दस्त्वन्निवासोऽपि MK; न ददुर्दस्त्वन्निवासोऽपि VS, SR.

Āryā metre.

One who values virtue takes delight in the virtuous, but one of unworthy disposition finds no pleasure in the worthy. The bee rushes to the lotus from the forest, not the frog, though he has the same to abide.

[One who can appreciate merit takes delight in a virtuous person; but one of a vicious disposition has no pleasure in the virtuous. The bee repairs from the forest to the water-lily : but not to the frog, although an inhabitant of the same abode. (F. Johnson).]

13178

गुणिनो न विदेशोऽस्ति न संतुष्टस्य चासुखम् :
क्षीरस्य च विपन् नास्ति नासाध्यं व्यवसायिनः ॥

(अ) KSS 10. 61. 121.

(भा) IS 2150.

(e) विपद् KSS (AKM).

To a virtuous person no country is foreign, a man who is content cannot be unhappy; for the man of endurance calamity does not exist, there is nothing impossible to the enterprising. (C. H. Tawney).

13179**

गुणिनोऽपि सन्ति बहवो

गुणवेत्तारः सुदुर्लभा जगति :

हिमकर-कर-रस-रसने

रसना-चतुराश्चकोरका एव ॥

(भा) Sama 2 ग 25, SRM 2. 2. 189.

Giti-āryā metre.

Innumerable are the virtuous in the world, but those who value virtues are hard to come by. The *Cakoras* alone have an expert tongue to taste the flavour of the lunar rays.

13180

गुणिनोऽपि हि सोदन्ति गुणग्राही न चेद्बिह ।

सगुणः पूर्णकुम्भोऽपि कूप एव निमज्जति ॥

(अ) Cr 1437 (CNW 107).

(भा) SR 81. 24, SSB 356. 32, IS 2151, SRK 53. 15 (a. Sphuṭaśloka).

(b) चेद्यति CNW (*sic!*).

The virtuous too despair if there is none to appreciate their virtues. A

pitcher filled with water, though fastened to the rope, does sink in the well if there is none to hold the rope.

13181

गुणिनो वृत्तविमला महावंशप्रसूतयः ।
मुषतामयाः प्रकाशन्ते नरा हारा इवोज्ज्वलाः ॥

(आ) SSK 3. 2.

The virtuous of impeccable conduct, born in noble family and free from ailments shine forth like the bright necklaces of pearls that are strung with thread, are round and pure and emanate from quality bamboos.

13182*

गुणी गुणं वेत्ति न वेत्ति निर्गुणो
बली बलं वेत्ति न वेत्ति निर्बलः ।
पिको वसन्तस्य गुणं न वायसः
करी च सिंहस्य बलं न मूषिकः ॥

(अ) Guṇaratna of Bhavabhūti 4 (KSH 523).

(आ) IS 2152, SR 175.917 (a. Guṇa°), SSB 511.917 Bahudarśa 85, TP 404, SRS 1. 2. 46, SRM 1. 3. 140 and 2. 2. 692.

(इ) ShD (T) 150, VŚ (T) 4, SRN (T) 4. 14.

(a) निर्गुणो [°र्गुणो] IS.

(b) निर्बली [°र्बलः] IS.

(c) वसन्तस्य Guṇa°.

(d) मृगेन्द्रस्य [च सि°] IS ; मूषकः SRS, SRM. Vamśastha metre.

(Only) the virtuous can appreciate virtue, not the worthless. The strong can assess the strength not the weak. The cuckoo knows the peculiarity (worth) of the spring, not the crow, and the elephant knows the might of a lion, not the mouse.

13183*

गुणी गुणी स्यादगुणेषु सत्सु
तस्यागुणित्वं गुणवत्तरे तु ।
दीपप्रकाशो निशि भास्वरा हि
सूर्ये तपस्यस्य कुतोऽस्तु तेजः ॥

(अ) Yajñaphalam p. 51.

Upajāti metre (Upendravajrā and Indravajra).

A meritorious person may be meritorious amidst those who lack merit. With the more meritorious being there, his merit declines. The light of the lamp is surely brilliant at night but its lustre vanishes, when the sun shines.

गुणी गौरवमायाति see No. 13114.

13184

गुणी भक्तो शुचिर्दक्षः प्रणल्भोऽव्यसनी क्षमी ।
ब्राह्मणः परममंजो दूतः स्यात् प्रतिमानवान् ॥

(आ) SSB 463. 3 (a. Saṁgrahātur).

An envoy should be virtuous, devoted, honest, efficient, bold, viceless, tolerant, conversant with other's secrets (or weaknesses), intelligent and Brāhmaṇa (by caste).

13185

गुणो मुनीतिर्नव्योऽपि परिपाल्यस्तु पूर्ववत् ।
प्राचीनैः सह तं कार्यं ह्यनुभूय नियोजयेत् ॥

(अ) Śukr 5. 24.

A new person, even if talented and of good conduct, should be kept under observation as before. It is after testing him (for some time) that he should be assigned duty (but) with the old (employees).

13186

गुणो कुर्वावरं भ्रात न वित्तेषु कदाचन ।
सुलभं गुणिनां वित्तं दुर्लभा धनिनां गुणाः ॥

(आ) JS 429. 4.

Brother ! have respect for the virtues, never for the riches. Wealth is easy to be had by the virtuous but the virtues are hard to be attained by the rich.

13187

गुणेन स्पृहणीयः स्यान् न रूपेण युतो नरः ।
सौगन्ध्यहीनं नादेयं पुष्पं कान्तमपि वचचित् ॥

(अ) Dr̥ṣṭāntaśataka of Kusumadeva 16, (KSH 217), Guṇaratna of Bhavabhūti 13 (KSH 217).

(आ) SR 81. 18 (a. Guṇa°); SSB 356. 26, IS 2153, SRS 2. 2. 47, SRM 1. 3. 133.

(a) स्पृहणीयः Guṇa°.

(b) यतो जनः Guṇa°; पुनर्जनः SRS; जनः Dr̥ṣṭa, SR, SSB.

(c) गन्धहीनं न गृह्णाति SRS; सौगन्ध्यवर्ज्य° [हीन] Dr̥ṣṭa, Guṇa°, SR, SSB.

(d) अपीह ना SRS.

One endowed with virtue is lovable, not one with beauty. A flower without fragrance is not worth having even if it is winsome (in appearance).

13188

गुणेषु क्रियतां यत्नः किमाटोपैः प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिर् गावः क्षीरबिजिताः ॥

(अ) Cr 348 (CSr 1. 26, Cvr 8. 11, CLr 7. 6, CNI I 343, CNI IV 179), Cf. No. 13200.

(आ) ŚP 298, SR 81. 12 (a. ŚP), SSB 356. 11, VS 2671, IS 2158, RJ 1438, Subh 279, GSL 73, JS 429. 1 (a. Kṣemendra), SRHt 198. 123 (a. Vallabha), SRRU 853, SSH 1. 68, SLPr 4. 3. 17-18, SRK 53. 12 and 236. 59 (a. Prasāṅgaratnāvali); SRM 2. 2. 185, SSSN 182. 50, VP 2. 7.

(a) गु° य° क्रि° [गु° क्रि° य°] Cv (var.), CL (but CLH, CLL II as above), CNI I, VS, JS, SRHt, SRRU, SSH. SSSN. गुणेष्वेवादरः कार्यः Subh, SSB, CNT IV; क्रियथा (°तः) CS (var.); यत्नं (°त्न) CS (var.), CL (var.), CNI I; रागो [यत्नः] Cv (but CvGt as above).

(b) माधनेषु (°नः) कदाचन Cv (var.); किमतो-न्यत् CS; किमातापि (°प्य) CS (var.); आटोपैः कि प्र° CL (var.); ऽपिः प्रजोजनं (sic !) CS (var.).

- (c) विक्रीयते (°क्रि°) CS (var.), CL (var.);
घण्टाभिः (°ष्ट°; °भि) CS (var.).

- (d) गावो दुग्ध विवर्जिताः SLPr गाव CS (var.);
गावे CNI I; छिरविवर्जिता CS (var.);
क्षीरविवर्जिता (°तं) CS (var.).

Make effort to acquire virtues. Of what use is hauteur ? The dry cows cannot be sold (merely) because of their bells.

गुणेषु यत्नः क्रियतां see No. 13188.

13189*

गुणेषु यत्नः पुरुषेण कार्यो

न किञ्चिदप्राप्यतमं गुणानाम् ।

गुणप्रकर्षाद्बुद्धेन शम्भोर्

अलङ्घ्यमुल्लङ्घितमुत्तमाङ्गम् ॥

- (अ) Mṛcch 4. 23.

- (अ) SR 82. 41 (a. Mṛcch), SSB 357. 50,
IS 2154.

- (d) अलङ्घितं ल° Mṛcch (var.); अलङ्घितमुत्त-
माङ्ग Mṛcch (var.).

Upendravajrā metre.

One should always endeavour to acquire virtues (for) there is nothing that cannot be secured by good qualities. By the excellence of its qualities the moon occupied Śiva's head which is (otherwise) unassailable.

[One should never become weary of practicing virtue for there is nothing that may not easily be obtained by it. It was by its pre-eminent virtue that the moon obtained the honour of becoming the diadem on the inviolable head of Śiva (R P Oliver)]

13190

गुणेषु यत्नसाध्येषु यत्ने चात्मनि संस्थिते ।
परोऽपि गुणिनां धुर्य इति जीवन् सहेतुः ॥
(अ) JS 429. 5, VP 2. 26.

As the merits are possible to be achieved by effort and that effort rests with one self, who will tolerate, while alive, an adversary to be at the top of the meritorious.

13191

गुणेषु यत्नसाध्येषु यत्ने स्वात्मन्यवस्थिते ।
अयं गुणवतां धुर्यः त्यजेदल्पान् सहेतुकः ॥

- (अ) Cv 1438 (CRP 8. 116, CRBh I 8. 127).

- (c) धुर्यस् CRP; धुर्यश् CRBh I.

- (d) त्यजजल्पन्सहेतुकः CRP, CRBh I.

As the merits are possible to be achieved by effort and that effort rests with one self, one may do away with the lesser person (thinking that) this one is fore-most of the virtuous because of some (valid) reason.

13192

गुणेषु रागो व्यसनेष्वनादरो

रतिः सुनीतेषु च यस्य सूपतेः ।

चिरं स भुङ्क्तेऽचलचामरांशुकां

सितातपत्राभरणां नृपश्रियम् ॥

- (अ) P (PT 3. 133, PT₂ 3. 138, PP 3. 229, PtsK 3. 266, PRE 3. 115).
Cf. Ru 163.

- (अ) IS 2155

(b) सुभृत्येषु PtsK.

(c) भुङ्क्ते च° [°चल°] PT, PP.

Vamśastha metre.

The king that loves virtues, despises vices, and takes delight in good policy, shall long enjoy the royal majesty that is clothed with the firm-fixed chowrie¹ and adorned with the white parasol.¹ (F. Edgerton).

1. Emblems of royalty.

13193

गुणोद्धनादरं पुत्र प्राप्तश्रीरपि मा कथाः ।

संपूर्णोऽपि घटः कूपे गुणच्छेदात् पतत्यधः ॥

(अ) Dar 1 38, Cf. No. 13194.

Dear son ! even if you possess wealth, do not despise the virtues. A pitcher filled from the well, goes down if its rope (*guṇa*) is broken.

13194

गुणोद्धनादरं भ्रातः पूर्णश्रीरपि मा कथाः ।

संपूर्णोऽपि घटः कूपे गुणच्छेदात् पतत्यधः ॥

(आ) IS 2156, Subh 279; Variant of No. 13195.

(a) भ्रात Subh.

(b) कथा Subh.

(c) संपूर्णोऽपि घटः कूपे Subh.

O Brother, do not ignore virtues, even if you are very rich. Even a full pitcher falls down in the well, if its rope is broken.

13195

गुणोद्धनादरं भ्रातर् भूरिश्रीरपि मा कथाः ।

गुणच्छेदात् संपूर्णोऽपि घटः कूपे पतत्यधः ॥

(आ) JS 429. 7, VP 2. 21 Variant of No. 13194.

(c) संपूर्णोऽपि गुणच्छेदात् JS (var.).

Translation See No. 13194.

13196

गुणोद्धाधारभूतेषु

फले कस्यास्ति संशयः ।

न्यस्तश्चात्मा सतां वृत्ते

विभूतिश्च न दुर्लभा ॥

(अ) P (PT 3. 30, PTem 3. 24, PS 3. 19, PN 3. 17, PRE 3. 21), Cf. Ru 136.

(a) आदारभूतेषु PT (var.).

(b) कस्यास्ति PT (var.); संशयः PN.

(c) न्यस्त चा° PT (var.); वृत्ते PN.

Who can have doubt about success if the (six) expedients of policy form one's support? As soon as one applies oneself to the path of the noble, prosperity is at hand.

[Is there any doubt of the success of him who makes the (six) forms of policy in his support? Let him commit himself to the practices of the noble, and prosperity will not be hard to gain. (F. Edgerton).]

13197

गुणोद्धेव हि कर्तव्यः

प्रयत्नः पुरुषः सदा ।

गुणयुक्तो दरिद्रोऽपि

नेश्वरैरगुणैः समः ॥

(अ) Mṛcc 4. 22.

(आ) IS 2157, SR 81. 10 (a. Mṛcc), SSB 356. 18.

(c) गुणयुक्तो Mṛcc (var.).

People should always make endeavour to acquire virtues. Even an indigent person endowed with virtues is better (lit. not equal to) than the rich shorn of them.

[One should never become weary of practicing virtue; for the present man, if virtuous, is stronger from the weatherest evildoer. (R. P. Oliver).]

13198

गुणेष्वेवावरं कुर्यान् न जातो जातु तत्त्ववित् ।
द्वौष्टद्विजोऽभवच्छूद्रः शूद्रश्च विदुरः क्षमी ॥

(अ) Cārucārya 36.

(आ) Nisam 1. 37.

(b) °तो [°तो] Caru.

A Person having true knowledge should respect virtues, not the caste. Brāhmaṇa son of Droṇa (Aśvathāman) became an out-caste (due to his evil deeds) while Vidura, a Śūdra, was worthy (of high regards).

गुणेष्वेवावरः कार्यं किमाटोपः see No. 13188

13199

गुणेष्वेवावरः कार्यो न वित्तेषु कदाचन ।
सुलभं धनिनां द्रव्यं दुर्लभं हि गुणार्जनम् ॥

(अ) Cr 1439 (CvTb 7. 25, CM 183), Vet ad 2; p. 113.

(c) शुलभं CVTb [धनिनां] Vet.

(d) दुर्लभा धनिनां गुणाः Vet.

Virtues alone should be esteemed, never the wealth. It is easy for the rich to acquire wealth but difficult to imbibe virtues.

13200

गुणेष्वेवावरः कार्यो निर्गुणैः किं प्रयोजनम् ।
न घण्टैर्विक्रयं यान्ति गावः क्षीरविवर्जिताः ॥

(अ) Cr 2148 (CNI I 46). (Partly illegible and reconstructed). Cf. No. 13188.

(a) गुणेनेवा° CNI I.

(b) त्वगु° (?) CNI.

(d) °जिता CNI I.

Virtues alone should be respected.

What is the use of those who are shorn of them? The dry cows cannot be sold for their bells only.

13201

गुणैः पूजा भवेत् पुंसां नैकस्माज्जायते कुलात् ।
चूडारत्नं शशी शंभोर् यानमुच्चैः श्रवा हरेः ॥

(अ) Dṛṣṭāntantaśataka 69 (KSH 217).

(आ) SR 81. 26 (a. Dṛ KSH), SSB 356. 34, IS 2159.

(d) पत्न° [यान°] Dṛṣṭ.

People are respected for the virtues not for birth in a specific family. The Moon is the crest-jewel of Śiva (and) Ucchaiśravāḥ,¹ is the mount of Indra.

1. A horse with big ears.

13202

गुणैः सर्वज्ञतुल्योऽपि सीदस्येको निराश्रयः ।

अनर्घ्यमपि माणिक्यं हेमाश्रयमपेक्षते ॥

(अ) Cr 349 (CVr 16. 10, CvW 8. 11, CNT IV 189, CPS 308. 6).

(आ) VS 2683 (a. Ravigupta), SRHt 230. 2, SSSN 176. 2, (a. Vallabha), SR 81. 11 (a. Cāṇakya-nīti), SSB 356. 19 (a. Ravigupta), SRK 52. 6 and 89. 4 (a. Prasaṅgaratnāvali, ŚP 297, IS 2164. Cf. ABORI 48. 152 (28), Sama 1 ग 11, SRM 1. 3. 129, LN(P) 137, DhN(P) 85, MhD(P) 158.

(a) गुरौ CvW ; सर्वज्ञकल्पोऽपि SP, VS, SR, SSB, SRK, गुणैः स सर्वकल्पोऽपि SRHt, SSSN.

(c) अनर्घम् CV (var.), SP, VS, SRHt, SSSN, SR, SSB.

(d) उपेक्षते CvW.

Even if equal to an Omniscient in virtues, One who is alone suffers for want of support. The ruby though priceless, needs the support of gold (to reveal its true worth).

13203

गुरोः स्थानच्युतस्यापि जायते महिमा महान् ।
अपि भ्रष्टं सरोः पुष्पं न कः शिरसि धार्यते ॥

(अ) Bhāvadeva Sūri's Pārśvanātha-Caritra 4. 95.

Great glory arises through virtue for a man, even if he has fallen from his station. The blossom even that has fallen from the tree by whom is it not worn on the head (M. Bloomfield).

13204

गुणैरनन्तैः परिशोभितोऽपि सन्
सदैकदोषेण विगर्ह्यते ह्यसौ ।
रसाग्ने श्रेष्ठतमो महौषधो
विनिन्द्यते चोत्कटगन्धतो बुधैः ॥

(अ) Any T 1. 60.

Varṇāśṭha metre.

Even if blessed (lit. adorned) with infinite virtues, One is reviled for ever for a single vice (that one might have). The garlic, the best of elixir, is denounced by the wise for its pungent smell.

13205

गुरोरमर्घ्यैः प्रथितो रत्नैरिव महार्णवः ।
... .. ॥

(अ) Kpr 10. 592, AIK 157. 8, AIS 181. 16.

He is well-known for his valuable virtues as an ocean for its jewels.

13206

गुरोरभ्युपनीतानां वाचालानां पदे पदे ।
खलानां मेखलानां च जघन्या केवला स्थितिः ॥

(अ) SRHt 42. 34 (a. Gopala). (Only in the printed edition of SRHt, missing from other MSS; See V. Raghavan J. O. R. 13. 298).

(d) केवलं SRHt.

Though endowed with various qualities, the wicked, who harangue too often, have an untenable position and the girdles, strung with threads, and jingling to no end, are worn on the waist.

13207

गुरोरुत्तुङ्गतां याति किमाटोपैः प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिः गावः क्षीरविबर्जिताः ॥

(अ) Avāśiṣṭānyokti of Paṇḍitarāja (in PJKS) 185. See No. 13188.

One attains great heights by one's merits. What is the use of arrogance ? The dry cows cannot be sold by virtue of their bells alone.

13208

गुणैस्तमतां याति नोच्चैरासनसंस्थितः ।
प्रासादशिखरस्थोऽपि काकः किं गरुडायते ॥

(अ) Cr 350 (CVr 16. 6, CNG 182, CNT IV 183, CPS 307. 3), MK (MK (P) 37, MK(S) 39, MK (GOS) 40, MK (G) 46. 27, MK (D) 276 Prabha 20. 63 (p. 169).

(आ) ŚP 302 (a. BhŚ), SR 81. 16 (a. Cāṇakya-nīti), SSB 356. 24, SRK 52. 11, (a. Sabhātarāṅga), IS 2161, Subh 223, Saśā 152. 112, SuB 13, B 13, Sama 1 ग 9, SRM 1. 3. 132, VP 2. 12.

(a) उत्तमतं CV (var.); उत्तुङ्गतां MK (P), MK (S), ŚP, SR, SSB, SuB, SRK; यान्ति CV (var.), MK (GOS); यन्ति CNG.

(b) न चोच्चासन SuB; नीचैर् CV (var.); नोच्चैर् IS; आसनसंस्थितः CV (var.); आसनसंस्थितैः (°ताः) CV (var.), Sama.

(c) °शिखरारूढः SRK; °शिखरस्थोऽपि IS.

(d) किं का° CV (var.); गरुडायतेः CV (var.).

One attains excellence by virtues, not by occupying a high office. Does a crow conduct itself like a *garuḍa* even though it is perched on the pinnacle of a mansion ?

13209

गुणैरुत्तुङ्गतां याति न तु जातिप्रभावतः ।
क्षीरोदधिसमुत्पन्नः कालकूटः किमुत्तमः ॥

(अ) Avasīṣṭānyokti of Paṇḍitarāja (in PJKS) 184. Cf. No.

(आ) IS 2160, Subh 278.

(इ) Cf. Nāḷaḍiyar p. 125.

(b) °प्रभेदतः Ava°.

One rises high by one's virtues, not as a result of birth (in a high family). Does the *Kalakuṭa* poison become worthy (simply) because it emerged from the milky ocean ?

13210

गुणैरुत्तुङ्गतां याति नोच्चैरासनसंस्थितः ।
प्रासादशिखरस्थोऽपि काकः किं गरुडायते ॥

(आ) Pad 111. 34, Sama 2 ग 26 See No. 13208.

(c) °खरारूढः Pad.

गुणैरुत्तुङ्गता याति नोच्चैरा° see No. 13208.

13211

गुणैरुदारैः संयुक्तान् प्रोन्नयेन्मध्यमाधमान् ।
महत्तां प्राप्नुवन्तस्ते वर्धयन्ति नरेश्वरम् ॥

(अ) KN (KN (ĀnSS) 5. 68, KN (TSS) 5. 68, KN [BI] 5. 69).

(आ) IS 2162.

(c) महत्त्वं KN (BI).

A monarch should promote the mediocre and the lowly (in his establishment), if they are endowed with sterling qualities. On attaining elevation, they enhance (the prosperity of) their royal master.

[A monarch should promote those dependents of his, who are of mediocre or low origin¹ if only they are endowed with sterling qualities. For, attaining greatness, these men, (out of gratitude), try hard to enhance the prosperity of their (beneficent) royal master. (M. N. Dutt).]

1. or : those occupying middle and lower grades in the royal service.

13212

गुणैरुदारैर् वशमेत्य यस्य
स्वयं मुकुन्दस्तनयस्वभागात् ।
भ्राजत्प्रतापः कलितारितापः
प्रतापसिंहः स न कस्य नव्यः ॥

(अ) SSB 430. 1 (Saṁgrahītaḥ).

Upajati metre (Upendravajrā and
Indravajra).

To whom is not that Pratap Singh
adorable, enamoured of whose excellent
virtues Viṣṇu himself was born as his
son, and who scorched his enemies (with
the result) his valour shone with (added
splendour).

गुणैरेतैरुपेतः सन् see No. 10820J (4).

13213*

गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति ।
न तेषु युज्यते योगी गोभिर्गा इव गोपतिः ॥

(अ) BhPṇ 11. 7. 50.

(c) देही [योगी] BhPṇ (var.).

An ascetic enjoys the worldly objects
with the organs¹ of senses and discards
them with the passage of time just as
the Sun draws water through its rays
and rains it at the appropriate time. He
does not remain attached to them.

1. The word गो has various meanings such
as, rays, water etc.

गुणैर्गौरवमायति see No. 13114.

13214*

गुणैर्न किञ्चिद् विदुषां प्रयोजनं
खलोऽर्थभागी सुगुणश्च निर्धनः ।
यथा हि काको लभते गृहाद् बलिं
तथा न हंसो न शुको न चातकः ॥

(अ) Cr 1440 (CRC 8. 128, CPS 285.
35).

Vaiśastha metre.

Virtues are of no consequence to
the learned. The wicked enjoy worldly
prosperity whereas the virtuous suffer
poverty. A crow receives food-offering
from the house-holder but not so a swan,
a parrot or a *Cataka*.

13215*

गुणैर्भूतानि युज्यन्ते विद्युज्यन्ते तथैव च ।
सर्वाणि नैतदेकस्य शोकस्थानं हि विद्यते ॥

(अ) MBh (MBh (Bh) 3. 206. 17 and
12. 317. 8, MBh (C) 3. 14081 and
12. 12489).

(अ) IS 2163.

(a) गुणे or गुणैर् MBh (var.).

(b) नियुज्यन्ते or संयु^० or ते यु^० MBh (var.).

(c) सर्वेषां MBh (var.); चैतदे^० or सर्वदे^०
MBh (var.); एवास्य MBh (var.).

(d) भविष्यति or न विद्यते MBh (var.).

All beings are united because of the
(three) attributes¹; so are they separated
also. There is therefore no place for grief
for any one.

1. Sattva, rajas, tamas.

13216

गुणो गुणान्तरापेक्षी स्वरूपस्यातिहेतवे ।
स्वभावबाल्यलावण्यं तारुण्येन मनोहरम् ॥

- (अ) Dr̥ṣṭāntaśataka 55 (KSH 217. 56).
(आ) SR 81. 25 (a. KN, but not found in KN), SSB 356. 33, IS 2165
(c) स्वभाव चाह ला° Dr̥ṣṭ, स्वभावबाल्यं ला° Dr̥° (KSH); स्वभावरम्यं ला° SR, SSB.
(d) तारुण्ये न [तारुण्येन] Dr̥° (KSH).

A quality needs another quality for the manifestation of its nature. Inherent beauty of the childhood is (all the more) captivating in youth.

गुणो गौरवमायाति see No. 13114.

13217

- गुणोत्कर्षद्वेषात् प्रकृतिमहतामप्यसदृशं
खलः किञ्चिद् वाक्यं रचयति च विस्तारयति च ।
न चेदेवं तादृक् कमलकलिकार्धप्रतिनिधौ
मुनेर्गण्डूषेऽब्धिः स्थित इति कुतोऽयं कलकलः ॥
(आ) SkV 1266, Skm (Skm (B) 2179, Skm (POS) 5. 36. 4) (a. Saṁghāmitra or Saṁghraśrimitra).
(b) वाच्यं Skm (var.).
(c) न चेदेषां Skm (var.); °लिकाद्ध° SKM.
(d) °षेब्धिस्थित SKM, कुतोऽयं SkV (var.).
Śikhariṇī metre.

Out of hatred for the sterling virtues, the rogue makes an unbecoming statement even with respect to those who are intrinsically great, and spreads it too.

If it were not so, why should there be the hullabaloo that the ocean was contained in sage Agastya's mouth, the peer of the half petal of a lotus.

[Because he hates outstanding virtue / the villain makes and publishes / belittling statements of the great. / If their were not the case, / why should there then have been such hubbub made / that all the ocean but a mouthful on the lip, / like a half-lotus bud, of Saint Agastya ? (D. H. H. Ingalls).]

13218

- गुणो दूषणतां याति दूषणं गुणतां क्वचित् ।
तथा हि नम्रता दोषः स्तनयोः स्तब्धता गुणः ॥
(आ) ŚP 304, SR 81. 15 (a. ŚP), SSB 356. 23, IS 2166, Subh 15, VP 2. 9.
(a) भूषणतां IS ; यान्ति IS.
(b) दूषणो or भूषणो IS.
(c) नम्रता [नम्रता] IS.
(d) गुणाः [गुणः] IS.

A virtue, at places, becomes a vice and a vice a virtue. For instance stooping of the breasts is a blemish but hardness their quality.

गुणोऽपि दोषतां याति see सानुकूले पुनस्तस्मिन्.

13219

- गुणोऽपि नूनं दोषाय दुषिष्ठातोः खलस्य च ।
सन्मार्गसिद्धये वृद्धिर् मृजेः साधुजनस्य च ॥
(आ) SR 46. 51, SSB 302. 53.

Even the quality of a wicked person results into evil ; the root 'duṣ' becomes 'doṣa' with the substitution of 'U' by the guṇa syllable 'O'.

The elevation of a noble man leads (him) to a good path; in root 'mrj'a' the replacement of 'r' with the 'vṛddhi' syllable 'ar' forms the word 'marja' meaning 'purification'.

13220

गुणोऽपि प्राणघाताय दुष्टसङ्गप्रभावतः ।
सुरम्यत्वमपि प्राप्य खड्गसङ्गं निहन्ति यत् ॥

(अ) SSB 368. 11.

As a result of its association with the wicked, virtue too inflicts death. Even excessive brightness (sharpness), when associated with the sword, is instrumental in slaying others.

13221

गुणो भूषयते रूपं शीलं भूषयते कुलम् ।
सिद्धिर्भूषयते विद्यां भोगो भूषयते धनम् ॥

(अ) Cr 351 (CVr 8. 15, CSr 1. 80, CLr 3. 10, CNP II 68, CNŚK 58, CPS 260. 106. Cf. निर्गुणस्य हतं रूपं and शुचि भूमिगतं तोयं.

(आ) SR 167. 646 (a. Cāṇakya-nīti) and 159. 259, SSB 501. 646 and 488. 266, IS 2167, Subh 138, Saśa 140. 74, SRS 1. 1. 2, Sama 1 ग 8, SH (II) fol. 101a (II).

(a) गुणं CS (var.); गुणान् CL (var.); SR 159. 259, SSB 488. 266, गुणे IS; भूषयते CS (var.); भूषायते CS (var.); दूषते [भूष°] IS.

(b) शील CS (var.); भूषायते CS (var.); धनम् [कु°] CS (var.).

MS-VIII. 7

(c) सिद्धि (°दि) CS (var.), CL (var.); शान्तिर्भू° SRS, भूषायते (भू° om. CSC II) CS (var.); विद्या (°द्याः) CS (var.).

(d) दानं [भो°] SRS; भोगं (°ग) CS (var.); भूषायते CS (var.); भूषयते CL (var.).

Virtue embellishes beauty; good conduct, the family. Accomplishment adorns knowledge, proper use, the wealth.

13222

गुणो वित्तवतां त्यागो वित्तं त्यागवतां गुणः ।
परस्परवियुक्तौ तु वित्तत्यागौ विडम्बना ॥

(अ) SSB 339. 18.

For the wealthy, generosity is a quality; for the liberal, wealth is a virtue. But (if the two are) divorced from each other, wealth and generosity are a mere mockery.

13223

गुवरन्ध्रं खलवदनं

सममिति मन्ये पवित्रताहीनम् ।

निःसरति ततो यद्यत्

ततः परं हन्त दीर्गन्ध्यम् ॥

(अ) SSB 320. 148 (a. Saṁgrahītuḥ).

Ārya metre.

To me the aperture of anus and mouth of a wicked are equally filthy. Whatever comes out from them, that, alas, spreads foul smell all-around.

13224

गुप्तात्मा स्याद् दुराधर्षः स्मितपूर्वाभिभाषिता ।
आभाषितश्च मधुरं प्रतिभाषेत मानवान् ॥
(अ) MBh (MBh (Bh) 12. 67. 37, MBh
(B) 12. 67. 38, MBh (C) 12. 2533).

(आ) SRHt 187. 5 (a. MBh).

(a) गुप्ता तस्माद् or गोप्ता तु स्याद् or गुप्ता
स्याच्च or गोप्ताच्चास्य MBh (var.); सु°
[स्याद्] MBh (var.); दुराधर्ष (°र्षी) MBh
(var.).

(b) तस्मिन् [स्मित°] MBh (var.).

(c) आभाषतश् or अभा° MBh (var.); आभाषितं
MBh (var.), SRHt.

(d) प्रत्य° or प्रत्या° or प्रत्याभाषत (°षित
MBh (var.); प्रोत्या भा° SRHt; माधुरं
[मा°] MBh (var.); मानवः SRHt.

He who is ever on his guard and
speaks with a smile is difficult to assail.
When addressed, one should respond to
others in a sweet voice.

13225

गुप्ता वनेषु विहरन्ति सुहृद्यमीनाः
कस्यापि नो कुवलयेषु दिवा प्रकाशः ।
राज्ञो बिभेति जगदम्ब कुशेशयालिः
कर्णेजये जयति नेत्रयुगे भवत्याः ॥

(अ) SuMuñ 116. 20-3 (a Venkaṭa-
dhvarī).

Vasantatilaka metre.

O Mother of the Universe ! With your
eyes stretching upto the ears, vanquishing
all, the extremely lovely fish move surrep-
titiously in the water, none of the lilies

blooms during the day, (and) the beds of
lotuses are scared of the moon¹.

1. All the objects of Comparison of the
eye pale into insignificance before your
maddening eyes.

13226

गुप्ते प्रेम्नि गते प्रकाशमभितो लब्ध्वावकाशे खले
तद्देनन्दिनदृष्टिकौतुककथालापे समं गच्छति ।
यूनोः संवृतयोरपि प्रतिपलं हा हन्त वक्त्रे विधौ
सा भूयः कृशतेव डिण्डिमयति प्रेम्णः
प्रकर्षन्तयोः ॥

(आ) Vide, 583.

Śārdūlavikrīḍita metre.

But, alas, though put into captivity
by a quirk of fate, their emaciation
itself declares, every moment, the
exuberance of their mutual love.

13227

गुप्तो भवत्याः सञ्चारः कलिदूपातसाध्वसात् ।
तथापि केषां नो वन्द्या सरस्वति महेश्वरि ॥
(आ) SSB 604. 1.

O Great goddess Sarasvati ! the flow
(of your stream) has concealed itself out
of fear of the Kali age. Still, to whom
are you not adorable ?

13228

गुप्त्या साक्षान् महानल्पः स्वयमन्येन वा कृतः ।
करोति महतीं प्रीतिम् अपकारोऽपकारिणाम् ॥

(अ) Veni 2. 3.

(आ) SRHt 194. 84 (a, Veni), SRRU 728
(a. Veni).

(b) पुनः [कृतः] SRHt.

(d) °कारिणु SRHt, SRRU.

An injury to the enemies, whether great or small, inflicted whether by one-self or by another, whether coveredly or openly, causes great satisfaction. (R. R. Deshpande).

13229

गुम्फः पङ्कजकुड्मलघुतिरुरस् सत् केसरोल्लासवान्
अर्थोऽप्यन्तरसौरभप्रतिनिभं व्यङ्ग्यं चमत्कारि
यत् ।

द्वित्रैयद्रसिकैश्चरं सहृदयं भृङ्गैरिवास्वाद्यते
तत्काव्यं न पुनः प्रमत्तकुक्वेर् यत् किञ्चिदु-
ज्जलितम् ॥

(अ) SR 31. 47, SSB 51. 49.

(d) प्रमत्तः^o SR (*Contra metrum*).

Śārdūlavikrīḍita metre.

Whose composition is lovely like the lotus bud, meaning profusely pleasing like its pollen, suggested sense the peer of its inherent fragrance, which is invested with poetic charm and is enjoyed for long by the appreciative critics, two or three (in number), that is true poetry, not the incoherent prattle of a mindless poetaster.

13230

गुम्फन्तु मालतीमालां विचित्रां चित्रकारकाः ।
तदामोदपरिच्छेद- कोविदः कोऽपि षट्पदः ॥
(अ) JS 81. 1.

The expert florists may string a pretty garland of the jasmine flowers, but only a certain bee is proficient in distinguishing its smell (from that of other flowers).

13231

गुरवो नम्रतां यान्ति लघवश्च वितम्रताम् ।
गौरवेण तुलापात्रम् अन्यवन्नोन्मुखं स्मृतम् ॥
(आ) SSB 360. 1.

The heavy ones (worthy persons) bow down (become humble) but the light ones (shallow persons) shed their modesty (become haughty). The weighty pan of a scale is not known to go up like its lighter counterpart.

13232

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः ।
दुर्लभः स गुरुलोके शिष्यचित्तापहारकः ॥

(आ) SSg 32, Sama 2 ग 23, SRM 1. 1. 23 and 2. 2. 678.

There are teachers in large number who rob the wealth (*vitta*) of their disciples. That teacher is rare in the world who captivates the hearts (*citta*) of his pupils.

13233

गुरवो यत्र पूज्यन्ते धान्यं यत्र सुसंचितम् ।
न दण्डकलहो यत्र तत्र शक्र वसाम्यहम् ॥

(अ) Cr 1441 (CvP IV 3. 7, CvGt 3. 5, CvTb 3. 9, CvH 3. 9, CNI I 138, CnT II 5. 2, CnT III 3. 14, CnT VI. 52). Cf. No. 13149.

(आ) IS 2168, Subh 104.

(a) पूज्यन्ते CvGt.

(b) य^o धा^o CvH, Subh; धान्य CvTb.

- (c) अदन्तकलहो [न दण्ड°] CvP IV, CNI I ;
अदन्तकलहो [न दण्ड°] CvTb ; अदन्तकलहो
CvGt ; दन्तकलहो CvH.
(d) श्रीनिवसेच्चिरं CNI ; श्रीमचलभवेत् CvH ;
श्रीसंक्रमोथर्वत् CvGt ; वचाम्य् CvTb.

Where preceptors are revered ; where
food-grains are well stored ; where there
are no punishments and quarrels (because
of absence of crime), O Indra, there I
reside.

13234

गुरुं प्रयोजनोद्देशाद् अर्जयन्ति न भक्तितः ।
दुग्धदात्रीति गौर् गेहे पोष्यते न तु धर्मतः ॥

- (अ) Dr̥ṣṭantaśataka 90 (KSH 217), 93,
(आ) IS 2171, SR 169. 714, SSB 503.
714.
(a) गुरुप्रयो° Dr̥° (KSH).
(b) अर्जयन्ति SR.

People show regards to the teacher
because of (ulterior) motive, not out of
reverence. A cow is fed in the house
because it gives milk, not out of (a
sense of) duty.

13235

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुभुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ॥
आततायिवधे दोषो हन्तुर्भवति कश्चन ।
प्रकाशं वाप्रकाशं वा *मन्युस् तं मन्युमृच्छति ॥
(अ) Mn 8. 350-1, Vi 5. 190-1. (Cf
Vās 3. 15-18, B. 1. 18, 11-3,
Vyāsa in Apar and Arh in Apar
1042). Cf. No. 4523.

(अ) Apar 627. 26-7.

- (a) बालवृद्धं Govindarāja's Commentary.
(b) श्रोत्रियं [ब्राह्म°] Apar.

*(h) मन्युस्तन्मन्युम् MnJ, Govindarāja's,
Rāghavananda's Nandana's, Comm-
entary and some editions with
Kullūka's Commentary Vi.

One may slay without hesitation an
assassin who approaches (with murder-
ous intent), whether (he be one's)
teacher, a child or an aged man, or a
Brahmaṇa deeply versed in the Vedas.

By killing an assassin the slayer
incurs no guilt, whether (he does it)
publicly or secretly; in that case fury
recoils upon fury. (G. Bühler).

13236

गुरुं हत्वा दिवं यान्ति तृणं छित्त्वा पतन्त्यधः ।
बलिनो दुर्बलानां च श्रुतयोऽपि द्विधा स्थिताः ॥

(अ) Sabhā 44.

By killing the mighty, men go to the
heaven ; by cutting straw (killing the
weak), they fall down (go to hell). The
scriptures too lay down dual rules with
respect to the powerful and the weak.

13237

गुरुं हुं कृत्य तु कृत्य विप्रं निजित्य वादतः ।
बध्ना वा वाससा क्षिप्रं प्रसाद्योपवसेद् दिनम् ॥
(अ) Y (yājñavalkya-Smṛti) 498. 291.
(आ) SH fol. 55a-55b (499).

(a) त्वं° [तुंकृत्य] Y ; त्वंकृत्य हुंकृत्य [हुं कृ° तुं कृ°] Y (var).

(c,d) अरण्ये निर्जले देशे जायते ब्रह्म राक्षसः SH.

If one scares away an elderly person, or addresses him disrespectfully or vanquishes a Brāhmaṇa in an argument or ties him with a cloth (at the neck), one should immediately beg his pardon (lit. please him) and fast for a day (by way of repentance).

13238

गुरुः प्रकृत्यैव नितम्बभारः

स्तनद्वयं वृद्धिमुपैति चास्याः ।

त्रुट्यामि मध्येन तनीयसेति

काञ्चीरवंः फूत्कृतमायताक्ष्याः ॥

(अ) VS 1550 (a. Jayamādhava), SuMuñ 128. 3-4 (a. Jayamādhava).

Upajāti metre (Upendravajrā and Indravajrā).

“The hips of the large-eyed damsel are heavy by their very nature, her breasts are also growing prominent, I will break (under their weight)”, thus bemoaned her slender waist through the tinkling of her girdle.

13239

गुरुः प्रगल्भेऽपि वयस्यतोऽस्यास्

तस्थौ निवृत्तान्यवराभिलाषः ।

ऋते कुशानोर्न हि मन्त्रपूतम्

अर्हन्ति तेजांस्यपराणि हव्यम् ॥

(अ) Kum 1. 51 (in some editions 1. 52). (Cf. A. Scharpé's Kālidāsa-Lexicon I 3 ; p 25).

(आ) Almm 182.

(a) गुरुप्रग° Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Though her¹ age was mature yet the father remained averse from the desire of having any other bride-groom than Śiva for his daughter, for excepting fire, other heats do not deserve the ghee consecrated by *mantra-s*. (H. H. Wilson).

1. Uṃā.

13240

गुरुकार्ये प्रवृत्तस्य सिद्धिर्देवप्रसादतः ।

उदङ्कः शक्रसाहाय्यात् तक्षकादाप कुण्डलम् ॥

(अ) Purāṇārthasaṅgraha Rājanīti 118.

He who engages himself in a momentous work, achieves success by the grace of god(s). Udaṅka acquired earring from Takṣaka (great serpent) with the help of Indra.

गुरुकास्त्री राजकास्त्री see राजपत्नी गुरोः पत्नी.

13241

गुरुगजिसान्द्रविद्युद्

भयमुद्रितकर्णचक्षुषां पुरतः ।

बाला चुम्बति जारं

वज्रादधिको हि मदनेषु ॥

(आ) ĀrS 2. 202.

Āryā metre.

In the (very) presence of those who had closed their ears and eyes out of fear of the loud thundering and intense

flashes of lightning, the young lady kissed her paramour. Cupid's arrow is verily more potent than the thunder-bolt.

13242

गुरुगर्भभरकलान्ताः स्तनन्त्यो मेघपङ्क्तयः ।
अचलाधित्यकोत्सङ्गम् इमाः समधिरोरते ॥

(अ) KāD 1. 98.

(अ) KHpk 2. 53 (p. 147, 160), Amd 99. 229, SuMuñ 149. 13-4, (a. Daṇḍin)

The ranges of clouds slept on the laps¹ of the mountain, weary with the weight of advanced pregnancy and moaning (from pain). (V. N. Ayer).

1. The slopes.

13243

गुरुगर्वनिमीलिताक्षचीन
त्वं हरिणीभिरिहैव मा विहार्षोः ।
करिकुम्भजमोक्तिकैः कृतैषा
हरिसीमेति विभाव्य मुञ्च शीघ्रम् ॥

(अ) AnyT 2. 61.

Aupachandiseka metre (defective in b).

With your eyes closed with unabated (excessive) pride, O Fair one, do not sport here in the company of the female deer. As you discover now, the place is in the range (of operation) of the lion, demarcated by the pearls (fallen) from the temples of the elephants, leave it right now.

13244

गुरुजनगुञ्जनमयशो

गृहपतिचरितं च दारुणं किमपि ।

विस्मारयति समस्तं

शिव शिव मुरली मुरारातेः ॥

(अ) PG 172 (a. Sarvavidyāvinoda).

(a) °जनरञ्जन° PG (var.).

Ārya metre.

Ignominy born of disrespect to the elders and formidable duty of the householder, all this, O God ! One tends to forget (on hearing the notes) of Kṛṣṇa's flute

13245

गुरुजननयने पिधेहि नेत्रे

त्वरितमिहास्तमुपैहि पद्मबन्धो ।

इति वदति मनोभवाभितप्ता

चिरसमयागतवल्गुमा मृगाक्षी ॥

(अ) Vidy 614, SRM 2. 2. 714.

(a) निद्रे [नेत्रे] SRM.

Puṣpitāgrā metre.

'My Counsellor friend ! Shut the eyes of the elderly people. O Sun ! be quick to recede', thus speaks the fawn-eyed dame, tortured by the mind-born Cupid, as her lover has returned home after a long interragnum.

13246*

गुरुजनपरतन्त्रतया

द्वरतरं देशमुद्यतो गन्तुम् ।

अलिकुलकोकिलललिते

नैष्यति सखि सुरभिसमयेऽसौ ॥

(अ) Kpr. 9. 354, Amd 225. 608, ARJ 220. 4-5, KāP 287. 16-17.

(a) गुरुपरतःक्षतया बत Amd, ARJ, KāP.

(c) °कोकिले ललिते Amd.

(d) स° न° KāP.

Āryā metre.

He is poised to go to a distant land, due to his being subservient to his elders. But, O Friend, will he not come back in the vernal season, lovely (as it is) with the swarms of bees and Cuckoos ?

13247*

गुरुजनभयमद्विलोकनान्तः-

समुदयदाकुलभावमावहन्त्याः ।

वरदलदरविन्दसुन्दरं हा

हरिणदृशो नयनं न विस्मरामि ॥

(अ) BhV 2. 7, (Rasagaṅgā 209. 5-6).

(a) °नान्तं BhV (var.).

(c) °सुन्दराभ [°सुन्दरं हा] BhV (var.).

Puṣpitaṅgrā metre.

Oh, I can never forget the eye, beautiful like a slightly open lotus, of the deer-eyed one, feeling bewildered, in consequence of the fear of the elderly persons, in the act of her looking at me. (Har Dutt Sharma).

13248

गुरुणा गुणानुबन्धाल्

लघुरपि नीतो निमज्जनमुपैति ।

उपलनिबद्धालाबू-

निचय इवान्तर्जडाशयस्यापि ॥

(आ) SMH 4. 47.

(d) °जडस्यापि SMH (KM) (Changes Gīti-āryā into Āryā metre).

Gīti-āryā metre, in SMH (KM).

Āryā metre.

Even a lesser person, being guided by his virtues and led by a worthy person, sinks into the heart of the dull-witted as well, as a mass of (hollow) gourds, fastened to the rocks, plunges into a water-reservoir.

13249

गुरुणा येन पाठितः शिष्यः हि वर्णमात्रकम् ।
भुवि न विन्दते कांचिन् मूषिकहृतसम्पदम् ॥

(अ) Cr 1442 (CRT 8. 53).

(a) तं Cr. [°तः] Editorial.

(b) ष्य [°ष्यः] Cr. Editorial.

(c) ऋचित् [°कं] Cr. Editorial.

(d) मूषिक° Cr. (Printing error).

A teacher who has taught even a single syllable to a pupil, there is no wealth on earth which can repay him.

13250

गुरुणा वरनिर्वन्धो न कर्तव्यः कदाचन ।
अनुमान्यः प्रसाद्यश्च गुरुः क्रुद्धो युधिष्ठिर ॥

(अ) MBh (MBh (Bh) 13. 107. 46, MBh (R) 13. 104. 80, MBh (C) 13. 4975).

(इ) SS (OJ) 243.

(a) गुरुणां (°णं; °नी) MBh (var.), SS (OJ) (var.); चैव or वैरि° MBh (var.); °निवारो (°न्धो) SS (OJ) (var.).

(b) कथंचन MBh (var.).

(d) विजनाता or व्यानता [यु°] SS (OJ).

One should not have persistent antagonism with the teacher. O Yudhiṣṭhira, the teacher should be obeyed and (if) angry, he should be conciliated.

13251

गुरुणा स्तनभारेण मुखचन्द्रेण भास्वता ।
शनैश्चराभ्यां पादाभ्यां रेजे ग्रहमयीव सा ॥

(अ) BhŚ 132, Mandāramarandacampū of Kṛṣṇa Kavi 10. 178 (KM 52, p. 144) v. 1. Cf. मुखेन चन्द्रकान्तेन.

(अर) VS 1233, JS 190. 94, SkV 507 (a. Sāvarṇi p. 117), Kav 225 (a only; rest missing), Prasanna 121b, SR 270. 3 (a. JS), SSB 93. 2 (a. Śaṅkhaka), SRK 271. 18 (a. BhŚ), SH 1807, SLP 5. 10 (a. BhŚ), IS 2169.

(b) हासेन श्वेतरोचिषा Mandā°; मुखे BhŚ (var.); भास्वर or भासता BhŚ (var.).

(c) गमनेन सुमन्देन Mandā°; शनैश्चराभ्यां BhŚ (var.).

(d) ग्रहवतीव or गृहमयीव or ग्राहमयीव BhŚ (var.).

With her fully developed (jupiter like) breasts, bright (sunny) moon-like face and slow-moving (Saturn-like) feet, she seemed to abound in planets.

[With her full-developed jupiter-like¹ breasts, bright and sunny moonlike face, and slow-moving Saturn-like limbs/feet, the fairy form of that handsome woman resembles the brilliant constellation of the planets. (P. G. Nath).

1. Heavy.

13252

गुरुणा स्तनभारेण सोपविष्टा तथा तथा ।
यथा तत्क्षणमेवाप्ता तयान्यायसमागतिः ॥
(अर) VS 1234 (a Śaṅkuka).

She was instructed by her fully developed breasts in such a manner that she readily gained knowledge of injustice (suffered pangs of separation).

13253*

गुरुतरकलनूपुरानुनावं

सललितनतितवामपाव-पद्या ।

इतरदनतिलोलमावधाना

पवमथ मन्मथमन्थरं जगाम ॥

(अ) ŚiŚ 7. 18.

(अर) SR 269. 425 (a. ŚiŚ), SSB 92. 4 (a. Maḡha 1), Sāh ad 3.144 (p. 56), RA 6. 21, Sar 5. 160.

(a) °नूपुरानुनावं Sar (var.); °नुरावं [°नुनावं] Sar (var.).

(b) सुललितं RA (var.).

(c) इतरदनतिलोक° RA (var.).

Puspitagrā metre.

She¹ walked with a step languid through love, with her anklets sounding with a grave music (than when in brisker movement), with her lotus-like left foot gracefully dancing, while planting the other one not so coquettishly. (Translation in Bibl. Ind. 9).

1. A woman.

13254*

गुरुतर-लज्जा-वशतो

विघटन-भयतो विवेकतो वापि ।

यदि नैव सुतनुरङ्गो

नयनतरङ्गो निवारितः केन ॥

(ग्रा) PV 274.

(c) सुतनु रङ्गो [तनुरङ्गो] PV.

Gīti-āryā metre.

Out of immense modesty or fear of separation or circumspection, by whom was resisted (even) her side-glance, not to speak of (lit. if not) the theatre of her fair body ?

13255

गुरुत्वगतौ पाप- कल्पनां त्यजत द्विजाः ।

येषां बः पश्युरत्युच्चैर् गुरुदारप्रहे ग्रहः ॥

(अ) Naiṣ 17. 44.

Brāhmaṇas ! do away with the thought of sin in sharing bed with the teacher's wife. Your master, Indra, was acutely tenacious in seizing the wife of his preceptor Gautama.

[Abstinence from the wives of others ? This hypocrisy was disregarded by Indra himself, eager for amorous dalliance with Abalyā, Gautama's wife. (K. K. Handiqui)].

13256

गुरुतां जघनस्तनयोः

स्रष्टुर् मुष्ट्योन्नम्य तुलितवतः ।

मग्नाङ्गुलिसंधित्रय-

निर्गतलावण्यपङ्किला त्रिवली ॥

MS VIII. 8

(अ) SkV 404, Kav 166, Prasanna 109a.

(b) स्रष्टुर्मुष्ट्योन्नम्य तुलितवतः Kav (rest missing); तुलितरतः Prasanna.

(c) मुग्धाङ्गुलि° Kav.

(d) त्रिवली [त्रि°] Kav (MS); त्रिवली Pra-sanna.

Gīti-āryā metre.

The three folds (on her middle) are thick with beauty issued from the interstices of the Creator's fingers sunk therein, as he lifted her up and balanced the weight of her loins and breasts.

[The folds of her waist are the exudation of allurements from the three interstices of the creator's fingers, / as he balanced her within his first/adding weight to loins below and breasts above. (D. H. H. Ingalls).]

13257

गुरुतापविशुध्यदम्बुशुभ्राः

क्षणमालग्नकृशानुताम्रभासः ।

स्वमसारतया मषीभवन्तः

पुनराकारमवापुरम्बुवाहाः ॥

(अ) Śis 20. 63.

Aupacchandisika metre.

White as their water dried up with intense heat, coppery red with the rays of sun that shone for a moment, then turning dark due to their being without substance the clouds (ultimately) regained their (original) form.

13258

गुस्तामुपयाति यन् मृतः

पुरुषस्तद्विवितं मयाऽधुना ।

ननु लाघवहेतुरथिता

न मृते तिष्ठति सा मनागपि ॥

(अ) ŚP 398, SuMuñ 80. 3-4, SR 73. 26, (a. ŚP), SSB 344. 26, SRK 60. 13, (a. Kalpataru), RJ 1452.

Viyoginī metre.

Why a dead person grows heavy (i. e. is respected) that I have known now. Supplication is surely the cause of triviality. In the dead that remains not the least.

13259*

गुरुत्रासादासादितभवदुपालम्भवचसां

मुहुः स्मारं स्मारं कथमपि निशीथे

समगमम् ।

इदानीं मुञ्च त्वं दयित पुनरेष्यामि समभूद्

उषः कालीनोऽयं चटुलचटकाली-

कलकलः ॥

(अ) SR 328. 2, SSB 191. 2.

(a) °वचसा SR.

Śikharinī metre.

Repeatedly remembering your taunts that I received (in profusion), I came to you with great difficulty at the dead of night, fearing the elders (to no end). Now, dear ! allow me to leave. I will (definitely) come again. It is (already) dawn with the rows of hopping sparrows chirping all around.

13260

गुरुत्वं च लघुत्वं च श्रीभावाभावतो जडाः ।

वदन्ति तत् पुनर्दक्षाः सद्विवेकाविवेकतः ॥

(अ) Bhavadevasūri's Pārśvanātha 1. 376.

(a) Second च missing Pārśva°.

Greatness and smallness, the fools say, stem from the presence or absence of fortunes. They spring from circumspection or the lack of it, so say the wise.

[Importance and insignificance, fools say, depend upon the presence or absence of fortune ; clever folk say, upon the presence or absence of keen discernment. (M. Bloomfield)].

13261

गुरुदेवद्विजातीनां पादेन तु न हि स्पृशेत् ।

तेषां त्वंकृत्य हुंकृत्य ह्यशस्त्रवध उच्यते ॥

(अ) MK (MK (GOS) 225, MK (S) 177, MK (P) 137, MK (G) ad 75/129).

(a) गुरुणां च द्वि° MK (S).

(b) पादेनैव न संस्पृशेत् MK (S)

(c) तु पादघतस् तु MK (S).

(d) ह्य om. MK (S).

Teacher, god and Brāhmaṇa should not be touched with foot. Disrespectful address and rude behaviour to them amount to their murder without a weapon.

गुरुदोषकृतं जन्तुः see No. 13050.

13262

गुरुद्रव्यस्य हर्तृणां तेजोहानिर्द्विरिता ।

दुर्भरणं महारोगो धनहानिः सदा भवेत् ॥

(आ) SuB 2. 6.

(a) गुरुद्वयस्य SuB (MS).

Loss of might, penury, violent death, fell disease, and loss of wealth invariably come to those who strip the teacher of his possessions.

13263*

गुरुद्वन्द्वं लघुद्वन्द्वं ताले त्रिपुटसंज्ञके ।
सुन्दरो गोपते तेन वीरे चाप्यद्भुते रसे ॥

(आ) SP 2001.

(A song) is sung well with two long and two short syllables, in the *tala* called *tripuṭa*, in the Heroic and wondrous sentiment (respectively).

13264

गुरुद्वयं भवेद् यत्र तालो ललितसंज्ञकः ।
चन्द्रिका चैकतालो स्यात् तेन सौभाग्यदायिनी ॥

(आ) SP 2030.

A *tala* called *lalita* is where there be two long syllables; and *Candrika* will be with one *tala*, leading thereby to good luck.

13265*

गुरुद्वन्द्वद्वयभिषक्-

छोत्रियमुखगङ्गाराणि यवि न स्युः ।

व्याकरणसिंहभीता

अपशब्दमृगाः स्व विचरेयुः ॥

(आ) VS 2301. Cf. चक्रिता च मृताचार्य. Cf. Indische Studien 16. 209.

Aryā metre.

If there were no mouth-cavities of teachers, actors, astrologers, physicians and Vedists, where would roam the deer of the corrupt words terrified of the lion of Grammar ?

1. Verse given under the title : “अथ हास्यम्”.

13266*

गुरुनिबिडनितम्बबिम्बभारा-

क्रमणनिपीडितमङ्गनाजनस्य ।

चरणयुगमसुसुवत्पदेषु

स्वरसमसक्तमलकतकच्छलेन ॥

(अ) Śiś 7. 6.

(आ) Alumn 183.

(c) °युगमसूषव° Alumn.

(d) °मलकतच्छ° Alumn.

Puṣpitāgrā metre.

The feet of the ladies, pressed hard being overwhelmed with the weight of their prominent and compact hips, exuded on their foot-prints their sap in the garb of the red lac dye.

13267

गुरुपक्षम जागरारुण-

घूर्णन्तारं कथंचिदपि वलते ।

नयनमिदं स्फुटनखपद-

निवेशकृतकोपकुटिलम्भु ॥

(अ) ArS 2. 217.

Aryā metre.

Your eyes with heavy lashes, red due to waking (the whole night), with pupils reeling constantly (as a result thereof), and eye-brows curved with anger on seeing the clear nail-marks planted (on the body), turn around with great difficulty.

13268*

गुरुपत्नी स्वामिपत्नी मित्रपत्नी तथैव च ।
भेदं कुर्वन्ति ये मूढास्ते यान्ति नरके ध्रुवम् ॥

(अ) Vet. 19. 14. Cf. राजपत्नी गुरोः.

(c) कन्यामपि भजन्ते ये Vet. (var.).

The fools who differentiate between the wives of the teacher, the master and likewise that of the friend, surely go to hell.

गुरुपत्नी राजपत्नी मित्रपत्नी see राजपत्नी गुरोः पत्नी.

13269

गुरुपत्नी राजपत्नी शूरभार्या कुलोद्भवा ।
अर्थलुब्धा च या नारी त्यजेदेता विचक्षणः ॥

(अ) Cr 2149 (CNPh 131) (Corrupt and partly illegible; reconstructed, *d* has 7 *akṣara*-s) (Cf. राजपत्नी गुरोः पत्नी...).

(d) विक्षणः CNPh.

The wise should not covet the wife of the teacher, the king and the brave, and a woman born in (a higher) family and one who is rapacious.

13270

गुरुपत्न्यां निशाधीशो ब्राह्मण्यां पाकशासनः ।
गतः पञ्चेषु लक्ष्यत्वं का कथाऽन्यस्य देहिनः ॥

(अ) Kathārṇava (ZDMG 14. 575).

(अ) SR 157. 175 (a Kathārṇava), SSB 486. 179, IS 2170, SRK 249. 79 (a. Indiśesaprukhe).

(b) ब्राह्मण्यां Katha°.

The lord of night (the Moon) in respect of the preceptor's wife and Indra in respect of the Brāhmaṇa woman, became the targets of the five-arrowed (cupid), What to talk of other mortals ?

गुरुपरतन्त्रतया वत see No. 13246.

13271

गुरुपरिचर्या जाया

गुणोन्नता स्निग्धबन्धुसंपर्कः ।

ब्राह्मे कर्मणि सक्तिर्

लोकद्वयसाधनं सुधियाम् ॥

(अ) Kuṭṭ 435.

(b) कुलोद्गता [गुणो°] Kuṭṭ (var.).

Āryā metre.

Service to the teacher, virtuous wife, company of the loving relations and devotion to the vedic rituals : these are the means for the wise to enjoy the two worlds.

गुरुप्रगल्भेऽपि वयस्यतो see No. 13239.

गुरुप्रयोजनोद्देशात् see No. 13234.

13272

गुरुप्रसादतो लक्ष्यं लब्ध्वा यत्नात्समभ्यसेत् ।
अभ्यासाद् दृश्यते देवो ज्ञानदृष्ट्या महेश्वरः ॥

(अ) ŚP 4485.

Having attained the goal by the grace of the preceptor, one should undertake vigorous practice. With practice, a god is visualized; and with true (spiritual) vision, the great lord (Śiva) becomes manifest.

13273

गुरुबन्धुसुहृदगं- प्रतिषेधेन्वनेरितम् ।
मदनान्निज्वलस्युच्चैर् योषितः पुरुषस्य वा ॥
(अ) Viṭavṛtta (in BhŚ 206) 45.

The fire of love of man or woman flares up high when fed with the fuel of dissent of the elders, relations and friends.

13274*

गुरुभिः परिवेष्टिताऽपि गण्ड-
स्थलकण्डूयनचारुर्कतवेन ।
वरवर्षितहेमबाहु-नाला
मयि बाला नयनाञ्जलं चकार ॥

(अ) BhV (BhV (POS) 2. 17, BhV (C) 2. 16.

(a) परिवेष्टितापि BhV (C).

(b) °कौतुकेन [°कैतवेन] BhV (var.).

Aupacchandasika metre.

Although surrounded by the elderly persons, the young lady cast a glance towards me (by creating an opportunity to do so) under the charming pretext of scratching her cheek, slightly displaying (in doing so) her golden arm resembling a lotus stalk. (H. Dutt Sharma).

13275

गुरुमध्यगता मया नताङ्गी
निहता नीरजकोरकेण मन्दम् ।
दरकुण्डलताण्डवं नतम्-
लतिकं मामवलोक्य घृणितासीत् ॥

(अ) BhV (BhV (POS) 2. 18, BhV (C) 2. 17, BhV (H) 19), Rasagaṅgā 13. 12-13.

(c) तत° [नत°] (Printing error).

Aupacchandasika metre.

The lady, whose limbs were stooping, being gently struck by me with the bud of a lotus while she was in the midst of elders, became confused when she saw me with her ear-rings slightly shaking and her creeper-like eyebrows bent down. (H. Dutt Sharma).

13276

गुरुमध्ये हरिणाक्षी
मातिकशकलैर् निहन्तुकामं माम् ।
रद-यन्त्रितरसनाग्रं
तरलितनयनं निवारयांचक्रे ॥

(अ) BhV (BhV (POS) 2. 47, BhV (C) 2. 46), Rasagaṅgā 75. 17-18.

(आ) SRK 134. 37 (a. BhV).

(a) कमलाक्षी [ह°] Rasagaṅgā (see b).

(b) कमलाक्षेण प्रहर्तुकामं माम् Rasagaṅgā (see a).

(c) रदयन्निव रसनाग्रं BhV (var.).

Giti-āryā metre.

The deer-eyed one prevented me, who intended to strike her in the midst of her elders with pieces of a clod of earth, (from doing so) by holding the tip of her tongue between (the two rows of her teeth) and by rolling her eyes. (H. Dutt Sharma).

गुरुमपराधं कृत्वा see महतां योऽपराधयेत.

13277

गुरुमाराधयेद् मक्त्या विद्याविनय-साधनम् ।
रामाय प्रददौ तुष्टो विश्वामित्रोऽस्त्रमण्डलम् ॥

(अ) Cārucaryā 67.

(आ) Nisam 1. 65.

(b) °भिनय° Cā°.

One should please the teacher with devotion as he is the fountain-head of knowledge and humility. Pleased (with him), Viśvāmitra gifted a host of weapons to Rāma.

13278

गुरुरग्निद्विजातीनां वर्णानां ब्राह्मणो गुरुः ।
पतिरेको गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः ॥

(अ) Cr 352 (CV 5. 1 [in some texts *cd/ab*], Cv 4. 5, CNr 47, CSr 1. 89, CnT II 5. 11, CnT III. 4. 6, CnT VII. 61, CPS 109. 1 *cd/ab*), P (PP 1. 257, PD 305. 84), H (HJ 1. 113, HS 1. 101, HM 1. 107, HP 1. 47, HK 1. 62, HH 16. 3-4, HC 21. 18-19 and 31. 1-2), Sto 325. 4-5, *c* in Vet *ad* 3. 18. 10, MK (MK (GOS) 224.

(आ) SR 169. 715 (a. CV), SSB 503.

715, Sama 1 ग 14, SH 707, IS 2172. Cf. No. 201, JSAIL 24. 41.

(a) गृह् Stō (var.); गृह् CS (var.); अग्नि CN (var.); CS (var.); अग्नी CS (var.); वह्निर् [अग्निर्] CN (var.); अग्निगृह् Subh; द्विजतीनां CN (var.); द्विजदितां CS (var.); वाजा° [द्वि°] Cv (var.).

(b) वर्णी CN (var.); वर्णानां CV (var.); ब्राह्मणे CN (var.); ब्राह्मणा CS (var.); पाथिवो [ब्रा°] Subh; गुरु CS (var.).

(c) पतिल् CS (var.); कुलस्त्रीणां गुरुर्भर्ता Subh; पतिः गुरुः कुलस्त्रीणां [पतिरे° गृ° स्त्री°] CN (var.); एव [एको] CV, Cv (var.), CS (var.), CN (var.), CPS, PP; एक CS (var.), PP (var.); गुरु CN (var.), CV (var.), Cv (var.), CS (var.); गुरुस् CV (var.), PD.

(d) सर्वत्रा° CN (but CNJV, CNNM, CNS, CNPh, CNI I as above), Cv (var.), H (but HS as above); भागवतो CN (var.); °गती CV (var.); °गतो Cv (var.); गुरु CS (var.); गुः [गुरुः] CN (var.); रिपु (°पुः) [गुरुः] CN (var.), Cv (var.).

Fire is the preceptor of the twice-borns, Brāhmaṇa of the four *varṇas*. For women, husband alone is their preceptor (while) a guest is preceptor to one and all.

13279

गुरुरपि गलति विवेकः

स्खलति च चित्तं विनश्यति प्रज्ञा ।

पतति पुरुषस्य धैर्यं

विषयविषाधूर्णिते

मनसि ॥

(आ) SkV 1645.

Āryā metre.

When the mind reels with the venom of carnal pleasures, even sound judgement fails, reason falters, wisdom perishes and man's fortitude falls apart.

13280

गुरुरपि लघूपनीतो

न निमज्जति नियतमाशये महतः ।

वानरकरोपनीतः

शैलो

मकरालयस्येव ॥

(अ) ĀrS 2. 195.

(आ) SR 87. 22, SSB 367. 36, VP 1. 23.

(b) निहितः [म°] SR, SSB.

Āryā metre.

Even an illustrious person, (if) led by the unworthy, does not appeal (lit. enter into) the heart of the great, as the rocks brought by the monkeys did not sink into the ocean.

13281

गुरुरात्मवतां शास्ता शास्ता राजा दुरात्मनाम् ।

अथ प्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥

(अ) MBh (MBh (Bh) 5. 35. 61, MBh (R) 5. 34. 72-3, MBh (C) 5. 1252-53), Vet 16. 13, PD 310. 153.

(आ) IS 2173, Sama 2 श 22.

(a) आचरतां [°त्मवतां] MBh (var.).

(b) रा° शा° MBh (var.), Sama.

(c) अन्तः [अथ] MBh (var.), PD ; इह [अथ] MBh (var.).

The teacher instructs those who are self-possessed The king chastises the wicked. And Yama, the descendant of Sun, punishes those who commit sin on the sly.

13282*

गुरुरेकः कविरैकः

सबसि मघोनः कलाधरोऽप्येकः ।

अद्भुतमत्र सभायां

गुरवः कवयः कलाधराः सर्वे ॥

(आ) SR 101. 6, SSB 390. 8, SRK 238. 78, IS 7861, SSS 33, Vidy 804, SRM 1. 3. 278.

(c) अकवरशाहसभायां Vidy.

(d) कलाधराश्च [°धराः] SSS (*contra metrum*)

Giti-āryā metre.

At Indra's Court, there is only one teacher (Bṛhaspati), one poet (Śukra) and one artist (Viśvakarman). It is surprising here in this assembly all are teachers, poets and artists.

13283

गुरुरेको भवेद् यत्र सन्निपातः स कथ्यते ।
अमरः प्रतिमण्डोसौ विद्वद्भिस्तेन गीयते ॥

(आ) ŚP 2006.

Where there be one *guru-varṇa*, that is termed as *sannipāta*. Therefore it is praised as *amar* type of *pramantha-tala* by the learned.

13284

गुरुर्गर्भारम्भः कलमयति कलत्रं बलिभुजः

समग्रोष्मा चूतं पत्रति पिचुमर्दं च बिबसः ।

इवानो नोहारस्तिमितपवनप्रीतिजनितं

निशाशेषे निद्रां नुदति पटुधूम्यादमुखरः ॥

(अ) SkV 195 (a. Rājasekhara), Prasanna 916.

(b) चूडं [चूतं] Prasanna.

(d) °शेषो [°शेषे] SkV.

Śikharinī metre.

Her heavy womb fatigues the crow hen,/the day, all heat, cools mango tree and *nim*¹/and when the very end of night/ brings pleasing breezes moistened by the dew,/the shriek's cry forthwith drives out sleep. (D. H. H. Ingall's).

1. Nimba tree.

13285

गुरुर्गर्वात् कविद्वेषाद् यतिर्भोगपरिग्रहात् ।

नृपः पापाद् द्विजः क्रोधात् सा विद्या धार्यते यया ॥

(अ) Dar 3. 49.

That is (true) knowledge which wards off a teacher from pride, a poet from hostility, an ascetic from sexual enjoyment, a king from sin (and) a Brāhmaṇa from anger.

13286

गुरुर्ज्यौतिषिको बाणः किमेकः रतम्भमूलकः ।

प्रेषितप्रेषकश्चैव षडेते सेवकाधमाः ॥

(अ) SRHt 132. 4 (a. Bhāravi).

A teacher, an astrologer, a person

of low origin, a slave, a stiff-necked person and servant of the servant, these six are bad servants.

13287

गुरुर्दुष्टः परित्याज्यस् तथा माता तथा पिता ।

यो ह्यनर्थाय कल्पेत स शत्रुर्न तु बान्धवः ॥

(अ) R (R (Bar) *ad* 2. (1346* l. 5-6), R (G) 2. 64. 35, R (L) 2. 66. 36).

(आ) IS 2174.

(b) पि° त° R (var.).

(c) कल्पेत R (var.).

(d) स तु ण° बा° tr. R (var.); शत्रुः स तु न बान्धवः tr. R (var.); च [तु] R (var.).

A wicked teacher should be discarded, so should be a (wicked) mother and father. Whoever is capable to cause harm is an enemy, not a friend.

13288

गुरुर्गर्भोपदेशेन शास्ता च परिपालनात् ।

बह्व्यग्निरिवानिष्टान् वमयत्यहितांस् तथा ॥

(अ) (MBh (Bh), 12. 137. 102 *cd* 12. 137. 101 *cd*).

(आ) SRHt 62 16 (a. MBh).

(a) गुरुवत्सोपदेशेन or गुरुध° MBh (var.); °शेषु MBh (var.).

(b) गोप्ता [शा°] MBh (var.), (but some text as above); °पालयन् (°येत्) MBh (var.).

(c) °रिष्टान् (°दि°; °ष्ट) MBh (var.).

(d) वमयन् (°नाद्) भवते (असतो or तरते or कृते or एवं संभवते) यमः MBh (but some texts as above or °तदा or यथा).

A teacher with religious instruction and a ruler by protection, scorches calamities like fire and subdues the adversaries.

13289*

गुरुर्न स स्यात् स्वजनो न स स्यात्
पिता न स स्यात् जननी न सा स्यात् ।
देवं न तत्स्यान् न पतिश्च स स्यान्
न मोचयेद् यः समुपेतमृत्युम् ॥

(अ) BHPn 5. 5. 18 (in some texts 5. 5. 19).

(c) तस्यान् [तत्स्यान्] BHPn (var.).

Upajati metre (Upendravajrā and Indravajrā).

A preceptor is no preceptor, a kinsman no kinsman, father no father, mother no mother, god no god, husband no husband, who does not have one freed from death that has arrived. [lit. who does not have the dead released (from death)].

13290*

गुरुर्नाथं मारः क्वचिदपि न पन्थाः स्थफुटितो
न ते भग्ना शक्तिर्वहनमपि नाङ्गेन विकलम् ।
इह ब्रह्मे तान्यस् तव गुणसमानस्तदधुना
धुनानेन स्कन्धं धवल किमु मुक्तः पथि भरः ॥
(अ) JS 92. 5, ŚP 966, Any 44. 51, AAS 7. 5, SR 234. 144 (a. ŚP), SSB 630. 8.
(a) स्थफुटितो ŚP, Any, SR, SSB.
(b) कुष्ठ (°ष्ठा) [भग्ना] ŚP, Any; AAS, SR,

SSB, तेडे न ŚP, तेऽङ्गे न [नाङ्गेन] ŚP, Any, SR, SSB.

(c) शृङ्गे JS (var.); त्वङ्गे [द°] JS (var.), SR, SSB.

Śikharinī metre.

The load is not heavy, the road is not uneven anywhere, your strength is also not impaired, the cart too is not short of any limb, there is none else in the town who equals you in qualities, why then, O white bull, you shaking your shoulders, have now cast off this load midway ?

13291

गुरुर्ब्रह्मा गुरुर्विष्णुर् गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्मा तस्मै धोगुरवे नमः ॥
(अ) Sama 1 ग 15, SSPr. 43, SRM 1. 1. 22.

A spiritual preceptor is Brahmā (creator); he is Viṣṇu (the preserver); he is lord Maheśvara (the destroyer). He is the supreme Brahman incarnate. Obeisance to that revered preceptor.

13292

गुरुर्लघुद्वयं यत्र भृङ्गतालः स कथ्यते ।
मङ्गलो मण्डको ज्ञेयो रसे चाद्भुतसंज्ञके ॥
(अ) ŚP 2003. Cf. No. 13263.

Where there be one *guru* and two *laghu varṇa*-s, that is termed as *bhṛṅga-tala*. This is known as *maṅgala* type of *manṭhaka* (song) and is sung in the wonderful sentiment.

13293

गुरुलाघवमर्थानाम् आरम्भे कर्मणां फलम् ।
दोषं वा यो न जानाति स बाल इति होच्यते ॥

- (अ) R (R (Bar) 2. 57. 5, R (B) 2. 63. 7, R (G) 2. 65. 6, R (L) 2. 69. 6).
(आ) SRHt 29. 19 (a. Bhāravi), IS 2175.
(b) आरम्भेऽप्यवितर्कयन् (°भि°; °ह्य°; °षु; °पित°)
or °भेष्वाविमर्षयन् or °भेष्वावुकीर्तयन् or
°भेष्वाव तत्क्षयं or °भेष्वाव लक्षते R (var.).
(cd) दोषतो गृणतश्चैव (or °गृ दो° °चै) बाल
इत्युच्यते ब्रुधैः (नरः) R (G).

He who does not know the ins and outs (lit. high and low) of the various matters, and does not anticipate the result of his actions and their short-comings before hand, is termed as a child (an immature person).

13294

गुरुवचनं सत्यानां
कार्याणां गो-द्विजाति-सुरपूजा ।
लोभः पापतमानां
शोधः सर्वोपताप-जनकानाम् ॥

- (अ) Kal 10. 14.

Giti-ārya metre.

Of all the truths, the word of a teacher (is the truest); of all the actions, the worship of cows, Brahmanas and gods (is the best); of the heinous sins, avarice (is most despicable); (and) of all those that cause suffering, anger (is the worst).

13295

गुरुवत् पूजयामास कांश्चित् कांश्चिद्
वयस्यवत् ।
कांश्चित्प्रभयवत् प्रेम्णा कंश्चिदप्यभिवादितः ॥
(अ) MBh (MBh (Bh) 1. 213. 39, MBh (R) 1. 221. 43, MBh (C) 1. 8003).
(a) विधिवत् [गु°] MBh (var.).
(c) अभ्यद्ववत् or चाभ्यवदत् MBh (var.);
प्रीतः [प्रे°] MBh (var.).
(d) °वाप्य or °चाप्य MBh (var.); अभिवदितः
MBh (var.).

Some he revered like teachers; some he treated like friends; some he addressed with great affection; by some (others) he was respectfully saluted.

13296

गुरुवन् मित्रनाशेन यन् मित्रमुपलभ्यते ।
शालिस्तम्बाभिभवन् श्यामाकमिव तत् त्यजेत् ।
(आ) SRHt 108. 4 (a. P).
(c) °स्तम्बाहिभवन् SRHt.

One should discard the friend whom one gets at the cost of another worthy friend, like the *shyamaka* corn that hampers (the growth of) the rice plants.

13297

गुरु वित्तं ततो मित्रं तस्माद् भूमिगरीयसी ।
भूमेर्विभूतयः सर्वास् ताभ्यो बन्धुसुहृद्-गणाः ॥
(अ) KN (KN (ĀnSS) 10. 32, KN (TSS) 10. 32½, KN (BI) 10. 29).
(आ) IS 2176.

(d) जनः [गणाः] KN (var.), गणः Suggested in IS (*sic!*).

Wealth is great, friend is greater than that, and territory is still greater than him. All round affluence proceeds from territorial possessions, and relations and friends follow affluence.

[Wealth is desirable, allies are more desirable and lastly, acquisition of territory is most desirable. All round prosperity is the outcome of territorial possessions, and friends and allies come in the train of prosperity (M. N. Dutt)].

13298

गुरुशकटधुरंधरस् तृणाशी

समविषमेषु च लाङ्गलावर्षी ।

जगदुपकरणं पवित्रयोनिर्

नरपशुना स विशिष्यते गवेन्द्रः ॥

(अ) P (PS 1. 16, PP 1. 16, PRE 1. 15).

(अ) IS 2177, Any 44. 47.

(a) °शकल° PS (var.).

(b) चला गलापकर्षी Any; °लापकर्षि PS (var.); °लापकर्षी PP.

(c) °करणे PS; °योनेः PS (var.).

(d) च [स] PS (var.); किमु भीयते ग° PP; कथमुपनीयते ग° Any; विहृष्यते ग° PS (var.).

Puṣpitāgrā metre.

The excellent ox draws heavy carts, eats grass, draws plough on even and uneven grounds, he is beneficial to the world and is of pure origin; thus he excels the beast of a man.

[The noble ox draws heavy wagons, and eats grass (rather than meat); over hard and easy spots alike he draws the plough; he is a benefit to the world, and his origin is pure; these are his distinctions over the beast-in-human form. (F. Edgerton)].

13299

गुरुशुश्रूषया बुद्धिर् मधुगोष्ठ्या मनोभवः ।
उदयेन शशाङ्कस्य पयोराशिर्विवर्धते ॥

(अ) KāVa ad 4. 3. 19.

Intelligence augments by serving the teacher, lust by drinking spree, and ocean by the rise of the moon.

[Intelligence by serving the teacher, —love by drinking—and the ocean by the rise of the moon—is augmented. (G. Jha)].

13300

गुरुशुश्रूषया विद्या पुष्कलेन घनेन वा ।
अथवा विद्यया विद्या चतुर्थं नोपलभ्यते ॥

(अ) Cr 353 (CSr 1. 36, CnT II 12. 8, CnT III 7. 42, CnT V 68), VC (VCSr 9. 6, VCjr 9. 5).

(अ) SuB 3. 19, SR 159. 257 (a. VC), SSB 488. 264, IS 2178, SRS 2. 1. 28, SSpr 66, SH 1098.

(a) गुरुशुश्रूषया CS (var.); गुरुशुश्रूषया CS (var.); गुरुः शुश्रूषया CS (var.).

(b) प्राप्यते द्रविणेन वा SRS, SSpr पुष्करेण (°ष्केण; °स्क°; °रेन) CS (var.); केवलेन [पुष्क°] SH.

(c) विद्यायां (°द्य°) CS (var.).

(d) न दृष्टं साधनान्तरम् SRS, SSpr, चतुर्थेन न लभ्यते SH; चतुर्था नैव कारणम् SuB; चतुर्थी

नोपलभ्यते SR, चतुर्थो (र्थ°; °र्थ; °र्थ; °र्थर्)
CS (var.), VCsr (var.), VCjr (var.);
चतुर्थान् (°र्थन्) VCsr (var.); नापलभ्यते
(नप°; नैव° VCjr (var.). CS (var.),
VCjr; नोपपद्यते VCsr (var.), VCjr
(var.).

Knowledge is acquired either through
service to the teacher or with ample
wealth or in exchange of knowledge.
There is no fourth method.

13301

गुरुश्च राजा च पिता च वृद्धः

क्रोधात् प्रहर्षाद् यदि वाऽपि कामात् ।

यद्व्यादिशेत् कार्यमवेक्ष्य धर्मं

कस्तं न कुर्यान्नृशंसवृत्तिः ॥

(अ) R (R (Bar.) 2, App. I. 11, l. 39-
42, R (B) 2. 21. 59, R (G)-, R
(L) -).

(b) अथ or इति [यदि] R (var.).

(c) यद्यादिशेत् or यच्चदिशेत् or यदादिशेत् R
(var.); धर्म्यं R (var.).

(d) न नृशंसवृत्तिः R (var.).

Upajāti metre (Upendravajrā and
Indravajrā).

What a preceptor, a king, a father
or an elderly person commands, whether
out of anger or joy or caprice, thinking
it to be his duty, who but one of violent
disposition, would not carry it out.

[If a preceptor of mature age men is also
a king and a father, wants to uphold truth by
carrying out his resolve and thereby commands

his son to do a certain act, be he actuated by
anger, joy or passion, who else will transgress
his words other than the wicked, (T. S. Raghava-
charya).]

13302

गुरुश्चाया पिता छाया छाया ज्येष्ठाश्च बान्धवाः ।

छाया राजसु संमानम् एताश्छायाः सुदुर्लभाः ॥

(अ) Cr 354 (CLr 1. 12, CM 54). Cf.
Crn 274.

(a) पितृच्छाया (°ता°) CL (var.).

(b) छाया मित्रश्च बान्धवा CL (var.); ज्येष्ठश्च
बान्धव CL (var.); स्पृज्येष्ट (छाया om.)
(om. in some texts) CL (var.); मित्र
सुबान्धवाः CL (var.); ज्येस्थाश्च CL
(var.); बांधवी CL (var.).

(c) छाया च राजसंमानं CL (var.); सुच्छाया
राज CL (var.); राजस्य स्रपानिम् CL
(var.); राजा CL (var.); राजश्च CL
(var.); संमान CL (var.).

(d) एते छाया याश्च दुर्लभा CL (var.); छाया
CL (var.); छा° (rest missing) सुर्लभा
CLTb; स्वदुर्लभाः CL (var.); सुदुर्लभा
CL (var.).

Teacher, father, elderly relations and
respect at the royal court act as one's
shields. These shields are (however) very
difficult to obtain.

13303*

गुरुषु मिलितेषु शिरसा

प्रणमसि लघुषून्नता समेषु समा ।

उचितज्ञासि तुले किं

तुल्यसि गुञ्जाफलः कनकम् ॥

(अ) ĀrS 2. 208, Avaśiṣṭānyokti of
Paṇḍitarāja (in PJKS) 293.

(अ) Sama 2 त 12, SLPr 42. 2-3, SSg 181, SuMuñ 260. 19-20, SR 248. 68, SSB 655. 1.

(b) तुला [समा] SSB.

(c) उचिताऽसि SSB. PJKS.

Aryā metre.

O scales, on coming into contact with the respectable (heavy), you bow down your head; with the lowly (lighter), you rise high; and with the equal, you remain balanced. (Thus) you know the propriety, but, why do you weigh gold with the *gunja* seeds ?

13304

गुरुसवने नेदीयसि

चरणगते मयि च मूकयापि तया ।

नूपुरमपास्य पदयोः

किं न प्रियमीरितं प्रियया ॥

(अ) ArS 2. 214.

Aryā metre.

As I fell at her feet in the nearby house of her sire, my beloved, though reticent herself, did me the most agreeable thing by removing the anklets from her feet.¹

1. According to Ananta Paṇḍita the removing of anklets is suggestive of her consent for the act or invitation to come at night or the giving up of her pride.

13305*

गुरुसमीरसमीरितभूषरा

इव गजा गगनं विजगाहिरे ।

गुरुतरा बहुवारिमराद्धना

भुवमसीध नमस्त इवाभवन् ।

(अ) SR 129. 51, SSB 438. 51.

Drutavilambita metre.

The elephants shot into the sky like the mountains whirled by a hurricane, but (subsequently) came down low to the earth, as if saluting it, like the thick clouds under the weight of copious water.

13306

गुरुसविधे राधाया

माधववदनाभिलाषिणी नयने ।

पञ्जरसञ्चरमाणं

खञ्जनमिथुनं तिरस्कृतम् (?) ॥

(अ) Vidy 892.

Aryā metre (defective in *d*).

The eyes of Rādhā keen to glance at Mādhava's face in the presence of the elders, surpassed the pair of the *khañjana* birds (impatiently) moving to and fro in a cage.

13307

गुरुस्तु विद्याधिगमाय सेव्यते

श्रुता च विद्या मतये महात्मनाम् ।

श्रुतानुवर्त्तीनि मतानि वेधसाम्

असंशयं साधु भवन्ति भूतये ॥

(अ) KN (KN (ĀnSS) 1. 69, KN (TSS) 1. 69, KN (BI) 1. 66).

(a) गुरुहि KN (TSS) (var.).

(c) °इन्वानि KN (BI), KN (TSS) (var.).

(d) वृद्धये [भूतये] KN (TSS) (var.).

Vamśastha metre.

A teacher is revered for acquiring knowledge (from him). Knowledge, (if) imbibed well, sharpens the judgment of the worthy. And the views of the worthy that conform to their prudence (knowledge) lead, without doubt, to glory.

[A preceptor is worshipped for the acquisition of learning. Learning, which has been mastered, becomes instrumental in enhancing the prudence of the illustrious. The habit of doing acts according to the dictates of prudence is sure to lead to prosperity (M. N. Dutt)]

13308

गुरुकरोषि प्रसभं गिरीन्द्रं

विशः स्वभावैः सुरभीकरोषि ।

कस्योपदेशेन पुनः पटीर-

द्रुम द्विजिह्वान् न तिरस्करोषि ॥

(अ) AnyS 43.

Upajāti metre (Upendravajrā and Indravajrā).

O Sandal tree ! you, (by your mere presence), do the lordly mountain immensely proud, by nature you make the quarters smell sweet ; at whose advice then you do not repel the snakes (clinging to you) ?

गुरुणां च द्विजातीनां see No. 13261.

13309

गुरुणां चैव शुश्रूषा ब्राह्मणानां च पूजनम् ।
इन्द्रिन्द्रियाणां जयश्चैव ब्रह्मचर्यममत्सरम् ॥

(अ) Matsya-purāṇa 212. 22.

Service to the preceptors, reverence to the Brāhmaṇas, victory over senses,

abstinence from carnal pleasures and absence of jealousy (ensure a happy life).

13310

गुरुणां चैव सर्वेषां माता परमको गुरुः ।
माता गुरुतरा भूमेः खात्पतोच्चतरस् तथा ॥

(अ) Brahmadharma 2. 1. 5, IS 7519.

Of all the worthies, mother is the most illustrious. Mother is heavier (more respectable) than the earth and father is higher than the sky.

13311

गुरुणां नाममात्रेऽपि गृहीते स्वामिसंभवे ।
कुष्ठानां पुरतः क्षेमं तत्क्षणादेव जायते ॥

(अ) P (PPJ 71, Pts 3. 81, PtsK 3. 78), Cf. No. 13332.

(अ) IS 2179.

At the mention of the bare name of the mighty before the wicked, there instantly arises happiness (well-being) all around.

[Mere mention of lordly monarch's name/ to mean men, straightway saves from loss and shame. (A. W. Ryder)]

13312

गुरुणां पुरतो राज्ञो न चासीत् महासने ।
प्रौढपादो न तद्वाक्यं हेतुनिर्विकृतिं नयेत् ॥

(अ) Śukr 3. 161.

One should not occupy a high seat in the presence of the elders and the king (or king's preceptors). One should not contradict their word with defiant assertions.

13313

गुरुणां वचनं कुर्वन् मानमिच्छन् मनीषिणाम् ।
आचारं न्यायनिर्दिष्टम् अयं नाफलभाग् भवेत् ॥
(अ) VC br V. 5.

He who does the bidding of the worthy, seeks to win the respect of the wise and follows the conduct dictated by righteousness, never goes unrewarded.

[If he¹ heeds the words of those to whom deference is due, strives to win the respect of the judicious, and walks in accordance with the precepts of right conduct, he shall not fail of his reward. (F. Edgerton).

1. The king.

13314

गुरुणां संनिधौ तिष्ठेत् सर्वे विययान्वितः ।
पाद-प्रसारणादीनि तत्र नैव समाचरेत् ॥
(आ) SRM 1. 1 25.

One should always be humble in the presence of the high personages. (Frivolous acts like) the stretching of legs should be (meticulously) shunned there.

13315

गुरुणामध्यधिकेणो वेदनिन्दा मुहुर्द्वधः ।
ब्रह्महत्यासमं ज्ञेयम् अधीतस्य च नाशनम् ॥
(अ) Y 3. 228 (Cf. Mn 11.55, Cr 21. 1, Vi 35. 1-2, VāS 1. 19-21, Āp 1. 21. 8).

Talking disrespectfully of the *gurus*, reviling the Vedas, murdering a friend, all these should be regarded as equal to the Brāhmicide, as also the forgetting what was studied (of Vedas). (J. R. Gharpure).

13316

गुरुणामनुवृत्तिश्च पूज्यानामनुपूजनम् ।
धर्मासनप्रतिष्ठानं राज्यकण्टकशोधनम् ॥

(अ) KN (KN (ĀnSS) 14. 47, KN (TSS) 14. 47, KN (BI) 13. 47).

(b) पूज्यानां चापि पू° KN (TSS) (var.); पूज्यानां चाभि पू° KN (BI).

Obedience to the elders, worship of the adorable, presiding over the seat of justice and extermination of those inimical to the kingdom -- (this is the duty of the king).

13317

गुरुणामपमानो हि वधो न तु शरीरतः ।
शरीरेण वधोऽन्येषाम् इति तान् दूरतस्थयेत् ॥
(अ) SSB 476 299 (a. Saṁgrahit).

Disrespect to the elders tantamounts to their assassination, though not physical. Others suffer corporeal killing, that should, therefore, be shunned at all costs.

13318

गुरुणामेव सर्वेषां माता गुरुतरा स्मृता ।
एकस्यापि सुतस्यैव न दृष्टा निष्कृतिः श्रुती ॥
(अ) SkP, Venkate. 5. 76. 21.

Of all those to whom reverence is due, mother is known to be the most adorable. No repayment of her debt is seen prescribed in the Canon with respect to even one son.

13319

गुरुणि वासांसि विहाय तूर्णं

तनूनि लाभारसरञ्जितानि ।

सुगन्धिकालागुरुधूपितानि

धत्ते जनः काममवालसाङ्गः ॥

(अ) Rtu 6. 13. (Cf. A. Scharpé's *Kalidāsa-Lexicon* I. 3; p. 195).

(c) शिरांसि [सुगन्धि] Rtu (var.); °लागरु° Rtu (var.).

(d) धत्तेऽङ्गना कामशरानुविद्धः or काममदालसाङ्गी [जनः काम°] Rtu (var.).

Upajāti metre (Upendravajrā and Indravajrā).

And discarding heavy garments/those whose limbs are overcome/by love's lassitude/soon assume the lighter vesture,/ dyed in *lakṣa* juice and scented/with the incense of black *aguru*. (R. S. Pandit).

13320*

गुरुणि वासांस्यगुरुणि चैव

सुखाय शीते ह्यसुखाय धर्मो ।

चन्द्रांशवश्चन्दनमेव चोष्णे

सुखाय दुःखाय भवन्ति शीते ॥

(अ) Buddhacarita 11. 42.

(b) धर्मो Bu° (var.).

(c) चन्द्रांशवश्चन्दनम् Bu° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Warm clothes and aloewood are pleasant in the cold and unpleasant in the heat; the rays of the moon and

sandalwood are pleasant in the heat and unpleasant in the cold. (E. S. Jolleshou).

13321

गुरुनतिवदेन् मत्तः परदारान् प्रवर्षयेत् ।
संविदं कुरुते शौण्डेर् न शृणोति हितं क्वचित् ॥

(अ) MBh (Bh) 13. Appendix I; No. 15. lines 2882-3.

(आ) SRHt 80. 4 (a. MBh).

(a) मर्त्यः or मुक्तः [मत्तः] MBh (var.).

(c) सहिकं or समिकं [संविदं] SRHt; धूर्तेर् [शौ°] MBh (var.).

A drunkard speaks intemperately to the elders, ravishes other's wives, keeps company with the tipsy and does not heed the well-wisher.

13322

गुरुनपि न पश्यन्ति यया मीलितचक्षुषः ।
लक्ष्मीव्याजादहं मन्ये समुद्राद् धूलिरुत्थिता ॥

(आ) SuM 3. 2.

Because of which people shut their eyes and do not see (heed) even those who merit esteem, methink it is dust in the garb of Lakṣmī (the goddess of fortune) that has emerged from the ocean.

13323

गुरुनहत्वा हि महानुभावान्

भ्रयो भोक्तुं भक्ष्यमपीह लोके ।

हत्वार्थकामांस् तु गुरुनिहैव

भुञ्जीय भोगान् क्षयरप्रदिग्धान् ॥

- (अ) MBh (MBh (Bh) 6. 24. 5 ; BhG 2. 5), Cf. JAOS 52. 71, Sgg.
 (b) श्रेयश्चतु* or श्रेयस्करं or श्रेयो भुक्तं MBh (var.) ; भैक्षम् [भैक्ष्यम्] MBh.
 (c) न त्वर्थकामस्तु (°मांस्तु) गुरून्निहस्य MBh (var.) ; °कामांश्च or °काम्यांस् MBh MBh (var.).
 (d) वृंजीत [°ञ्जी°] MBh (var.) ; °प्रदग्धान् (var.).

Epic Upajāti metre (Upendrāvajrā and Indravajrā).

Without killing my elders of great majesty, it is better (for me) to eat even alms-food in this world. But having slain them who long for (various) rewards, I would experience, right here, enjoyments besmirched with blood.

[For not slaying my revered elders of great dignity/'t were better to eat alms-food, even, in this world; / but having slain my elders who seek their ends, right in this world/I should eat food smeared with blood. (F. Edge. ton).]

13324

गुरून् कुर्वन्ति ते वंशान् अन्वर्था तैर्वसुंधरा ।
 येषां यशांसि शुभ्राणि ह्येपयन्तीन्दुमण्डलम् ॥

(अ) Kir 11. 64.

(आ) SRHt 210. 20 (a. Bhāravi), SR 79. 13 (a. Kir), SSB 353. 16 (a. Bhāravi), SSSN 156. 16 (a. Bhāravi).

(c) शुक्लानि Kir (var.).

They, whose immaculate fame puts (even) the moon-orb to shame, make their forbears proud, and it is because of them that the earth (the repository of riches) is true to its name.

13325

गुरूपदेशतश्चित्तम् एकस्मिन् स्थानके यदि ।
 वायुश्च रध्यते यत्र धारणा सा विधीयते ॥

(आ) ŚP 4392.

If under the advice of the spiritual teacher, the mind is fixed on a certain object and the breath is held in check, that forms the state of 'restraint' (*dharana*).¹

1. Sixth of the eight stages of Yoga.

13326

गुरूपदेशमासाद्य एकस्मिन् स्थानके यदि ।
 रध्यते यन्मनोवातो धारणा सा विधीयते ॥

(आ) ŚP 4468. Cf. No. 13325.

If in accordance with the instruction of the spiritual teacher, the mind is concentrated on one object and the breath is held in check, that is termed as *Dharana* (restraint).

13327

गुरूपदेशावध्येतुं शास्त्रं जडधियोऽप्यलम् ।
 काव्यं तु जायते जातु कस्यचित् प्रतिभावतः ॥

(अ) Bhamaha's Kāvya-lamkāra 1. 5.

Even the dull-witted can learn *śāstra-s* under the instruction of a teacher. However, poetry arises only in the person who has a natural genius and that too not always.

13328

गुरोः सामान्यवचनाद् अयुक्तं नाचरेद् बुधः ।
उदङ्गो नाकरोदुक्त्या गुरोस् तद्वनितारतिम् ॥

(अ) Purāṇārtha Saṁgraha, Rājanīti 119.

The wise should not do an improper act by so much as a teacher's word. Udaṅka did not enjoy with his wife at the behest of his teacher.

13329

गुरोः सुतां मित्रभार्यां स्वामिसेवकगेहिनीम् ।
यो गच्छति पुमांस्लोके तमाहुर्ब्रह्मघातकम् ॥

(अ) P (PP 2. 94, Pts 2. 107, PtsK 2. 115, PM 2. 33). Cf. JSAIL 20. 42.

(आ) SR 165. 530 (a. P), SSB 497. 530, IS 2182.

(c) पुमान् लोके PtsK; पुमांस्लोके PP, SSB.

(d) °घातिनम् Pts, SR, SSB.

He who cohabits with daughter of a teacher, wife of a friend or consort of his master's servant, him they call a Brāhmaṇa-slayer.

[A Brāhmaṇ-slayer, so they say, / is he who tries to house/with teacher's child, or wife of friend, /or royal servant's spouse. (A.W. Ryder).]

13330

गुरोरधीताखिलवैद्यविद्यः

पीयूषपाणिः कुशलः क्रियासु ।

गतस्पृहो धैर्यधरः कृपालुः

शुद्धोऽधिकारी मिषगोदृशः स्यात् ॥

(अ) Cr 1443 (CRB 5. 13).

(आ) SR 43. 1, SSB 298. 1, SRK 83. 1 (a. Vaidyajīvan), IS 7862, Vaidya-kiya-Subhāṣitavalī 64.

(d) शुद्धो° SRK.

Upajāti metre (Upendravajrā and Indravajrā).

One who has received the entire science of medicine from an accredited teacher, bears as it were the very elixir of life in his hands, is expert in all therapeutic measuring, has cast away all greed, is endowed with fortitude, is compassionate, pure and competent—such a one is fit to become a physician (P. M. Mehta).

13331

गुरोरपीमां भणदोष्ठकण्ठं

निरुक्तिगर्वच्छिदया विनेतुम् ।

श्रमः स्मरस्यैव भवं विहाय

मुक्तिं गतानामनुतापनाय ॥

(अ) Naiṣ 10. 132.

(b) विनेतुः Malli and Nais.

Upajāti metre (Upendravajrā and Indravajrā)

Cupid's exertion to instruct even Brhaspati's lips and throat that sought to describe Damayantī, by removing

their pride (in their competence) to set forth her charms, caused remorse to those who had gained liberation, having left the world (and were therefore unable to feast on her beauty).

13332

गुरोरप्यवलितस्य कार्याकार्यमजानतः ।
उत्पथं प्रतिपन्नस्य परित्यागो विधीयते ॥

(अ) MBh (MBh (Bh) 5. 178. 24; 12. 57. 15; 12. 140. 48, Ādi App. 81, l. 109-10, MBh (C) 5. 7074; 12. 5195; 12. 7074; 1. 5595), R (R (Bar) *ad* R. 2 (454* l. 3-4), R (B) 2. 21. 13), P (PT 1. 121, Ptem 1. 110, PS 1. 110, PN 2. 87, PP 1. 169, Pts 1. 306, PtsK 1. 341 PRE 1. 120), Pañcarātra 1. 10. 20, Prab 1. 22. Cf. Rn 66. Cf. Hopkings Śukr 4. 1. 51.

(आ) SR 167. 634 (a. MBh), SSB 500. 634, SRK 249. 80 (a. Indīśesa-prukhe), SRHt 90. 5 (a. R) ŚKDr *ad* परित्याग (a. Matsya-Sūktam), IS 2180, SSap 224, SRRU 812 (a. Prab) SSH 1. 81, VP 9. 46.

(b) °कार्याण्यजानतः PT, PTem (but some tests as above); °जानता SSH.

(c) उत्पथप्रति° MBh (var.), R, PT, PTem, Śukr, SR, SSB, SRK, SRRU; SSH, etc.; उत्पथे MBh (var.); यत्पथप्रा° PS, PP, Pts, PtsK, PRE, Prab.

(d) कार्यं भवति शासनं MBh (var.), R, Śukr, SRHt, SSaP दण्डो भवति शाश्वतः (or

शासनम्) MBh (var.), PP (but some tests as above); न्यय्यं (or न्ययं) भवति शा° or शोभनः MBh (var.); PT, PTem, PRE, न्यायं भवति शासनम् SR, SSB, SRK; न कार्यं मदतो वच PS.

It is meet to discard even a teacher who is inflated with pride, does not distinguish between right and wrong and has taken to a wrong path.

[It is in order, to shun even a teacher who is self-sufficient¹, who does not distinguish right from wrong, and who walks in the road of pride.² (J. Taylor).]

1. Haughty : Edi.

2. Who goes the wrong way : Edi.

13333

गुरोरवज्ञां प्रविधाय गर्वाद्
अतीव-दुर्बोषगभीरभावम् ।
काव्यं मुखश्रीजितपूर्णचञ्चच्-
चन्द्रे कथं पश्यसि दुर्घटाक्षयम् ॥

(आ) SSB 523. 1 (a. Kṛṣṇarāma).

Upajāti metre (Upendravajrā and Indravajrā).

Having slighted your teacher out of pride, how will you who have eclipsed the lustrous full moon with the beauty of your face ! see (grasp) the complex poetry (pregnant) with ideas, extremely inscrutable and profound.

13334

गुरोरवज्ञाये मृत्युर् मन्त्रत्यागो न दूरतः ।
गुरुमन्त्रपरित्यागो सिद्धोऽपि मरकं व्रजेत् ॥

(आ) SuB 2. 4.

(a) अवज्ञाया SuB (MS).

(b) मन्त्रत्यागादुरिद्धता SuB (MS).

Disrespect to the teacher means imminent death. Disregard of *mantra* is (also) not a distant death. He who discards the teacher and the *mantra* is sure to go to the hell, even if he were a *siddha* (perfect man).

13335

गुरोर्गिरः पञ्चदिनान्युपास्य

वेदान्तशास्त्राणि दिनत्रयं च ।

अग्नी समाध्यातवितर्कवादाः

समागताः कुक्कुटपादमिश्राः ॥

(अ) Laṭakamelaka of Śaṅkkadhara 2. 14.

(आ) SR 43. 2 (a. Laṭa°), SSB 297. 2.

(a) पञ्च दिना° SSB, °नान्यधीत्य SR, SSB.

(d) कुक्कुटमिश्रपादाः Laṭaka.

Upajāti metre (Upendravajrā and Indravajrā).

Here comes the revered Kukkuṭa Pāda Mīśra, after he had listened to the teacher's discourse for five days, studied the Vedānta texts for three days and smelt the doctrine of logic (for some time).

13336

गुरोर्यत्र परोवादो निन्दा वापि प्रवर्तते ।

कणौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः ॥

(अ) Mn 2. 200, Bhaviṣya-purāṇa 1. 4. 171. (Cf. Vi 28. 26); 32. 8-11.

(आ) IS 2181, SRM 1. 1. 28, VirS 491, Mādanapañjāla 102, Smṛticandrikā-Saṁskārakh. 120, Apar 56, Saṁskāramayūkha 41, Nirṇaya-Sindhu-Saṁskārakh. 85, Yatidharmasamgraha 33.

(ab) परोवादस्तथा निन्दा गुरोर्यत्र प्र° Bhaviṣya-purāṇa.

Where one's teacher is being scandalized or otherwise reviled, one must cover one's ears or go elsewhere from the place.

[Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place. (G. Bühler).]

13337

गुरो विद्यावयोवृद्धे सुविधौ च तपोऽधिके ।
कुपिते नोत्तरं दद्यात् सर्वत्रेश्वरधीर्बुधः ॥

(अ) Cr 2149 A (CNI II 89) (a missing; partly illegible and d corrupt; reconstructed).

(d) सर्वत्रेश्वरधीर्बुधः CNI II.

A wise man who believes in the omnipresence of God, should not argue with his teacher or one senior in age and learning or one rich in penance, when (they be) in anger.

13338

गुर्जरा दुर्जनाः सर्वे ब्राह्मणाश्च विशेषतः ।
सत्यं नास्ति दया नास्ति सदैव परनिन्दकाः ॥
(आ) SH (II) fol. 5b (77).

The residents of the *Gurjara* country (Gujrat) are all rogues, more so the Brāhmaṇas. They have neither truth nor compassion but always talk ill of others.

13339

गुर्जरा-प्रसङ्गो

द्विजराजस्याप्यकारि बत येन ।

युवजन-विविध-तरङ्गः

सोऽयमनङ्गो वरीवति ॥

(अ) PdT 110.

Āryā metre.

He is the well-known Cupid, the heart-throb of the youth, who, alas, prompted even the moon, the lord of stars, to indulge with 'his' teacher's wife.

13340

गुर्वन्तिके ह्रिया पूर्वं संज्ञयार्थविबोधनम् ।
करोति पत्युर्युवतिर् 'अथ शब्दानुशासनम्' ॥

(अ) VS 2046 (a. Paṇḍita-Pājaka).

In the vicinity of the elders, the young lady, out of modesty, first conveys her desire to the husband with a gesture; thereafter (when alone) she commands him in (so many) words.

13341

गुर्वमक्ता हता नारी ब्रह्मचारी तया हतः ।
अदीप्ताग्निर्हतो होत्रो हता बुद्धिरसाक्षिका ॥

(अ) PdP Uttarakh. 242. 21.

Doomed is the woman who is not

devoted to her husband, it is she who misleads (even) a celibate. An oblation is of no use without the blazing fire and intellect is worthless without clear perception.

13342

गुर्वर्थमर्थी श्रुतपारदृशवा

रघोः सकाशादनवाप्य कामम् ।

गतो वदान्यान्तरमित्ययं मे

मा भूत् परीवादनवाचतारः ॥

(अ) Ragb 5. 24. (Cf A. Scharpé's Kāli-dāsa Lexicon 1. 4 ; p. 78).

(अ) VyVi 246. 26 *ab* (only), KHpK 3. 370 (p. 252) (*ab* only), Vakrokti 2. 30.

(b) अनवाप्तकामः Ragb (var.).

(c) °वदान्यन्त° Ragb (var.).

Upajāti metre (Indravajrā and Upendravajrā).

"A suppliant (who sought wealth) for his teacher, and who had thoroughly mastered the sacred lore, went to another donor without obtaining the desired object from Raghu", may this new scandal not rise about me (so thought Raghu).

[Asking wealth for his preceptor, a certain suitor who had seen the other ends of the learning went to another donor, not obtaining his object of wish from Raghu. Let there not be this new (first) rise of a reproach about me ! (G. R. Nandargikar),

13343*

गुर्वीमुर्वीतिलक तिलक स्वीकुरु स्वामभिल्यां

रूपं लक्ष्मीनगर तगर श्लाघ्यमुन्मीलयेथाः ।

भङ्गीमङ्गीकुरु रतिपतेभंल्लि हे चूतवल्लि

प्रक्रान्तोऽयं विषमरमणीमानजैत्रः स चैत्रः ॥

(अ) Any Muk 11.

Mandākṛāntā metre.

O *Tilak* (tree), the ornament of the earth, put on your great splendour; O *Tagar* (tree), the abode of beauty, manifest your commendable form; O Mango-creeper, the missile of Cupid, put on your charm. The month of *Caitra* that has humbled the pride of the offended young women, has arrived.

13344

गुल्फप्रन्थिमणिप्रसावबलतः पादाङ्गवं प्रेयसश्

चूडारत्नपदं मदास्समगमन् मानापनोदावरात् ।

मागान् मन्त्रपदाददादपि पदं कार्याकुलोऽपि प्रियः

कर्णशोकदलाहतश् चिरतरं मानं समूलं जहौ ॥

(आ) Dhaśa 60.

(d) °नाह° Dhaśa (changed to °दलाह° Editorially).

Śārdūlavikrīḍita metre.

In a bid to allay his anger, she pressed the foot-ornament of her lover with the gems of her anklet and passionately clasped his head (lit. crest-jewel-place). The lover, though pre-occupied with many a chore, did not move a step (as if) under her spell. And when gently struck with the petal of the *Aśoka* flower worn as ear-ornament by her, he forgot completely his inveterate anger.

13345

गुहाश्रितो धर्मरतिगिरीश-

प्रथां वधानो भवतः प्रसादात् ।

सस्याहितप्रीतिरहीनभक्तिर्

भवानिवाहं भगवन् भवेयम् ॥

(अ) Stuti Kusumāñjali 12. 11.

(आ) VS 3408 (a. Paṇḍita Jagadhara).

Upajāti metre (Upendravajrā and Indravajrā).

Abiding in a cave, devoted to righteousness, with faith reposed in truth and firm devotion, and emulating (thereby) Śiva's conduct, when, O Lord, shall I be like you by your grace.

13346

गुहोऽसुरैः षड्विनजातमात्रको

निवाद्यधामेव निशातमोभरैः ।

विमुह्यते नाभिमुखो हि संगरे

कुतस् त्वयि तेन समं विरोधिता ॥

(अ) Kum 15. 34.

(a) महासुरैः or सुरासुरैः [गु°] Kum (var.).

(c) विमुह्यते Kum (var.); योऽभिमुखो न or सोऽभिमुखं न Kum (var.).

(d) त्वया तस्य [त्वयि तेन] Kum ((var.).

Vamśastha metre.

The demons will not be able to withstand Kārttikeya, born six days before, when he confronts them in the battle, as the nocturnal darkness cannot face the sun. Why then this antagonism to him ?

[As nocturnal darkness cannot overpower the sun so the great Asuras will not be able to defeat¹ Kārtikeya born six days before:]. (H. H. Wilson).]

1. Add : 'in the battle', Edi.
2. Add : *Of what consequence will be this hostility against him*". Edi.

13347

गुह्यकर्म च मन्त्रं च न मर्तुः संप्रकाशयेत् ।
विद्विष्टमपि नार्शं च मनसाऽपि न चिन्तयेत् ॥

(अ) KN (KN AnSS) 5. 31, KN (TSS) 5 31, KN (BI) 5. 31), Agni-pur. 239. 41a (only).

(a) गुह्यं कर्म KN (BI), Agni-pur.

(c) विद्विष्टत्वं विना^o or ^oष्टं च विना or ^oष्टि च विना KN (BI), KN (TSS) (var.).

He¹ should not divulge the secret actions and deliberations of his master. Nor should he think, even in his mind, of the perfidy to him or his liquidation.

1. King's official.

[He should not (prematurely) divulge those counsels and measures of his master that ought to be kept secret. Even in his mind he should never harbour the remotest thought of his master's dethronement and death. (M. N. Dutt).]

गुह्यं कर्म च मन्त्रं च see No. 13347.

13348

गुह्यपिधानकपरः

सुजनो वस्त्रायते सदा पिशुनम् ।
भवतादयं विद्वम्बो
यदिवं छिद्रेविसूत्रयन्तु ॥

(आ) SkV 1247.

(c) भवतामयं [°दयं] SkV ; भवतामवे SkV (var.).

(d) विसूत्रयत् SkV (var.).

Āryā metre.

Ever intent to conceal what is privy, a good man acts as a garment to the wicked. But that may turn out to be a mockery were he to disintegrate it by making holes in it.

[A good man, making it his care/to hide what's shameful, plays the robe/to him who is malicious. / (?) He does so though the other foil his care/and by unraveling let holes/appear within the robe ? (D. H. H. ingalls)]

13349

गुह्याख्यानात् परार्थत्वाद् वृत्ताच्च भुवि दुष्यतः ।
यस्त्रस्यति वसत्यस्मिन् नित्यं लक्ष्मीविदुष्यतः ॥

(अ) Kīcaka-vadha of Nitivarman 4. 7.

Lakṣmī always abides, in this world, with the unblemished person, who dreads (shuns) divulging other's secrets, misappropriating their wealth and doing vile acts.

गूढमन्त्रप्रचारश्च see वाग्मी प्रगल्भः स्मृति°.

13350

गूढमन्त्रस्य नृपतेस् तस्य सिद्धिरसंशयम् ॥
अप्रशस्तानि कर्माणि यो मोहावनुतिष्ठति ॥
स तेषां विपरिभ्रंशे भ्रश्यते जीवितावपि ।
(अ) MBh (MBh (Bh) 5. 38. 19^{cd}-20, MBh (R) 5. 37. 21, MBh (C) 5. 1419-20).

- (b) बुद्धिर् [सि°] MBh (var.); न संशयः or अनुत्तया or असंशया [असं°] MBh (var.).
- (c) कार्याणि MBh (var.).
- (e) सर्वेषां [स ते°] MBh (var.); विपरिभ्रंशात् (चप°) MBh (var.); °भ्रंशो MBh (var.).

Success doubtless comes to the king whose counsels are kept secret. He who does unworthy acts out of ignorance suffers loss of life as a consequence of their disastrous results.

[The king whose counsels are kept close, without doubt, commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. (P. C. Roy).]

13351

गूढमैथुनधाष्ट्यं च काले काले च संग्रहम् ।
अप्रमादम् अनलास्यं पञ्च शिक्षेत वायसात् ॥

- (अ) Cr 355 (CvR 6. 18, CrV 5. 7, CNr 69, CSr 2. 25, CNSap 55cd/ab, CnT II. 7. 7, CnT III 5. 7, CnT VI 81, CnT VII 36, CPS 174. 110). Cf. Crn 15. Cf. Nos. 3402, 7913; प्रत्युत्थानं च युद्धं च; प्रभूतं कार्यमल्पं वा; बह्वाशी स्वल्पसंतुष्टः; य एतान् विंशतिगुणान्; श्रुत्वा धर्मं विजानाति सर्वेन्द्रियाणि संयम्य and सिंहादेकं चक्रादेकम्.

- (आ) SR 162. 402 (a. Cāṇakya-nīti), SSB 493. 409, IS 2183.

- (इ) NM (T) 2. 12, RN (P) 52.

- (a) गूढमैथुनधर्मं (°मे°) च CN (but CNI I, CNG as above); गूढमैथुन (°नः) धृष्टत्वं CS; गूढमैथुनं धाष्ट्यं च CV; गूढमैथु-

धृष्टत्वं CN (var.); गूढं कर्म तथा धाष्ट्यं CN (var.); गूढं च मैथुनं धाष्ट्यं (घण्णर्थे) CN (var.); गूढं च मैथुनं धाष्ट्यं CPS; लक्ष्यैकदृष्टिता धाष्टं CN (var.); आकारो-
द्भिर्गूढत्वं CN (var.); चातुर्यं क्षिप्रकारित्वं CN (var.); स्वजातियः सहैकत्वं CN (var.); उच्चैस्तिष्ठति जातिप्रेम CN (var.); °नमादिष्टं CV (var.); °धारिष्टं CV (var.); °धारिष्टः CV (var.); °धार्यं CV (var.); °धार्यं CN (var.); °धर्मं च CV (var.); °धूर्त्वं (°तत्र) CS (var.); °धाष्ट्यं च SR, °मैथुनः [°धा°] CS (var.); °चारित्वं [°धाष्ट्यं] CV (var.); °ष्ट्यं SR, SSB.

- (b) काले च (करेवं) बलिसंग्रहः (°हे; °ह; °हं; बन्धसं; °वारवसं; °वोधवासं) CS; करे-
कारवसंग्रहे IS; चालयसंग्रहं (°हः) Cv (but CvGt as above), CS (var.), CPS; चालयसंग्रहः (°हं) CN (var.); समये खल-
संग्रहः CN (var.); चालय° SR, SSB.

- (c) अप्रमत्तमविश्वासं (°सः) CV, CN; अप्रमादी सुधूर्तं (सुधूर्तश्च; सुधूर्तत्वं; सुधूर्तच; °मादः) च CS (but CSC I, CSC II, CSB II, CSJ as CV and CN); अप्रमादविश्वासं CS (var.); अप्रमादीनि एकस्यः CN (var.); अप्रमादस्त्वनालस्यं CN (var.); अतपज्ञात्वमविश्वासं CN (var.); अविश्वासा-
प्रमत्त्वं CV (var.); अप्रमत्तन् Cv (var.); अविश्वासं (स्वामि; °सः) [अना°] Cv; °दो सुधूर्तं च CS; °मना° SR, SSB.

- (d) पलं [पञ्च] CS (var.); चतुः (°तु) [पञ्च] CN (var.); च° om. CvL II; शिक्ष्ये संचैव CN (var.); शिक्षेच्च CV, Cv (but CvW as above), CS, CN (var.); शिक्षेत् CN (var.); शिक्ष्यं CS (var.); शिक्ष्ये (°ष्ट्यं) च CS (var.); शिक्ष्यं च CS (var.).

Sly cohabitation, tenacity, hoarding at an opportune time, vigilance and alertness, these five things one should learn from a crow.

13352

गूढा नूपुरशब्दमात्रमपि मे कान्ता श्रुतौ पातयेत्
पश्चादेत्य शनः कराम्बुजवृते कुर्वीत वा
लोचने ।
हृदयेऽस्मिन्तवतीर्य साध्वसवशान् मन्दायमाना बलाद्
आनीयेत पदात् पदं चतुरया सख्या मनो-
पान्तिकम् ॥

(अ) Vik 3, 15. (Cf. A. Scharpè's *Kāli-dāsa-Lexicon* I. 2 ; p. 93).

(a) गूढं Vik (var.); कन्तं Vik (var.); पाययेत् Vik (var.).

(b) करोत्पलवृते Vik (var.).

Śārdūlavikrīḍita metre.

The dear one¹, though invisible, may let fall on my ear at least the tinkling of her anklets ? Or, coming slowly from behind, might she close my eyes with her lotus-like hands ? Or, descending into this palace, might she be brought forcibly to me step by step by her clever friend, her gait being slow on account of fear ? (M. R. Kale).

1. *Urvaśī*.

13353

गूढालिङ्गनगण्डचुम्बनकुचस्पर्शविलीलायितं
सर्वं विस्मृतमेव विस्तृतवतो बाले खलेभ्यो भयात् ।
संलापस्वधुना सुदुर्घटतमस्तत्राऽपि नातिव्यथा
यस्त्वद्दर्शनमप्यभूदसुलभं तेनैव हृदये श्रुशम् ॥

MS-VIII. 11

(आ) SR 292. 31, SSB 131, 33.

Śārdūlavikrīḍita metre.

All the sportive acts like secret embraces, kissing the cheeks and pressing your bosom, O young lass, are all but forgotten for unmitigated fear of the rogues. Even (loving) conversation is now not possible to have, but that too I do not grudge much. That your sight has also become scarce, this causes me grave agony.

[O young lady—

Secret embrace, kissing, and touching the bosom, all the sports like this are completely forgotten due to gross fear from the villains. Now even the mutual dialogue is extremely impossible. Even then I have no grudge. But, that your very sight has become rare, this causes me great agony.]

13354

गूढाकानां नालिकेरद्वुमाणां
हिन्तालानां पाटलीकिशुकानाम् ।
खजूराणां ताडताडीतरूणां
पुष्पापीडन्यासहेतुर्वसन्तः ॥

(आ) KāvR 18. 59 (p. 106), KH 159. 19-21.

(a) नालिकेरी° KH.

(c) खजूरीणां तालता° KH ; °द्वुमाणां [°त°] KāvR (var.).

(d) °सन्ते KH.

Śālinī metre.

Spring causes the betel-nut, coconut, *hintala*, *pāṭli*, *kinśuka*, *palm*, *taḍa* and *tadi* trees to bloom to their full.

13355

गूहनं सूत्रशक्तोः क्षुत्पिपासोपपीडनम् ।
इत्यादीस्तन्त्रकुशला द्यूतदोषान् प्रचक्षते ॥

(अ) KN (KN (AnSS) 15. 49, KN (TSS) 15. 49, KN (BI) 14. 48).

(a) गूहनं [गूहनं] KN (var.).

(c) °तन्त्र निपुणा [°कुशला] KN (BI).

Retention of the discharge of urine and faeces, suffering from hunger and thirst, these are said by persons versed in polity, to be the evils of gambling. (M. N. Dutt).

13356

गूढि विना भक्षयतो न दोषो

मांसं नरस्यान्नवदस्तदोषम् ।

एवं वचः केचिदुवाहरन्ति

युक्त्या विरुद्धं तदपीह लोके ॥

(अ) AS 536.

Indravajrā metre.

"No sin accrues to the man who eats flesh without indulging in it; that is as faultless as eating grains", so opine some. But the society takes it to be contrary to reason.

["Eating flesh without greed is faultless. It is equal to ordinary (vegetarian) food". This is what some persons opine. But yet this is unreasonable in the society.]

13357

गूध्रः कपोतः काकोलो वायसो बाऽपि मूर्धनि ।
कश्यादो वा खगो नीलः षण्मासायुः-प्रदर्शकः ॥

(अ) Mark.-pur. 43. 8.

(आ) SP 4573.

(a) कपोतगूध्रकाकोला SP.

(b) °द्धं Mark.-pur (var.).

(c) वापरो लीनः SP.

If a vulture, a pigeon, a raven, or a crow, or a hawk, or a blue bird alights on one's head, that indicates a life of six months. (F. E. Pargiter).

13358

गूध्रदृष्टिर्बकालीनः श्व-चेष्टः सिंह-विक्रमः ।

अनुद्विग्नः काकशङ्खी भुजङ्गचरितं चरेत् ॥

(अ) MBh (MBh (Bh) 12. 138. 62, MBh (R) 12. 140. 61, MBh (C) 12. 5309).

(आ) IS 2184, SRHt 174. 39 (a. Cāk-ṣuṣi).

(a) गूध्रदृष्टिर्बकालीनश्च MBh (var.) (sic !); बकालीवा or बलाकिरश् or दृकालीनः or बकाधीनः MBh (var.).

(b) चावेष्टः or सुचेष्टः or निश्चेष्टः MBh (var.).

(d) °चरितश्च MBh (var.).

A (king) should be far-sighted like a vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. (P. C. Roy).

13359

गूध्राकारोऽपि सेव्यः स्याद् हंसाकारः समासवः ।
हंसाकारोऽपि संत्याज्यो गूध्राकारः स तंतूपः ॥

(अ) P (Pts 1. 302, PtsK 1. 336) Cf. No. 3502.

(आ) ŚP 1377, SR 150. 343 (a. P), SSB 474, 249, IS 2185, ŚbB 594.

(इ) Cf. John of Capra (see Beutey's Pañcatantra 1. 231).

(d) शतैर्नृपः [स तैर्नृपः] PtsK ; सभासदैः ŚP, SR, SSB, ŚbB.

A king with the propensities of even a vulture (lit. Even a vulture-like king) be served by the swan-like courtiers. But a king with the propensities of a swan (lit. a swan-like king) should be discarded by the vulture-like courtiers.

13360

गृध्रा मधूकमुकुलोन्नतपिङ्गलाक्षा

दैत्येन्द्रकुञ्जरनताङ्कुशतीक्ष्णतुण्डाः ।

मान्त्यम्बरे विततलम्बविकीर्णपक्षा

मांसैः प्रवालरचिता इव तालवृन्ताः ॥

(अ) Ur 11.

Vasantatilakā metre.

Vultures, with tawny eyes as big as arrac seeds, with beaks as sharp as goads,¹ and huge long-wings out-spread, gleam in the sky like fans, with bits of flesh for coral. (A. C. Woolner and L. Sarup).

1. Of the elephant of the demon-king.
2. Like fans made of corals in the form of bits of flesh.

13361*

गृध्री गृध्रं पृच्छति

पितृवनमध्ये न दृश्यते भूमः ।

मन्ये संप्रति वैद्योऽ-

प्यन्यग्रामं गतो नूनम् ॥

(आ) SRHt 136. 8 (a. Mānasollāsa).

Āryā metre.

A female vulture asks the male : There is no smoke visible in the cemetery. (He replied) I think the physician too has now gone to some other village.

13362*

गृध्री निर्भरमामिषेषु सरघा घोरा मधूनां मरे

व्याघ्री तीक्ष्णनखक्षतेषु भुजगी दंशप्रकारेषु च ।

उत्तानेषु विवर्तनेषु शफरी वित्तच्छले मूषकी

वेश्या कामुकवञ्चनासु भवने रूपैरनेकैः स्थिता ॥

(अ) Mugdhopadeśa (KM VIII) 29.

(आ) VS 2377, GVS 473.

(c) निवर्त° GVS (var.), चित्त° GVS (var.), मूषिका GVS.

(d) °वञ्चनाय Mugdh° (KM) 29 ; GVS ; भुवने [भव°] GVS.

Śardūlavikrīḍita metre.

A harlot stays in her house, assuming various forms to dupe the lustful. (She is) a vulture to flesh (i. e. rich client), a violent bee to honey, a tigress in inflicting wounds with sharp claws, a female snake in biting, a fish in (taking) high whirls and a thief to rob (others).

13363

गृध्रेणापहतं मांसं मत्स्योऽपि सत्तिलं गतः ।
मत्स्यमांसपरिभ्रष्टे किं नु पश्यसि जम्बुकि ॥

(अ) P (PP 4. 51, Pts 4. 93, PtsK 4. 64, PM 4. 60).

(a) गृध्रेणापि हतं Pts.

(d) किं निरीक्षसि PtsK. Pts ; जम्बुके Pts, PtsK.

O Female Jackal ! Your meat has been carried away by the vulture, the fish too has slipped into the water. With fish and flesh gone, what possibly do you seek now ?

[The vulture has your¹ meat; / the water holds your fish/of fish and flesh forlorn, / what further do you¹ wish ? (A. W. Ryder).]

I. Female jackal.

13364

गृध्रैराबद्धचक्रं वियति विचलितैर्दोर्धनिष्कम्पपक्षैर्
धूमैर्ध्वंस्तार्कभासां सघनमिव दिशां मण्डलं

वर्शयन्तः ।

नन्दैरानन्दयन्तः पितृवन-निलयान् प्राणिनः पश्य
चंतान्

निर्वान्त्यद्यापि नैते स्तुत-बहल-वसा-बाहिनो

हव्यवाहाः ॥

(अ) Mudr. 3. 28.

(a) गृध्रैराबद्धचक्रं Mudr (var.); विचरितैर्
or विचलितोद् or चलतया or चलनया
Mudr (var.).

(b) तैर्ध्वयन्तः [दर्श^०] Mudr (var.).

(c) नन्दानाम् or °नाय^० [°यन्तः] Mudr (var.);
चंते [चंतान्] Mudr (var.).

(d) तेन [नैते] Mudr (var.); °बहल^० [°बहल^०]
Mudr (var.).

Sragdharā metre.

Behold, these fires fed by ample dripping marrow and gratifying with the Nandas the denizens of the ceme-

tery, have not yet been extinct, making as they do the sky appear full of clouds, and blurring the light of the sun by a mass of smoke, having the semblance of vultures hovering in the sky in a circle, with their long wings motionless. (R. S. Walimbe).

13365*

गृध्रोद्धान्तनितान्तनिःसरदसृग्धाराश्चमत्कारिभिर्

वण्टालोलितजिह्वविह्वलमुखज्वालैलिहन्तो

दिवम् ।

सूयो निम्नकडारतारनयनद्वन्द्वेन सुन्दप्रिया

प्राप्तेयं ज्वलितान्तरिक्षकुहरकूरेण नवतं-

चरो ॥

(अ) JS 329. 9.

(b) लिहन्ती JS (changed to लिहन्ती Editorially).

Śardūlavikrīḍita metre.

Licking the firmament with the flames issuing from her mouth agitated with her tongue rolling around the prominent teeth, which (flames) gleam like strong flowing currents of blood ejected by the vultures, here comes again the female goblin, the darling of Sunda, with the pair of her sunken, tawny and wide eyes frightening like the burning caves of the sky.

13366

गृध्रोऽपि हि वरं राजा सेव्यो हंसपरिच्छदः ।

न गृध्रपरिवारस्तु हंसोऽपि किमुतापरः ॥

(अ) KSS (KSS (AKM) 10. 60. 163,
KSS (NSP) 10. 60. 162). Cf. No.
3502 and दुष्टोऽपि भोग्यताम्.

(आ) IS 2186.

It is better to be the servant of a
vulture-king with swans as courtiers,
than to serve a swan as a king, if his
courtiers be vultures, much less a king
of a worse character, with such courtiers.
(C. H. Tawney).

13367

गृहं बहुकुटुम्बेन दीपैर्भोगैः सुबालकैः ।
भात्येकनायकं नित्यं न गृहं बहुनायकम् ॥

(अ) Śukr 3. 239.

(आ) Saśā 102. 114.

(b) दीपैर्गोभिः Śukr. (var.).

A house always shines with a large
family, lamps, objects of enjoyment and
decent children if it is under one master ;
not a house with many masters.

13368

गृहं राजकुलं देवम् इन्दिरं पत्तनं वनम् ।
पृथिव्यां नास्ति तद्यत्र नाकारणरुषः खलाः ॥

(आ) IS 2187, Subh 2187, Pr 367.

(c) तच्छत्रं Subh.

(d) खलः [खलाः] IS, Subh.

There is on the earth no such house,
royal court, shrine, town or forest as
does not have rogues who are enraged
for no reason.

गृहं शत्रुमपि प्राप्तं see No. 13434.

13369

गृहं श्मशानं गजचर्म चाम्बरं
विलेपनं मसम वृषश्च वाहनम् ।
कुबेर हे वित्तपते न लज्जसे
प्रियस्य ते सख्युरियं दरिद्रता ॥

(आ) VS 991.

Vamśastha metre.

Kubera, god of wealth ! Are you
not ashamed of yourself that such is
the poverty of your friend Śaṅkara that
he has cemetery as his abode, elephant-
hide as his robe, ash as his perfume
(unguent) and bull as his mount.

13370

गृहक्षेत्रविवादेषु कूपोपवनभूमिषु ।
समुत्पन्ने विवादे तु सामन्तात् प्रत्ययो भवेत् ॥

(अ) P (PP 3. 84. PtsK 3. 92). Cf. वापो-
कूपतडागानां. Cf. JSAIL 20. 16.

(आ) IS 2188.

(a) °तडगेषु [°वि°] IS.

When a dispute arises with respect
to house or field or well or grove or
land, a neighbour's testimony is decisive.

13371

गृहक्षेत्रे च दृष्टे द्वे वासहेतू कुटुम्बिनाम् ।
तस्मात्ते नोत्क्षिपेद्वाजा तद्धि मूलं कुटुम्बिनाम् ॥

(अ) N 11. 42

A house-holder's house and his field
are considered as the two fundaments
of his existence. Therefore, let not the
king upset either of them ; for that is
the root of householders. (J. Jolly).

13372*

गृहपतिपुरतो जारं

कपटकथा-कथितमन्मथावस्थम् ।

प्रीणयति पीडयति च

बासा निःश्वस्य निःश्वस्य ॥

(अ) ArS 2. 197.

Aryā metre. (defective in c).

Heaving sighs time and again, the young lass causes pleasure and pain to the paramour who had expressed his (emotional) turmoil through sham stories in the presence of her husband.

13373*

गृहपदमिवं धर्मारण्यं किमत्र विचित्रता

भवति मनसो यत्रासङ्गः स एव निबन्धनम् ।

चरमवयसि त्यक्त्वा गेहं वने वसता मया-

प्यधिगत इवापत्यस्नेहो लतासु मृगेषु च ॥

(अ) BhS 486 (doubtful).

(a) किमत्र दिवी चिसतां BhS (var.).

(b) यत्रासंतः BhS (var.).

Hariṇi metre.

This sacred grove is as good as a house. There is nothing strange about it. Wherever the mind is inclined, that is one's shackle. I too, as I live in the forest having left the house in old age, have found in the creepers and does the affection of my children.

13374

गृहपुत्रसुहृद्भ्रातृ-

पितरो हि विनश्वराः ।

इव्यादिकं च सुमगे

तेषु सज्जेत नो बुधः ॥

(अ) PdP, Uttarakh. 216. 18.

O gracious lady ! home, sons, friends, brothers, parents and wealth are all perishable. A wise man should not be (too) attached to them.

13375

गृहभित्तिवप्रकूटाद्य

अन्तरे शकुनं भवेत् ।

वृश्यते चेदर्थफलम्

अदृष्टमफलं विदुः ॥

(अ) ŚP 2588.

An omen that occurs in the house, on the wall, rampart or peak (of a mountain), if noticed, yields half the reward ; if unnoticed, is of little consequence.

13376

गृहमधममुपेक्ष्य कृष्णपक्षातिरागेर्

अविधुवनमुपेयं सद्भिरादौ निसर्गात् ।

क इह गतिमितोऽन्यां वक्तु कामातुराणां

तद्वहमुपदिशामि श्रेयसे श्रूयसे यत् ॥

(अ) Ras 49.

(b) Version A : अ-विधु...सद्भिर् आदौ निसर्गात्

Version B : अ-वि-धु...सद्भिर्, आदौ नि-सर्गात्

Malini metre.

The virtuous who are deeply devoted to Lord Kṛṣṇa should, at the outset, give up the worthless home (that fetters them to the worldly affairs) and repair to the forest, dark (calm) by nature. Who would tell to the love-sick a course other than this ? I set forth that (course) which is for their maximum good.

13377*

गृहमध्यनिखातेन धनेन धनिनो यदि ।
मयामः किं न तेनैव धनेन धनिनो वयम् ॥

(अ) P (Pts 2. 149, PtsK 2. 156). Cf.
दानोपभोगहीनेन.

(आ) Alr 429, IS 2189, SSB 340. 4.

(इ) Cf. ShD (T) 201.

If some are rich by the wealth burried
in their house, why can't we be also
rich by the same wealth ?

13378

गृहमध्यनिखातेन धनेन रमते यदि ।
स तु तेनानुसारेण रमते किं न मेरुणा ॥

(अ) JS 61. 7, SRHt 217. 8 (a. Vyāsa),
Vyās, App. II 3, VS 471, SR 71. 27
(a P), SSB 341. 27, SRRU 931.

(c) °मानेन JS (var.), SRHt, Vyās.

(d) मेरुणा [रमते] SRHt, Vyās जीव्यते [मेरुणा]
SRHt, Vyās.

If some one rejoices with the wealth
burried in his house, why does he not
likewise rejoice with mount *Meru* (which
is made of gold) ?

13379

गृहमेकं गृहस्थस्य गृहाणां शतमर्थिनः ।
मार्याभजितवित्तस्य नष्टा गृहपतेर्गतिः ॥

(अ) Dar 2. 24.

To a house-holder, there is only one
house, to the beggar there are hundreds

of them. The fate of the house-holder,
whose wealth has been squandered away
by his wife, is sealed.

13380

गृहमेतदीश्वराणां

कान्तारं दुष्प्रवेशमन्येषाम् ।

फूटकृतमिदं सुभुजया

न मालती कामसत्रवानपरा ॥

(अ) Kutt (Kutt (KM) 636, Kutt (BI)
658).

(आ) GVS 55.

(c) इदमुद्भुजया Kutt (BI).

Giti-aryā metre.

This house (of the harlot) is meant
for the rich only. For others it is an
un-negotiable desert. She of lovely
hands has ignored your staying back
here. *Mālātī* does not have the wont to
make free offerings in the sacrifice of
love. (She is a hard bargainer).

[The house in which we sit is such for the
rich; for the poor it is a trackless desert. Last
comes the hissing of the snake : "Mālātī" was
not made for a free sanctuary". (E. Powys
Mather's translation).]

13381-82

गृहवासः सुखार्थाय पत्नीमूलं गृहे सुखम् ।

सा पत्नी या विनीता स्याच्च चित्तज्ञा वशवतिनी ॥

दुःखा ह्यन्या सदा खिन्ना चित्तभेदः परस्परम् ।

प्रतिकूलकलत्रस्य द्विबारस्य विशेषतः ॥

(अ) Dakṣa-saṁhita 4. 7-8.

The domestic mode of life is for
happiness, and happiness is dependent on

a wife in the house. She, who is humble, knows the mind and is under the control (of her husband, — is a (real) wife.

Otherwise she always becomes miserable and disappointed. Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives. (M. N. Dutt).

13383

गृहव्यापारसंस्कृतो यो धर्मं न करोति सः ।
पापसंबलमादाय श्वभ्रतिर्यगतिं व्रजेत् ॥

(अ) IS 2190, Subh 267.

(a) °व्यापार° Subh.

(d) स्वभ्र° Subh.

He who, while engaged in the activities of the household, does not redeem his religious obligations, is born either as an animal or in the hell according to (lit. on the strength of) his sin.

13384

गृहक्षिखरमगम्यमध्यरोहद्
द्रुतमवधीरितपातभीतिरन्या ।
प्ररणमपि तृणं समर्थयन्ते
मनसिजपौरुषवासितास् तरुण्यः ॥

(अ) Vikram 6. 13.

Puṣpitagr̥ metre.

Another lady, ignoring the fear of falling down quickly climbed to the house-top ; young women, in whom reside the heroism of Cupid,¹ regard even death as straw. (S. G. Banerji).

1. i. e. fired with exuberant love.

13385

गृहस्थ एव धर्मात्मा गृहस्थो धर्मवित्तमः ।
गृहस्थो धर्मरूपस् तु गृहस्थो वर्ण एव च ॥

(अ) Harivaṃśapurāṇa, Bhaviṣyaparva
107. 22.

A house-holder alone is a religious man ; a house-holder knows best the true *dharma*. A house-holder is religion incarnate ; a house-holder (infact) represents his *varṇa*.

13386

गृहस्थस् तु धनं प्राप्य परां पुष्टिं व्रजत्यलम् ।
शरत्परिणतं सस्यम् अनड्वानिव विट्पते ॥

(अ) PdP, Uttarakh. 201. 38.

Having acquired wealth, a house-holder, O king, registers manifold prosperity as an ox attains immense strength on eating rich crop in the autumn.

13387

गृहस्थस् तु यदा पश्येव बलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाशयेत् ॥

(अ) Mn 6. 2. (Cf. Vi 94. 1-2, Yama ad Apar. 940 ; Cf. also G 3. 1, B 17. 2-5, Āp 2. 21. 1-5; 2. 22. 6-7, y 3. 45). (Cf. A. B. Keith's A History of Sanskrit Literature, p. 444).

(अ) Mitakṣara ad 3. 45 (p. 330. 19-20).

(c) वापत्यं Mit.

When a house-holder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, then he may resort to the forest. (G. Bühler).

13388

गृहस्थाश्रममाश्रित्य कल्पद्रुममिवाखिलाः ।
ऐहिकामुष्मिकान् सर्वान् भुञ्जतेऽर्थान् महाधियः ॥
(अ) SSB 371. 2.

Resorting to a house-holder's life, the peer of the wish-granting tree, men of wisdom enjoy all worldly and other-worldly objects.

13389

गृहस्नेहावबद्धानां नराणामल्पमेधसाम् ।
कुस्त्री खादति मांसानि माघमासे गवामिव ॥
(अ) MBh (MBh (Bh) 12. 137. 85, MBh (C) 12. 139. 88, MBh (C) 12. 5322).
(आ) IS 2191.
(a) शृणु [गृ°] MBh (var.); °स्नेहस्य° (°हा च) MBh (var.); °रुद्धानां MBh (var.).
(b) °मित्रसां or °चेतसां [°मे°] MBh (var.).
(c) खादति MBh (var.).
(d) माघो मा or माघमां MBh (var.); सोघ-वान् or सोगवाम् (णो°) or सेगवा MBh (var.).

Men who are chained to their home by their love for it and are of poor understanding, vile women eat their

flesh like the month of Magha that of cows.¹

[Home-keeping men of little understanding have to put up with termagant wives that eat up their flesh like¹ the progeny of a crab-eating up their dam. (P. C. Roy).]

1. They become lean because of the non-availability of grass). Edi.

13390

गृहस्य पूर्वदिग्भागे न्यग्रोधः सर्वकामिकः ।
उदुम्बरस् तथा द्याम्ने वारुण्यां पिप्पलः शुभः ।
प्लक्षश्चोत्तरतो धन्यो विपरीतांस् तु वर्जयेत् ॥
(अ) SP 2105.

The Banyan tree (planted) in the eastern region of one's house fulfils all desires. So does the *Udumbara* tree (planted) to the south. The Pippal (planted) to the West is auspicious and *Plakṣa* (planted) to the north brings good fortune. They should be avoided in the reverse order.

13391

गृहागतं क्षुद्रमपि यथाहं पूजयेत् सदा ।
तदीयकुशलप्रश्नैः शक्त्या दानैर्जलादिभिः ॥
(अ) Śukr. 3. 104.

Even an humble person, when he comes to one's house, should be duly honoured by enquiring about his well-being and by offering him water etc. to one's capacity.

13392

गृहाणि नाम तान्येव तपोराशिर्भवाद्भूतः ।
संभावयति यान्येव पावनैः पादपांसुभिः ॥

(अ) KāD 1. 86.

(आ) Amd 101. 235, KHpK ad 2. 3 (97; p. 107), Sar 1. 186.

(c) पवित्रयति Amd; यन्ति Sar; यान्येवं KāD (var.).

(d) पवित्रैः Amd; पादपांशुभिः Amd.

Those alone are homes which sages like you, whose treasure is penance, honour by the holy dust of their feet. (V. N. Ayer).

13393

गृहादर्थो निवर्तन्ते श्मशानान्मित्रवान्धवाः ।
येन तत् सह गन्तव्यं तत् कर्म सुकृतं कुरु ॥

(अ) Cr 1444 (CRC 6. 74, CPS 167. 92). Cf. No. 4809.

(c) त्वयेह [तत् सह] CPS.

Riches turn back from home; friends and relatives come back from the cremation ground; that which accompanies one (on death), do that pious deed.

13394*

गृहाद् गृहमुपागतं व्रजति पत्तनं पत्तनाद्
वनाद् वनमनुद्गतं भ्रमति पादपं पादपात् ।
निर्देगिरिमधिश्रितं तरति वारिधिं वारिधेर्
यदीयमरिसुन्दरीनिकरपृष्ठलग्नं यशः ॥

(अ) Umāpati-dhara's Praśasti (Epigraphica Ind. I, 308).

(आ) Skm (Skm (B) 1614, Skm (POS) 3. 49. 4) (a. Umāpatidhara).

(c) तोयधिनंतोयधेर् Praśasti.

(d) सुन्दरीसरकृ° Praśasti.

Prthvī metre.

(He is the one) whose fame following the host of wives¹ of the enemies, moves from one house to another, from town to town, from forest to forest, wanders speedily from one tree to another, ascends mountain after mountain and crosses one ocean after the other.²

1. Their husbands having been slain, they flee from place to place without any respite.

2. His fame has spread across the world.

13395

गृहा न निर्वर्ति मया प्रदीपितास्
तथैव तावद् हृदयानि मन्त्रिणाम् ।
इयं तु पूजा मम दण्डधारिणः
कृतापराधस्य हि संकृतिर्वशः ॥

(अ) Prati 4. 22.

(आ) Alum 184.

Vanīśastha metre.

The houses torched by me have not extinguished so far, so are the hearts of his counsellors afire. This is creditable to me, the wielder of the rod of authority. It is an honour to kill one who commits a crime.

गृहारम्भोऽतिदुःखाय see No. 13396.

13396

गृहारम्भो हि दुःखाय न सुखाय कवाचन ।
सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥

(अ) MBh (MBh (Bh) *ad* 12. 171 (475*1. 5-6), MBh (R) 12. 178, 10, MBh (C) 12. 6649), BhPñ 11. 9. 15.

(आ) IS 2192, Pr 367, Sāṃkhya prava-
cana (Bibl. Ind) *ad* Kapila 4. 12.

(a) °भोऽतिदुःखाय BhPñ.

(b) विप.लश्चाध्रुवात्मनः BhPñ; कथं° [कदा°]
Sāṃh°.

Constructing a house (for oneself)
causes difficulty. It does not give happi-
ness at all. The snake slips into the
abode made by others and lives in
(perfect) happiness there.

[To build a house for one's ownself is
productive of sorrow and not of happiness. The
snake, taking up his residence in another's
creature's abode, lives in felicity. (P. C. Roy)]

13397

गृहासक्तस्य नो विद्या नो दया मांसभोजिनः ।
द्रव्यलुब्धस्य नो सत्यं स्त्रैणस्य न पवित्रता ॥

(अ) Cr 356 (CVr 11. 5, CPS 291. 6).

(आ) IS 2193, Sama 1 ग 18, Sama
2 ग 16.

(a) गृहासक्तस्य CV (var.).

(b) न [नो] CV (var.); °हारिणः [°भोजिनः] CV
(var.); °भक्षिणः IS.

(d) चौरस्य [स्त्रै°] CPS; पवित्रतः IS.

He who is fettered to home will not
acquire knowledge. He who eats meat
has no compassion. He who is mad
after wealth is void of truth. He who is
addicted to women has no purity.

13398

गृहिणा यदि लभ्येत गृहिणी हृदयंगमा ।
संसार इति को भारस् तं सारमनुपश्यतः ॥

(अ) Sabhā 92.

If a man were to find a wife of
his heart, the world would then be no
burden to him as he has discovered the
quintessence thereof.

13399*

गृहिणीगुणेषु गणिता
विनयः सेवा विधेयतेति गुणाः ।
मानः प्रभुता वास्यं
विभूषणं वाम-नयनानाम् ॥

(आ) ĀrS 2. 203.

Āryā metre.

Modesty, service, obedience, these are
counted among the virtues of a wife.
Pride, authority and cleverness serve as
ornaments of the ladies of charming
eyes.

13400

गृहिणी भगिनी तस्याः श्वशुरो श्याल इत्यपि ।
प्राणिनां कलिना सृष्टाः पञ्च प्राणा इमेऽपरे ॥

(अ) Kalivi 41.

Wife, her sister, parents-in-law and
also brother-in-law, the Kali-age has
created these as other five life-breaths
of the people.

13401

गृहिणीविग्रहोपस्य मुहुस्तृण उपेक्षया [?] ।
कोपोपवासनिःश्वास- संतप्तस्य घनेन किम् ॥

(अ) Dar 2. 55.

(b) मुहुस्त्यजनु° Dar (KM 6).

(d) °संतापित Dar (KM 6).

Wealth has no meaning to him who is furious after a quarrel with his wife or who is troubled by anger, hunger (lit. fast) and breath (-disease).

13402

गृहिणीवृत्तिदोषेण गीतमोज्यन्ततापितः ।

प्रातस्थे दुःखविध्वंसं कंवस्यं परमं मुनिः ॥

(अ) Sabhā 94.

Grievously distressed by the evil conduct of his wife, the sage Gautama took to the final emancipation which destroys all sufferings.

13403

गृहिणी सचिवः सखी मिथः

प्रियशिष्या ललिते कलाविषी ।

करुणाविमुखेन मृत्युना

हरता त्वां वद किं न मे हृतम् ॥

(अ) Ragh 8. 67. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 128).

(आ) Kpr. 10. 562, KāP ad 10. 50 (p. 386) Kāvyan 30. 27-28, AIS 188. 8-11, Sāh ad 10. 727, ŚP 3998 (a. Kālidāsa), SR 362. 15 (a. Ragh), SSB 250. 15 (a. Kālidāsa), RJ 1315 (a. Kālidāsa).

(a) °वो मिथः सखी (tr.) Ragh (var.); गृहिणीस° Ragh (var.); सखा Ragh (var.), Kavyam.

(b) प्रियशय्या° Ragh (var.); प्रियशिष्या° Kāvyan; कथा° [कला°] Ragh (var.).

(d) त्वं Kāvyan; वद [वद] Kpr; कृतम् [हृ°] Ragh (var.).

Viyoginī metre.

You were my spouse, counsellor, companion in solitude, and dear pupil in the fine arts. Tell me, in snatching you away, what of mine the ruthless death has not robbed.

[Thou wert my only wife, thou my counsellor, Thou my companion in solitude, my beloved pupil in the fine arts; in short, by taking thee away, say, what things of mine has not death, averse to pity, robbed me of? (G. R. Nandargikar).]

13404

गृहिणी स्वजनं वक्ति शुष्काहारं मिताशनम् ।

पतिपक्ष्यांस् तु बह्वाशान् क्षीरपांस्तस्करानपि ॥

(अ) Kaliv 47.

A housewife always says that her relations take insipid food and meagre diet, but those of her husband are gluttons, take milk (daily) and steal (food) as well.

13405

गृहीतं ताम्बूलं परिजनवचोभिः कथमपि

स्मरत्यन्तःशून्या सुभग विगतायामपि निशि ।

तथैवास्ते हस्तः कलितफणिवल्लीकिसलयस्

तथैवास्यं तस्याः क्रमुकफलफालीपरिचितम् ॥

(आ) Skm (Skm (B) 1032, Skm (POS) 2. 112. 2) (a. Bilhaṇa) in SG 410 (a. Bilhaṇa), Skm (POS) (a. Bilhaṇa),

ŚP 3475 (a. Bilhaṇa), PG 187 (a. Harihara) Ujjvalanilamaṇi 300 (a. PG), JS 159. 18 (a. Bilhaṇa), SR 289. 57 (a. ŚP), SSB 125. 62 (a. Bilhaṇa).

- (a) परिजनवचोभिः Skm (B) (printing error) ; सुमुखी [कथ°] PG.
 (b) मुरहर गता° PG; विरतायाम् ŚP, तव मूर्ति प्रतिदिनम् [वि° निशि] SSB, SR.
 (c) °फणिवल्ली किस° ŚP.
 (d) तथैवासीत् SR, SSB; °पालीपरि° JS, PG (var.).

Śikharinī metre.

O gracious one ! she somehow accepted the betel-leaf at the request of her attendants. Though the night is gone, she (still) remembers you with a vacant mind. Her hand stays as before, holding the betel-leaf; her mouth also is as before, holding (and not tasting) the betel-nut.

13406

गृहीतं येनासीः परिभवमयान्नोचितमपि
 प्रभावाद् यस्याभून् न खलु तव कश्चिन् न
 विषयः ।
 परित्यक्तं तेन त्वमसि सुतशोकान् न तु भयाद्
 विमोक्ष्ये शस्त्रं स्वामहमपि यतः स्वस्ति
 भवते ॥

(अ) Venī 3. 19.

(आ) Kpr 7. 263, Sah ad 7. 576 (p. 228), KaP 237. 24, 238. 2, Amd 163. 421; VyVi 191 (a. only), AA 66. 15-8 (AL ed. 80 13-6), KHpk ad 3.7 (378; p. 263).

(a) °रिभया° Amd (var.).

Śikharinī metre.

By whom you were taken up fearing slights (from others) though it was not proper (to do it), because of whose prowess there was none that could not be your target, by him have you been discarded due to grief for his son and not through fear, I too, O weapon, cast you off. May it be well with you.

13407

गृहीतं योगनक्षत्रैर् अपामार्गस्य मूलकम् ।
 लेपमात्रेण वीराणां सर्वशस्त्रनिवारणम् ॥

(आ) ŚP 1886.

The root of the Apamārga herb, picked out at the conjunction of (the specific) stars, keeps all weapons off the brave by merely (applying to them) its paste.

13408

गृहीतं रेवतिश्लेक्षे पिप्पलस्य च कन्दकम् ।
 महिलानां करे बद्धं परमं गर्भधारणम् ॥

(आ) ŚP 2992.

(b) वन्दकम् ŚP (Changed to कन्दकम् Editorially).

The bulb of the Pippala, taken out at the rise of the Revatī Constellation and tied to the hand of a woman, is most effective in leading to pregnancy.

13409

गृहीतं हस्तनक्षत्रे चूरां छुच्छन्दरीभवम् ।
 तत्प्रभावाद् गजः पुंसः संमुखो नैति निश्चितम् ॥

(आ) ŚP 1890.

Powder of *Chhuchhundari* taken during the Hasta constellation, is doubtless effective in warding off an elephant from approaching a person.

13410

गृहीतखण्डः शशिशेखरेण

प्राप्तः शशीवोदरपूरणाय ।

पुञ्जेन लक्ष्मीमुखचन्द्रभासां

स पातु वः श्रीपतिपाञ्चजन्यः ॥

(अ) JS 34. 102 and (in Bhandārkar Report a. Bilhana). Cf. Vikram 12. 48.

(c) भुजेन [पुञ्जेन] JS.

Upajāti metre (Upendravajra and Indravajra).

May that Pāñcajanya Conch of Lord Viṣṇu, a part of which was appropriated by Śiva, and which was there to fill, like moon, the vacuum with the mass of lustre of Lakṣmī's moon-like face, protect you all.

13411

गृहीतताम्बूलविलेपनस्रजः

सुरासवामोदितवक्त्रपङ्कजाः ।

प्रकामकालागुरुधूपवासितं

विशन्ति शय्यागृहमुत्सुकाः स्त्रियः ॥

(अ) Rtu 5. 5. (Cf. A. Scharpé's Kalidāsa Lexicon I. 3 ; p. 191).

(a) °ताम्बूलावलेपन° Rtu (var.), (*contra metrum*).

(b) सुखासवा° or पुष्पासवा° Rtu (var.).

(c) °वासितां° or °वासित (°ता) or वासिना Rtu (var.).

(d) गय्याम् Rtu (var.); उत्सुकस्त्रियः Rtu (var.).

Vamśastha metre.

Carrying betels, pigments and garlands with them, and with their lotus-like mouths scented with wine, passionate women enter their bed-chamber perfumed with profuse incense of the black aloe.

[Ardent wives repair to their sumptuous bower/filled with the fragrant wreath of 'aguru' smoke / taking with them the 'tambula' leaf and pigment, / the chaplets of flowers and knick-knacks of vanity; / and their lotus-mouths are scented / with the wine perfumed with flowers. (R. S. Pandit).]

13412

गृहीतमासीत्सलिलं बलाहकः

कलान्तरेण ध्रुवमम्भसां निधेः ।

यदेतदीयानि जलानि गृह्णते

विधाय कोलाहलमब्धिवल्लभाः ॥

(अ) Vikram 13. 49.

Vamśastha metre.

Surely the water of the ocean was taken by clouds at some interest ; because the rivers¹ take their water after making a tumult. (S. C. Banerji).

1. The beloveds of the ocean : Edi.

13413

गृहीतलिखितं योग्यमानं प्रत्यागमे सुखम् ।

न दद्याद् बृद्धिलोभेन नष्टं मूलधनं भवेत् ॥

(अ) Śukr 3. 191, (B. 3. 193).

Money lent in writing with a proper guarantee is easy to recover. One should not lend it out of greed for interest, as even the principal amount may be lost (thereby).

13414

गृहीतशिशनश्चोत्थाय मृद्भिरभ्युद्धृतंजलं ।
गन्धलेपक्षयकरं शीघ्रं कुर्यादतन्द्रितः ॥
(अ) NBh 235.

[After defaecating] one should get up holding the penis (in hand), and carefully clean (the privy part) with clay and water taken (from pond etc.) so as to remove completely the foul odour and filth.

13415

गृहीतस्योपरि कथं गृह्यते प्रहणं पुनः ।
पूर्वं किं नागतोऽसीति वदन्तीष्वपरासु च ॥
(अ) GVS 325.
(आ) Kutṭ 3. 14.

“How can you¹ have the impertinence to charge a second client for the whole night” said one, “when a first has already paid you for it?” And another² cried : why are you late³ ? (E. Powys Mathers).

1. A prostitute.

2. Another prostitute.

3. A client.

13416

गृहीताः पाणिमिवोरैर् विक्लोकाः खड्गराजयः ।
कान्तिनालच्छलादाजो व्यहसन् संभवादिष ॥

(अ) Kum 16. 14.

(आ) SR 127. 6 (a. Kum), SSB 437. 10.

(c) कान्त्याननच्छलादाजेर् Kum (var.).

(d) समदा इव Kum (var.), SR, SSB. समदा-
दिव Kum (var.).

The brave soldiers held in their hands the unsheathed swords, in the battle. They (the swords), as if out of joy (at their release), began to laugh in the guise of their excessive lustre. (H. H. Wilson)

13417*

गृहीतो यः पूर्वं परिणयविधौ कङ्कणधरः

सुधासूतेः पादेरमृतशिशिरैर्यः परिचितः ।

स एवायं तस्यास्तुहितनिकरोपम्यसुसगो

मया लब्धः पाणिर्ललितलवलीकन्दलनिभः ॥

(अ) Uttara 3. 40.

(आ) Sar 3. 137, Almu 5. 18-21.

(b) सुधामूर्तः [°सूते] Sar; चिरं स्वेच्छास्पर्शैरमुं
Almu.

(c) °तदितरकरोपम्य° Uttara (var.), Sar.

Śikharinī metre.

The hand which, bearing the marriage-bracelet, was formerly held by me¹ at the nuptial rite, and which had been familiar with² the rays of the moon³ cool as nectar; the same hand of her³, delightful like a mass of snow and resembling a tender ‘lavalī’ shoot, has again been obtained by me.

1. Rāma.

2. Possessed the same qualities as.

3. Sita.

13418

गृहीत्वा गोमयं गेहे विशन् गोहरणाय सः ।
आत्मानं दशनैः खादन् स्थानं शून्यं करोति सः ॥
(अ) SP 2436.

If it (the dog) enters the house with cow-dung stuck (to its mouth), that is indicative of the theft of the cows. If it bites itself there with its teeth, that makes the place deserted.

13419

गृहीत्वा दक्षिणां विप्रास् त्यजन्ति यजमानकम् ।
प्राप्तविद्यां गृहं शिष्या दग्धारण्यं मृगास् तथा ॥
(अ) Cr 357 (CVr 2. 18, CPS 30. 18).
(आ) IS 2194, Sama 1 ग 17, SRM 2. 2. 351.

- (a) दक्षीणां CV (var.).
(b) त्यजन्ती CV (var.).
(c) प्राप्तवीद्या CV (var.); °विद्यं Sama; गुरु CV (var.); शीष्या CV (var.); शिष्यो CV (var.); शिक्षा IS; शिष्याः Sama.

The Brāhmaṇas abandon their host on receiving the sacrificial fee, the pupils their teacher after they have completed their studies and the beasts desert the forest when (it is) put to fire.

13420

गृहीत्वान्यविद्यावं तु विवदेन् नैव केनचित् ।
निलित्वा सङ्घसो राजमन्त्रं नैव तु तर्कयेत् ॥
(अ) Śukr 3, 319, (B. 3. 321).

One should not quarrel with anyone taking upon oneself other's dispute, nor should one deliberate the state-secrets in groups.

13421

गृही यत्रागतं दृष्ट्वा विशो वीक्षेत वाप्यथः ।
तत्र ये सवने यान्ति ते शृङ्गरहिता वृषाः ॥
(अ) P (PP 2. 49, Pts 2. 61, PtsK 2. 64, PM 2. 17). Cf. नाश्वृत्यानक्रिया यत्न.

(अ) IS 2195.

(a) यश्चागते प्राघुणके PP (var.).

(c) ये यान्ति सवने तस्य PP (var.); सवनं PtsK.

Where a house-holder, on seeing the visitor, looks aside (lit. downwards), those who go to his house are hornless bulls.

13422

गृही वदान्योऽनपविद्धवाक्यः

शेषान्नमोक्ताप्यविहिसकश्च ।

नानर्थकृत्यस्तकलिः कृतज्ञः

सत्यो मृदुः स्वर्गमुपैति विद्वान् ॥

(अ) MBh [MBh (Bh) 5. 37. 13, MBh (C) 5. 36. 14, MBh (C) 5. 1348].

(a) गृहीतवाक्यो MBh (var.); अनपविद्धवाक्य or अनविरुद्ध° or अनपविद्धाग्निहोत्रः or अविधि-नाग्निहोत्रो MBh (var.); नपविद्धदान्यः [अनप°] MBh (var.).

(b) °ह्य° [°प्य°] MBh (var.).

(c) मानार्थ° MBh (var.); नानार्थ° MBh (var.); नानर्थकृत्याकूलितः (°कारी कुशलः or °पकलिः) MBh (var.): यो ह्यर्थकृत्य° MBh (var.).

(d) सद्यो [सत्यो] MBh (var.); मृदुः [मृदुः] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

A wise house-holder, who is liberal, whose word is honoured, who eats after feeding others, harms none, does no evil, avoids dispute and is grateful, true and mild, repairs to the heaven.

13423

गृहे गुरावरण्ये वा निवसन्नात्मवान् द्विजः ।
नावेदविहितां हिंसाम् आपद्यपि समाचरेत् ॥

(अ) Mn 5. 43, Vi 51. 66.

(आ) Vir Āhimka 538. 13-14.

(b) आत्मने Vir.

A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the veda. (G. Bühler).

13424

गृहे चाभ्यन्तरे द्रव्यं लानं चैव तु दृश्यते ।
अशेषं हरणीयं च विद्या न ह्रियते परैः ॥

(अ) GP 1, 115. 82 (Cr 1445).

Money secured in the house or spent on it is visible (to all), and all that can be robbed, (but) one's knowledge cannot be robbed by others.

13425

गृहे जानुचरः केल्या मुग्धस्मितमुखाम्बुजः ।
पुत्रः पुण्यवतामेव पात्रीभवति नेत्रयोः ॥

(आ) SR 89. 2, SSB 372. 4, SRK 119. 1 (a. Kalpataru).

(b) °खांडु° SRK.

To the sight of the virtuous alone comes a son who crawls on knees while at play in the house and whose lotus-like face (is lit. with) an innocent smile.

13426

गृहे धाराधिरूढापि सभायां न प्रवर्तते ।
प्रतिभाभङ्गसङ्गाद् या किं तथा मूकविद्यया ॥

(अ) Dar 3. 43.

(a) दाराभिरूपापि Dar (var.).

(d) मूढ° [मूक°] Dar (var.).

What is the use of that barren learning which though rises to the highest pitch in the house but does not operate in the assembly of the learned due to one's dull wit.

13427

गृहे पर्यन्तस्थे द्रविणकणमोषं श्रुतवता
स्ववेश्मन्यारक्षा क्रियत इति मार्गोऽयमुचितः ।

नरान् गेहाद् देहात् प्रतिदिवसमाकृष्य नयतः

कृतान्तात् किं शङ्का न हि भवति रे जागृत जनाः ॥

(अ) Śāntiś 3. 5.

(आ) IS 2196, Bahudarśana 14.

(a) पर्यङ्कस्थे Śāntiś (var.), IS (var.);
प्रत्यन्तरस्थे Bahu°; °मोषश्रु° Bahu°.

(b) सुवे° Śāntiś (var.); स्ववेश्मान्या° Śāntiś (var.), IS (var.); आरक्षे Śāntiś (var.);
वादो [मा°] Śāntiś (var.).

(c) °गेहात् [दे°] Śāntiś (var.); °गेहा or
देहाद् गेहात् or देहाद् देहात् Śāntiś (var.);
प्रतिदिन समाकृष्य Śāntiś (var.), IS (var.);
नयत (°ता) Śāntiś (var.).

- (d) किं शङ्कान्नहि भ° or शङ्का किं न हि भ° or शङ्का किं न भवति हि Śāntiś (var.); वै [रे] Śāntiś (var.), IS (var.); जायति Śāntiś (var.).

Śikharinī metre.

It is a sane policy to ensure the security of one's house on hearing of a petty theft in an adjoining house, but why is there no fear of Yama (god of death) who drags and carries away, day after day, people from their houses and bodies. Friends, be alert.

13428

गृहेऽपि निवसन् विप्रो मुनिर्मांसविवर्जनात् ।
मांसादीन्योऽपि मांसस्य स्याणात् स्वर्गं व्रजेद्
ध्रुवम् ॥

(आ) ŚP 632, SH fol. 53b (458).

(c) °साद्ये° ŚP (var.).

A Brāhmaṇa who shuns meat is a recluse even while living in a house. One who eats meat also surely attains heaven by giving it up.

13429

गृहेऽप्यथान् परिहृज्य श्मशाने मित्रबान्धवान् ।
नग्नश्च रिक्तहस्तश्च प्रयाति मूषितो यथा ॥

(अ) Cr 1446 (CRC 6. 80, CRBh II 6. 10, CPS 168. 94).

(a) परिस्थाप्य CRC, CPS.

Leaving the riches in the home and friends and relatives in the cemetery, man departs (from the world) naked and empty-handed like one robbed (of all possessions).

13430

गृहे प्रविश्य चेदन्नं विक्षिपेत् कथयत्यबः ।
गृहिणी ते तदाप्यथं जारस्येतद्विचारय ॥
(आ) ŚP 2431.

If entering into a house, it (a dog) scatters food (unhindered), that shows that your wife has been appropriated by her paramour. Even then think over the matter.

13431

गृहे बहिर्वा मार्गे वा परद्रव्याणि मूढधीः ।
वध्वबन्धादभीको वै गृह्णाति स्तेयमद्यपः ॥
(आ) SuM 18. 11.

(c) वध्वबन्धादिनीभीको SuM (var.).

A dull-witted person, who drinks stolen liquor, robs others of their possessions (money) in the house, outside or on the way, is mindful of (lit. not fearing) arrest or death.

13432-33

गृहेऽरण्ये तथा देवे हव्ये तीर्थे जलाशये ।
विवाहे चोत्सवे नित्यं मालिनीनिलये तथा ॥
यात्रायां स्त्रीसमूहे च निर्जने जनसंकुले ।
पत्तने च तथा ग्रामे स्वच्छन्दा द्वारवर्तिनी ॥
(अ) Śts 61. 3-4 (p. 175. 7-8). Cf. Nos. 12429 30.

A wanton woman invariably stands at the door in the house, forest, temple, sacrifice, holy place, tank, nuptial ceremony, festival, garland-maker's house, procession, assembly of the women, at an isolated and crowded place, town and village.

13434

गृहे शत्रुमपि प्राप्तं विश्वस्तमकुतोभयम् ।
यो हन्यात् तस्य पापं स्याच्च शतब्राह्मणघातजम् ॥

(अ) P (Pts 1. 289, PtsK 1. 321).

(आ) IS 2197.

(a) गृहं Pts.

His sin (equals the sin) resulting from slaying a hundred Brāhmaṇas, who kills even his enemy who had come to his house with trust, fearing no harm from any quarter.

13435

गृहेश्वरीं सद्गुणभूषितां शुभां
पङ्कवन्धयोगेन पतिं समेताम् ।
न लालयेत् पूरयेन् नैव कामं
स किं पुमान् पुमान्मे मृतोऽस्ति ॥

(अ) SkP, Māheśvarakh. Kaumarikh. 14. 95.

(आ) SR 389. 481 (a. SkP).

Upajāti metre (Upeṇḍravajrā and Indravajrā) defective.

What sort of man is he who does not love a pious wife, adorned with excellent virtues, and joined to her husband like a lame person united with a blind, Or does not fulfil her desires ? I consider him not a man at all !

गृहेषु यस्य भार्या च see यस्य भार्या गृहे नित्यं.

13436

गृहेष्वर्था निवर्तन्ते श्मशानादपि बान्धवाः ।
हारीरं तीर्थमादाय पुण्यपापैः समं गतम् ॥

(अ) Cr 1447 (CNP II 149, CNG 221, CH 55), Vet 23. 7. Cf. Nos. 2958 ; 5474 and मृतं शरीरमुत्सृज्य.

(a) गृहे स्वर्थे नि° B in Vet ; अर्त्तानि A in Vet.

(b) श्मशाने चैव Vet.

(c) काष्ठमादत्ते [ती°] Vet.

(d) पापपुण्यं सह व्रजेत् Vet ; गता CNP II (MS).

(On death) the worldly possessions are left at home, relations too return from the cemetery ; the body (soul) alone departs with its pious and impious deeds, taking along the sacred knowledge.

13437

गृहे हिमानोशिखरोत्थमास्तैर्
विर्वर्जिते धूमरजोभिरुद्धतैः ।
रतावसानेऽपि कटाक्षमोक्षणैः
प्रियं प्रिया कापि करोति सोत्सुकम् ॥

(अ) Rtu varṇa (in Brahṁavidya XXXIII) 2. 11.

Vaiśastha metre.

In a house, free from smoke and dust raised by the winds from snowy peaks, a damsel, even at the end of the sexual game, makes her lover full of longings with a volley of sidelong glances.

13438

गृहोपरि गृहद्वारे पिङ्गला रौति यस्य च ।
अग्रिते तस्य गेहान्तरं न शुभा तेन सा स्मृता ॥
(आ) ŚP 2467.

On whose house-top or at the gate,
the *Pingala*¹ shrieks, someone dies in his
house. She is not, therefore, considered
auspicious.

1. A kind of owl.

13439

गृह्णतोऽपि तृणं दन्तैः प्राणिनो मारयन्ति ये ।
व्याघ्रेभ्यस् ते दुराचारा विशिष्यन्ते कथं खलाः ॥

(अ) Vet 10. 8.

(a) गृह्णतो Vet (var.); पितृन् [तृ°] Vet
(var.).

(b) देहिनो [प्रा°] Vet (var.).

Those who kill the men, even if they
are holding (blades of) grass in their
teeth, how those rogues are better than
the wolves (lit. tigers) !

13440

गृह्णन् गुणानल्लि विभावरीणां
दिनप्रशंसां विदधन्निशामु ।
क्रमादसौ तां क्षितिमाचकाङ्क्ष
यत्र द्वयं नास्ति दिनं निशा च ॥

(अ) Vikram 9. 4.

Upajāti metre (Indravajrā and
Upendravajrā).

That one,¹ appreciating the qualities
of nights by day (and) praising days at
night, gradually came to long for land
where the two, viz. day and night, did
not exist. (S. C. Banerji).

1. Cupid.

13441

गृह्णन्ति विपिने व्याघ्रं विहङ्गं गगने स्थितम् ।
सरिन्मध्ये गतं मीनं न स्त्रीणां चपलं मनः ।

(अ) VCsr 2. 10.

(a) व्याघ्रा or व्याघ्रा (°घ-) VC (var.).

(b) चलने or गगन° VC (var.); विहङ्गा***
स्थिताः or चलितस्थितम् VC (var.).

(c) सरिन्मध्ये (°द्वेग) or सरिद्घृतवते (°ती) VC
(var.), अपामन्तर्गतं VC (var.); नाव or
यान [मी°] VC (var.).

(d) चापलं (°लां) VC (var.); गति or गतिः
[मनः] VC (var.).

One may catch a tiger in the jungle,
a bird up in the sky, or a fish swimming
in the midst of the waters more easily
than the fickle heart of a woman.
(F. Edgerton).

13442*

गृह्णन्तु सर्वे यदि वा यथेष्टं
नास्ति क्षतिः कापि कवीश्वराणाम् ।
रत्नेषु लुप्तेषु बहुध्वमर्थैर्
अद्यापि रत्नाकर एव सिन्धुः ॥

(अ) Vikram 1. 12.

(अ) SuMuñ 25. 11-2 (a. Bilhaṇa), Kuv
ad 32. 73 (p. 101), SR 38. 19 (a.
Kuv), SSB 290. 19 (a. Kuv.), ARJ
147. 13-4, AIS 191. 19-22.

(a) यथेच्छ Kuv, SR, SSB, ARJ, AIS.

(b) क्वापि Kuv, SR, SSB.

Upajāti metre (Indravajrā and
Upendravajrā).

All (of them)¹ may take as much as they like, yet there is no harm to the master poets. (Though) innumerable gems have been taken away by the immortals, the ocean is still a mine of gems. (S. C. Banerji).

1. Readers or plagiarists : Edi.

13443

गृह्णाति युक्तमितरच्च जहाति धीमान्

एष स्वभावजनितो महतां विवेकः ।

अन्योन्यमिश्रितमपि व्यतिरिच्य शुद्धं

दुग्धं पिबत्युदकमुञ्जति राजहंसः ॥

(अ) SkV 1374.

Vasantatilakā metre.

The wise man accepts the truth and discards the wrong. This discernment is natural to the great. The royal swan separates (the two), though mixed together, and drinks the pure milk but leaves the water.

[The wise man takes the right and leaves the wrong, / for such discrimination is natural to the great. / Mix milk and water ; yet the wild goose¹ will surrender them to drink the milk and leave the water. (D. H. H. Ingalls)]

1. A lordly swan : Edi.

13444

गृह्णातीह यथा वस्त्रं त्यक्त्वा पूर्वभूतं नरः ।

गृह्णात्येवं नवं देही देहं कर्मनिबन्धनम् ॥

(अ) Vi 20. 50.

(cd) नरो देहं देही Vi (var.).

As a man puts on new clothes in this world, throwing aside those which he formerly wore, even so the self of man

puts on new bodies, which are in accordance with his acts (in a former life). (J. Jolly).

13445

गृह्णात्येष रिपोः शिरः प्रज्विनं कर्षत्यसौ वाजिनं

धृत्वा चर्म धनुः प्रयाति पुरतः संग्रामभूमावपि ।

द्यूतं चौर्यकथां तथा च शपथं कुर्यान्न वामः करो

दानाऽनुद्यमतां निरीक्ष्य विधिना शौचाधि-

कारी कृतः ॥

(अ) SRK 240. 96 (Sphuṭaśloka), MRS 2. 2. 720.

(b) नाऽसौकरोदक्षिणः [संग्रा°] SRK.

(d) विलोबय [नि°] SRm.

Śardulavikṛīḍita metre.

The left hand holds the enemy's head (while the right strikes at it), subdues the swift horse, holding the shield and bow proceeds to the battle-field as well, plays dice, steals and takes oath ; (but) noting its aversion to charity, the creator did not make it worthy of pious deeds.

13446

गृह्णामि वेणीफणिनं करेण

स्मराग्नितप्ताकुचगोलकुम्भम् ।

पिबामि बिम्बाथरकोशपानं

दिव्यत्रयं भामिनि सावयामि ॥

(अ) SuM (Appendix) II 30.

Upajāti metre (Indravajrā and Ūpendravajrā).

I catch in my hand the snake of (your) braid, and the round pitcher of breast heated in the fire of passion, and drink the cup of your *bimba*-like lower lip. I undergo (thus), O Fair lady, the three supernatural ordeals.

13447*

गृह्यन्तां करिणः प्रसह्य विनिहन्त्यन्तां वराहा वृका
भल्लूकाश्च तरक्षवश्च पथिकाः सन्तु त्वया
निर्भयाः ।

आखून् कङ्कुराञ्छाननिमिषान् कीटान् पतङ्गानपि
ग्राह्ग्राहमहो कियत्प्रकटयस्याखेटके पादवम् ॥
(अ) DikAny 70.

Śardūlavikrīḍita metre.

Capture the elephants by force, kill the boars, wolves, bears and hyenas. May the travellers be thus freed from fear by you. In repeatedly catching the rats, herons, asses, hares, fish, insects and moths as well, how much skilfulness do you display in hunting.

13448

गृह्यन्ते यदि रोषेण त्वादृशोऽपि विपश्चितः ।
ततः शास्त्रविपश्चित्वं भ्रम एव हि केवलम् ॥
(अ) R (R (Bar 15. *ad* 50. 5 (1052* 1. 3-4), R (B) 5. 52. 8).
(a) दोषेण [रो°] R (var.).
(b) त्वादृशाश्च R (var.); विचक्षणाः R (var.).
(c) कृतश्चास्त्र° [ततः शा°] R (var.).

If learned persons like you are also overcome by anger, then proficiency in the *śāstras* is a mere exertion.

13449

नेये केन विनीतो वां कस्य चेयं कृतिः कवेः ।
इति राज्ञा स्वयं पृष्टौ तौ वाल्मीकिमशंसताम् ॥
(अ) Ragh 15. 69. (Cf. A. Scharp's *Kalidāsa Lexicon* 1. 4 ; p. 242).
(a) को नु विनेता [केन वि°] Ragh (var.); कोऽत्र Ragh (var.); विनीतिर् (°त) Ragh (var.).

(b) क°. क° [क. क.] Ragh (var.).

(d) वा. ताव° [तौ वाल्मी°] Ragh (var.).

By whom you two¹ were instructed in singing, and of what poet is this composition? Thus asked by the king himself, they named Vālmiki. (G. R. Nandargikar).

1. Kuśa and Lava.

13450

गेहं दुर्गतबन्धुभिर्गुरुगृहं छात्रैरहंकारिभिर्
हृष्टं पत्तनवञ्चकर्मनिजनः शापोन्मुखैरा-
श्रमान् ।

सिंहाद्यैश्च वनं खलैर्नृपसभां चौरैर्दिगन्तानपि
संकीर्णान्यथलोक्य सत्यसरलः साधुः क्व
विश्राम्यति ॥

(अ) VS 309, SR 53. 275, SSB 314. 282.

Śardūlavikrīḍita metre.

Finding the house crowded with the destitute relatives, *Guru's* abode with the arrogant students, market with city-swindlers, hermitages with sages disposed to cursing, forest with lions etc., royal assembly with rogues and the quarters with thieves, where a gentleman, truthful and straightforward, would find peace?

13451

गेहाजिरेषु नवशालिकावपात-

गन्धानुभावसुमेषु कृषीवलानाम् ।

आनन्दयन्ति मुसलोल्लसनावधूत-

पाणिस्खलद्वलयपद्धतयो बधूदयः ॥

(अ) KāvR 18. 27 (p. 102), KH 157.
14-15.

Vasantatilakā metre.

In the compounds of the farmer's houses, pleasing with the majestic fragrance of the fresh rice grains, the young ladies impart immense pleasure, with the series of bracelets dangling on their arms which move while they raise the pestles (to husk the rice).

13452

गेहावङ्गणमङ्गणावपि बहिर्बाह्याच् चलन्ती गृहं
तामाति यदि वेत्ति संव सुमुखी किं चान्य-

वाचक्ष्महे ।

पर्यङ्कोऽपि तवाङ्गसङ्गसुभगः स्वेदाम्भसां निर्भरैर्
धारामण्डपतामनीयत तया तस्मिन् लुठन्त्या
मुहुः ॥

(अ) JS 160. 26, ŚP 3478, SR 289.
67 (a. ŚP), SSB 126. 71.

(a) च पृथ्वीतलं [च° गृ°] ŚP, SR, SSB.

(b) सै° वे° [वे° सै°] ŚP.

(c) पर्यङ्केऽपि SR, SSB ; °सुभगैः SR, SSB.

(d) रुदत्या [लु°] ŚP, SR, SSB.

Śardūlavikrīḍita metre.

From house, out to the courtyard, from courtyard, outside (the house) and from there again entering the house, all

this pain, if any body knows, it is only that fair lady. What else can we say ? The couch, blessed with the touch of your body, was also turned into a shower-bath with the cascade of perspiration, as she constantly rolled on it.

13453

गेहाद् बहिर्विरम चापलमस्तु दूरं

अद्यापि शैशवदशालङ्कितानि तानि ।

आप्यायमानजघनस्थलपीड्यमानं

अर्धोरुकं त्रुटति पुत्रि तव क्षणेन ॥

(अ) SkV 343.

Vasantatilakā metre.

No more running out of doors ! / No more romping ! What, still these games of childhood ! / Why, daughter, look, your petticoat, / stretched by these swelling loins, / will burst at any moment. (D. H. H. Ingalls).

13454

गेहान्तध्वनिता भीत्यै पदे तु स्वामिमृत्यवे ।
शय्यायां महिलाकण्ठं दुर्गायाः कुर्वते रवः ॥

(अ) ŚP 2505.

The chirping of the *Durga*¹ inside the house, causes fear (to the inmates), near the foot, the death of the master ; on the bed, hardship to the women.

1. A young singing bird.

13455

गेहिनी हेतया जिग्युर् दस्यून्दुर्गपतिर्यथा ।
न केऽपि प्रभवस्तां चाप्य् अनुकर्तुं गृहेश्वरीम् ॥

(अ) SkP, Maheśvarakh. Kaumārīkh. 14. 66.

The inmates of the house vanquished the robbers as does the fort-master [or they vanquished the inmates of the house as the fort-master subdues the robbers]. None of them was, however, able to emulate (the good behaviour of) that mistress¹ of the house.

1. Pārvati.

13456

गेहिऱ्याः शृण्वन्ती
गोत्रस्खलितापराधतो मानम् ।
स्निग्धां प्रिये सगर्वा
सखीषु बाला दृशं दिशति ॥

(अ) ĀrS 2. 199.

Ārya metre.

Hearing of the anger of his wife due to his calling her by a wrong name, the young maiden, while in the midst of her friends, cast a loving and proud glance on her lover.

13457

गेहिऱ्या चिकुरग्रह-
समयसतीस्कारमीलितदृशापि ।
बालाकपोलपुलकं
बिलोक्य निहतोऽस्मि शिरसि पदा ॥

(अ) ĀrS 2. 216.

Ārya metre.

On seeing horripilation on the cheek of the young mistress, my wife struck me on the head with her foot, though her eyes were closed with a hissing sound as I held her by hair.

13458

गेहिऱ्या ह्रियमाणं
निरुध्यमानं नवीढया पुरतः ।
मम नौकाद्वितयापित-
गुण इव हृदयं द्विधा भवति ॥

(अ) ĀrS 2. 209.

Ārya metre.

As my heart, firmly held in front by the newly wed dame, is being drawn (back) by my wife, it breaks into two like a rope fastened to two boats.

13459

गेहे गेहे कली काव्यं श्रोता तस्य पुरे पुरे ।
देशे देशे भयन्नाता दाता जगति दुर्लभः ॥

(अ) SH fol. 69b (748) and fol. 84a (41).

(d) जगति SH fol. 69b.

In the Kali age there is poetry in every house, its connoisseur in every town; One who shields from fear is in every country, but it is hard to find a donor in the world.

13460

गेहे गेहे सुभग भवती रामभद्र क्षितीश
त्वामालिख्य स्वमपि सविधे सस्पृहं भावयन्त्यः ।
तस्मिन्ताकस्मिकमुपगते वल्लभे भीतिभाजः
षोढ्यं चापं तव करतले वेपमाना लिखन्ति ॥

(अ) SR 119. 127, SSB 419. 12, Pad 17. 5, RJ 124.

(a) °सुदृशो [भवतो] Pad; °चन्द्र [°भद्र] SSB.

(c) उपनते Pad.

Mandākrāntā metre.

O Rāma, graceful lord of the earth, the young dames, in every house, draw your picture and longingly imagine themselves to be near you (in the picture). But frightened and trembling as their husbands suddenly return home, they draw a bow of flowers in your hand.

13461

गेहे यस्य विराजते भगवती साक्षात्सरोजासना
जिह्वाऽग्रे च सरस्वती विजयते शैलेन्द्रभूः पादयोः ।
ऋद्धिर्यस्य समन्ततश्च सततं सिद्धिश्च साध्यान्वये
स श्रीशोभनलाल राजतु भवान् सम्मोदयन्
सज्जनान् ॥

(अ) SSB 429. 2 (Samgrahitah).

Śardūlavikrīḍita metre.

In your house resides the goddess Lakṣmī in an embodied form, Sarasvatī (the goddess of learning) on the tip of your tongue, and the daughter of the Himālaya (Pārvatī) near your feet, who have prosperity all around you and success in every undertaking; may you, O Shobhan Lal, shine forth, gladdening the worthy.

13462

गेहे बाहीकयूनां बहति दमनको मञ्जरीकण्ठपूरा-
नुन्मादः पामरीणां मरुति मरुबकामोदिति
व्यक्तिमेति ।
सद्यो भङ्गानुसारस्तुतसुरभिशिराशीकरः साहकारः
सर्वन्नम्भः शरावे रचयति च रसो रेचकी-
चन्द्रकाणि ॥

(अ) KavR 18. 86 (p. 110), KH 161. 23-5.

(c) सद्यो गन्धानुसारस्तुतसुरभिशिराः KH.

(d) °वक्र° [°चन्द्र°] KavR (var.), KH.

Sragdharā metre.

In the houses of the Vāhika-youth, the *damanaka* tree bears ear-rings in the form of its blossoms, the ecstasy of the ladies of the Pāmara Country manifests itself in the air laden with the

fragrance of the *marubaka*-flowers, and the fragrant fluid of the mango-trees, dripping as (the fruits were) recently plucked, wafts along and forms moon-like circles in the cup of water.

13463

गैरिकमनःशिलादिः

प्रायेणोत्पद्यते कुतो नगतः ।

यः खलु न चलति पुरुषः

स्थानादुक्तः स कीदृक्षः ॥

(अ) SR 196. 13, SSB 551. 12.

Aryā metre.

From where does the red chalk and red arsenic generally originate? From the mountain (*nagatah*). How is that person described who does not move from his place? Not gone (*na gatah*).

13464*

गो-कण्ठात् कण्ठ-पाशान् मुकुलितवदनात् पद्म-
वृन्दात्मिलिन्दान्
ध्वान्तासारात् त्रिलोकीमपि च गद-गणात्
किं च निद्रा-समुद्रात् ।

कोकाञ्छोकात् क्षुदब्धेरखिलसुरवरान् मोचयत्य-

कंभूतिर्

यस्माद् दीनातिमालाप्रशमनकुशला भाग्यभाजां

प्रसूतिः ॥

(अ) PdT 182.

(a) पप्र° [पद्म°] PdT (var.).

(c) कोकान् शोकात् [को°] PdT (var.); °वरान्, [°वरान्] PdT (var.).

Sragdharā metre.

The light (lit. splendour) of the sun releases the neck-ropes from the necks of the cows, the bees from the host of closed lotuses, the three worlds from the profusion of darkness, various ailments and the sea of slumber, the ruddy geese from the grief, and the adorable gods from the Ocean of hunger. (This is so) because the progeny of the fortunate is proficient in allaying the misery of the distressed.

13465**

गोकर्ण गाहमानाः पृथुतरपृषतग्राहिणः शंबरोघा-
नाकर्षन्तो दिगन्तानपि च विदधतः कन्दली-
सुप्रचारान् ।
एते धावन्ति वार्धध्वसमुद्धनुर्धारयन्तः समन्ता-
दावृण्वन्तोऽभ्रवीथिं वनमिव शबरभ्रान्तिभाजो-
ऽम्बुदाहाः ॥

(अ) SR 342. 80, SSB 216. 3, RJ 1267.

(d) ऽभ्रवीथी SSB.

Sragdharā metre.

Entering into the Gokarṇa Tirtha, carrying copious drops (entrapping the big deer), drawing (from the ocean) a mass of water (alluring the herds of the *Śambara* deer), causing the plaintain trees shake violently in all the directions (making the *kandali*-deer flee to the ends of the quarters), bearing a large rainbow (carrying a large bow), and enveloping the

avenue of the sky like a forest, the clouds move all around, confusing themselves with (a pack of) hunters.

13466*

गोकर्णराडाभरणं यदीयं
यद्गव्यहव्यावजमाववाह ।
कुं भेनचूडामणिरादिगन्तात्
पायादपायादुरगास्मजार्धः ॥

(अ) SR 190. 65, SSB 540. 77, SRK 154. 33 (a. *Sphuṭaśloka*).

(b) °हव्येडज° SRK.

(c) कुंभेन SRK.

Indravajrā metre.

May Lord Śiva, who has the lord of serpents as his ornament, the fire of whose (third) eye burned down the Cupid, whose crest-jewel is the moon, the lord of stars, save the earth from destruction to its farthest extremity.

13467

गोकर्णकृतिहस्तेन माषमग्नजलं पिबेत् ।
तन्मयूनमधिकं पोष्वा सुरापानसमं पिबेत् ॥

(अ) NBh 191.

(d) or भवेत् [पि°] NBh.

Shaping one's hand like a cow's ear one may sip water equal to that soaks a bean. Water (drunk) more or less than that is like drinking wine.

13468*

गोकर्णे भद्रकर्णे च जपो दुष्कर्मनाशनः ।
राजकर्णे जपः सद्यः सर्वकर्म-विनाशनः ॥

(अ) Kalivi 72.

Muttering prayer at Gokarṇa and Bhadrakarṇa washes off evil deeds. Tale-bearing to the king instantly destroys all deeds (i. e. leads to dangerous consequence).

13469

गोकुलस्य तु या शोभा धन्या मधुपुरे गता ।
अस्माकं हृदयं यत्र गोकुलं व्याकुलायते ॥

(आ) PG ad 322 (a. Dhanya).

The blessed grace of *Gokula*¹, where our heart and the herd of cows (now) feel distraught, has gone to Madhupura².

1. Kṛṣṇa.

2. Mathurā.

13470

गोकोलास्थिकरीर्षस् तु दग्धे गर्ते विशोधिते ।
उप्तं च बालुकापूर्णे मूलकं गर्तवद् भवेत् ॥

(अ) ŚP 2311.

Raddish, sown in a pit, heated with dry cow-dung and bones of a boar, then thoroughly cleansed and filled with sand will grow of the size of that pit.

13471

गोक्षुरकेक्षुरकं शतमूली-
वानरि नागबलातिबलानाम् ।
चूर्णमिव पयसा निशि सेव्यं
यस्य गृहे प्रमदाशतमस्ति ॥

(आ) ŚP 3214 (a. Yogaratnāvali).

Dodhaka metre.

He who has a hundred women in his house, should use the powder of *gokṣura*, *ikṣuraka*, *nāgabala* and *atibala* herbs¹ with milk at night.

1. All mixed.

13472

गोक्षुरविदारिकाभव-चूर्णं वा शर्करासहितम् ।
स्वरसेन भावितं वा घात्रीचूर्णं सिताज्यमधुलोढम् ॥
लोढ्वानुपीय दुग्धं न तृप्यति स्त्रीशतस्यापि ॥

(अ) ŚP 3215 (a. Yogaratnavali).

Āryā metre.

If the powder of *gokṣura* and *Vidarika*, mixed with brown sugar is used, or powder of *dhatrī*, mixed with its own juice, is licked with sugar, ghee and honey followed by the drinking of milk, one will not be satisfied even with hundred women.

13473

गोगजवाहनभोजनभक्ष्योद्-

भूतपमित्रसपत्नजशत्रोः ।

बाहनवैरिकृतासनतुष्टा

मामिह पातु जगत्त्रयजुष्टा ॥

(अ) SR 190. 63, SSB 539. 74.

Dodhaka metre.

He goes by bull—Śiva, his son—Kārtikeya, his Vehicle—pea-cock, his food—snake, his food, wind, his son—Hanuman, his protector—Sugrīva, his friend—Rāma, his enemy—Rāvaṇa, his son—Indrajita his foe—Indra, his vehicle—Aīarāvata, his enemy—lion, happily seated on him—Durgā. May that Mother, attended upon by the three worlds, protect me.

गोघ्ने चैव सुरापे च see ब्रह्मघ्ने च सुरापे च.

13474

गोजीर्णं वस्त्रजीर्णं च परपूर्वगताः स्त्रियः ।
दुर्जनं सततं मित्रं दूरतः परिवर्जयेत् ॥

(अ) Cr 1448 (CNF 15, CNPN 25cb/ab, (M 72). Cf. Nos. दुर्जनं च सदा मित्रं and धनमाहुः परं धर्मं atisāmpada; āsvah-supta; āsvayānamga°.

(a) °जीर्णं CNF (MS); Monseur corrects *a* to read गोजीर्णं वस्त्रजीर्णं च; E. Bartoli disagrees.

(b) भारि (the MS has भारी) जारभराः स्त्रि° CNPN.

(c) दुर्जनं शत्रुमित्रं च CNPN.

One should shun from afar a dry cow, a tattered cloth, women already having (illicit) relations with others, and a friend of invariably wicked disposition,

13475

गोत्रं नैव निजं कुलं न विमलं जातिं च नो सुन्दरी
दैवं नैव गुरुं च नो न पितरं नो मातरं न प्रभुम् ।
मित्रभ्रातृकलत्रपुत्रमग्निनीवृद्धांश्च नो मन्यते
कार्यकार्यविचारणां न कुरुते क्रोधप्रमत्तः पुमान् ॥

(आ) IS 2199, Subh 83.

(a) सुन्दरी Subh.

(b) नो (first) om. Subh.

(c) °वृद्धाश्च Subh.

(d) क्रोधः Subh.

Śardūlavikrīḍita metre.

A man, mad with anger, cares not for lineage, nor his spotless family nor beautiful wife nor divinity nor preceptor nor father nor mother nor the master, nor friend nor brother nor wife nor son nor sister nor the aged nor does he discriminate between right and wrong.

13476

गोत्रक्षुण्णमर्कस्यान्तं कुलान्तं प्रभवः स्त्रियः ।
राज्ञः श्रीर्ब्रह्मशापन्ता पापान्तं ब्रह्मवर्चसम् ॥

(अ) Cr 2150 (CNP II 80, CM 80) (Unclear). E. Monseur suggests to read *cd* :

प्राज्ञत्वं ब्रह्मचर्यान्तं प्राज्ञान्तं ब्रह्म° and to compare it with CNG 311 (Cf. No. 4508 ajñāmātraphala.

(a) °क्षुण्ण°.

(b) कुलान्तं CNP II; प्रभवः CNP II.

(c) राज्ञः स्त्री ब्रह्मशापान्तं CNP II.

(d) प्रज्ञान्तं ब्रे° CNP.

The sun loses its light (i. e. sets) when the cows tread (i. e. return to) their stable (in the evening). A family is ruined when women become its masters. The glory of the king is finished when (he is) cursed by a Brahmana. The divine power of a Brāhmaṇa is lost the moment he commits a sin.

13477

गोत्रस्थलितप्रश्नेऽयं-

उत्तरमतिशीलशीतलं वत्त्वा ।

निःश्वस्य मोघरूपे

स्ववपुषि निहितं तया चक्षुः ॥

(अ) ArS 2. 206.

(c) निःश्वस्य ArS; 'निःश्वस्य' reading in the commentary : Edi.

Aryā metre.

Even when addressed by a wrong name¹, answering the query very coldly as per her nature, she sent out a sigh and fixed the eyes on her body with its beauty² gone futile.

1. Betraying love with another woman of that name.

2. Which failed to attract the heart of her lord.

13478*

गोत्रस्थिति न मुञ्चन्ति सदा सन्नतिमाश्रिताः ।

उदन्वन्तश्च सन्तश्च महासत्त्वतयाऽनया ॥

(अ) SR 46. 48, SSB 302. 50, SP 241, JS 52. 3, SRK 17. 64.

(d) °तया तथा SRK.

Ever modest, the virtuous do not overstep the decorum of their family, nor do the oceans their shores ; this being their inherent disposition.

13479*

गोत्राग्रहारं नयतो गृहत्वं

स्वनाममुद्राङ्कितमम्बुराशिम् ।

दायादवर्गेषु परिस्फुरत्सु

दंष्ट्रावलेषो मकरस्य वन्द्यः ॥

(आ) KāvR 14. 9 (p. 80), KH 15. 21-2.

Upajāti metre (Indravajrā and Upendravajrā).

While its kinsmen frolic, the pride of the alligator with respect to its (ferocious) jaws merits esteem, as it makes the ancestral estate, the ocean, marked with its name (*makaralaya*), its abode.

13480*

गोत्राचारविशेषपारगतया वृद्धाभिराविष्टया

मात्रा वस्तुषु तेषु तेषु विशदग्गस्तेषु वृष्टेः पुरः ।

मन्नप्राशनवासरे सरमसं वक्षोभरोत्सपिणा

येनात्तं धनुरोक्षिनाश्च भटिति भन्नावतंसा

विशः ॥

(अ) Khaṇḍaprasāsti 73. 2.

(आ) Skm (Skm (B) 224, Skm (POS) 1. 45. 4) (a. Keśaṭaz in Skm (POS) a. Keśava), SR 116.60, SSB 409. 2.

(a) °विचारपार° Khaṇḍa°, SR, SSB; वृद्धा निरा° SSB.

(b) पुरतः प्रस्तासितेषु त्रमात् [वि° न्य° दृ° ५°] Khaṇḍa°, SR, SSB.

(d) सपदि [३°] Khaṇḍa°, SR, SSB.

Śārdūlavikrīḍita metre.

As the mother, well-versed in family practices and duly instructed by the elderly ladies, neatly placed before him the various things on the day of *anna-prāśana* - ceremony, he (Paraśurāma), with inflated chest, hurriedly took up the bow and at once gazed at the quarters adorned with the *kṣatriyas* (so that he may liquidate them later on).

13481

गोत्रे साक्षादजनि भगवानेष यत् पद्मयोनिः

शय्योत्थायं यदखिलमहः प्रीणयन्ति द्विरेफान् ।

एकाग्रं यद् दधति भगवत्युल्लभानो च भक्ति

तत् प्राप्नुस्ते सुतनु वदनीपम्यमम्भोरुहाणि ॥

(अ) Anar 7. 82. (Cf. A. B. Keith's The Sanskrit Drama, p. 230).

(अ) Skv 444, (a. Murāri), Kav 192, (a. Murāri), JS 269. 12 (a. Murāri), SR 313. 59 (a. JS) SSB 168. 60, AIK 392. 24-393 2, Almu 54. 6-9.

(a) भगवानेष SkV (var.).

(c) एकाग्रं JS, AIK, SkV (var.); एकाग्रं SSB.

Mandakrāntā metre.

Brahmā, the lotus-born, originated in their clan/all through the day, from sunrise on, they furnish bees, delight; to the warm Sun they give unswerving adoration. / From such past merits, fair one, lotuses have won/reward in being likened to your face. (D. H. H. Ingalls).

13482

गोत्वारोपेण वाहीके तत्साम्यमनुमीयते ।
को ह्यतस्मिन्नतत्तुल्ये तत्त्वं व्यपदिशेद् बुधः ॥
(भा) VyVi 118. 11-2 (a. Saṁgrahaśloka).

As the properties of a bull are attributed to the resident of the Vāhika Country, it is inferred that he is similar to it (the bull). Otherwise what wise person would ascribe the qualities to one who is not like or similar to (the original).

13483

गोदानात् स्वर्गलोकं व्रजति शिवपुरं धेनुपुत्रदानाद्
ऐश्वर्यं हेमदानाद् व्रजति सुखमहो विद्यया सूर्य-
लोकम् ॥

वैकुण्ठं चःश्वदानाद् व्रजति स पुरतो नागदो
ब्रह्मलोकं

भूदानाद् भूपतित्वं सकलजनपतिर्जायते चान्न-
दानात् ॥

(अ) Pras 10. 5.

Śragdhara metre.

Gift of a cow leads to the heavenly region, of a bull to Śiva's abode, of gold to affluence, and by knowledge one happily repairs to the solar region. By making the gift of a horse one attains *Vaikuṇṭha*. One who gives an elephant in charity goes to the *Brahmaloka*. By donating land one attains lordship over the earth, and by gifting food (to the needy) one becomes the lord of all the living beings.

13484

गोधूमचूर्णचयचाटुधुधकारामा

माषप्रकारलवणाद्रंकहिङ्गुगर्भा ।

हैयंगवीनकरमदितकोमलाङ्गी

“रोटी” मुखे वसतु पुण्यवतां जनानाम् ॥

(आ) Vidy 769.

Vasantatilakā metre.

May *Roṭī* made of a lump of wheat-flour and resembling the lovely moon, stuffed with a variety of beans, salt, ginger and scented gum, soft and rubbed with fresh butter, reside in the mouth of (i. e. be available to) the virtuous people.

13485

गोधूमसर्पिर्यवमुद्गधान्यं

रक्षतस्तृती रेचनमस्ति मान्यम् ।

हंसोदकं तिष्ठतकषायमिष्टं

घनान्तकाले लघु दुग्धमिष्टम् ॥

(आ) SSB 219. 2 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

Wheat-flour, ghee, barley, mung pulse and coarse grain are believed to be laxative and cause free flow of blood. *Hamsodaka* (water cooled with lunar rays), pungent, astringent and sweet things and milk in small quantity are beneficial after the rainy season.

13486*

गोधूलिधूसरितकोमलकुन्तलाग्रं

गोवर्धनोद्धरणकेलिकृतप्रयासम् ।

गोपीजनस्य कुक्कुडकुममुद्रिताङ्गं

गोविन्दमिन्दुवदनं शरणं भजामः ॥

(अ) Kṛṣṇakarmāṃṭa 2. 26.

(आ) SuM 1. 3.

(a) °भासुर° [°कोमल°] SuM.

(b) °कर° [°कृत°] SuM ; °द्वर्णमुद्धतबाहुदडम् SuM (var.).

(c) गोपीस्तनस्तवकुङ्कुमपिङ्गलाङ्गं (°पिजरांग) SuM.

(d) भज साधु चेतः [°श° भ°] SuM.

Vasantatilakā metre.

We take refuge with the moon-faced Govinda, whose tender forelocks turned tawny with the dust raised by the cows, who performed the sportful act of lifting the Govardhana mount and whose person was marked with the saffron applied to the breasts of the cowherdresses.

[In the moon-faced Govinda it take refuge, whose lovely forelocks were tinged with the dust raised by the cows, whose sportful activity led Him to raise aloft the Govardhana mountain (in order to protect the cows and the cowherds) ; and whose breasts were dyed with saffron painted on the bosoms of Gopis ! (M. K Acharya)]

13487

गोधूली धान्यधूलिश्च पुत्रस्यालिङ्गतो रजः ।

रजः स्त्रियाश्च कौन्तेय हस्ति पापं पुराकृतम् ॥

(अ) Cr 1449 (CNPN 28, CM 56).

(b) °लिङ्गनो CNPN (MS).

(c) स्त्रियं CNPN (MS).

O son of Kunti ! the dust raised by the cows, that sticks to the grains, that sticks to one on clasping one's son, and the appearance of woman's menstruation, destroy sins committed in earlier births.

13488

गोनासाय नियोजितागदरजाः सर्पाय वद्धोषधिः

कण्ठस्थाय विषाय वीर्यमहतः पाणी मणीन्
बिभ्रती ।

भर्तुर्भूतगणाय गोत्रजरतीनिर्विष्टमन्त्राक्षरा

रक्तवद्विसृता विवाहसमये प्रीता च भीता
च वः ॥

(अ) Viddhaśālabhañjika 1. 3.

(आ) SkV 102 (a. Rājāśekhara), Prasanna 21b, Skm (Skm (B) 111, Skm (POS) 1. 23. 1) (a. Rājāśekhara), JS 22. 36 (a. Rājāśekhara), Sar 3. 28 (p. 325), SR 12. 33 (a. Viddha), SSB 19. 30, ŚB 1. 348 ; 2. 322 ; 4. 456.

(a) नियोजितागदजरत्स° Viddha (var.); गोनासाविनि° Viddha (ChSS); °जायत जरत्सर्पाय Viddha (var.); गोनाशाय निवे-
शिता° Prasanna, गोदानाय or गोनाशाय JS (var.), °तागत° JS (var.).(b) पाणिस्थाय SkV; °महते कण्ठे मणिं वि° SkV
°महिते Sar.(c) भूतगणेश° Prasanna; गोत्रज° SkV (var.);
°जरतीसन्दिष्ट° JS.

(d) ह्रीता [प्री°] Viddha (ChSS).

Śārdulavikṛīḍita metre.

And o'er you, gentles all, may she¹
e'er watch/girt round with powder' against
the snake kine-snouted, / with magic
herbs that fright the serpend-brod ; /
aye, bearing in her hands those jewels
of might / that quench the venom-fire of
Śiva's throat, / well knowing mystic

mantra-s' muttered low/by matrons of
her kin to guard her safe/from all the
demon-rout about her lord, / e'en while
in ecstasy of bliss and fear/she trembleth
at the coming of her spouse. (L. H.
Gray).

1. Durgā.

गोपं हितं हि राजानं see No. 13493.

13489

गोपयेत् स्वानि रन्ध्राणि पररन्ध्राणि चिन्तयेत् ।
कुसीदेन निवर्तेत राज्यमिच्छन् नृपः स्थिरम् ॥(अ) Cr 1450 (CRC 4. 34, CRB 4. 24,
CPS 87. 14), Cf. Cru 145

(a) राष्ट्राणि CRB.

(b) परराष्ट्राणि CRB.

A king who wants the stability of
his kingdom, should conceal his own
infirmities, look for the weaknesses of
his opponents and should not resort to
usuary.

13490

गोपवेषोऽपि कृष्णोऽपि बंकुष्ठोऽपि जनार्दनः ।
लक्ष्म्या लक्ष्योऽपि सोऽपि गीयते पुरुषोत्तमः ॥

(आ) SuM 2. 11.

(c) लक्ष्मीकृतः or लक्ष्मी° SuM (var.).

Even if he is dressed as a cowherd,
or is dark-skinned (Kṛṣṇa), or resides in
the Vaikuṇṭha or oppresses the (wicked)
people (Janārdana) or is longed for
(lit. targeted) by the goddess of wealth
(Lakṣmī), it is the supreme being who is
eulogized (in all these forms).

13491

गोपहीना यथा गावो विलयं यात्यपालिताः ।
एवं नृपतिहीना हि विलयं यान्ति वै प्रजाः ॥
(अ) Pratimāṇaṭaka 3. 23 (in some texts 3. 24).
(अ) Almm 185.
(c) वै [हि] Almm.

As the cows without a cowherd perish, unprotected, so do the people go to ruin without a king.

13492*

गोपायन्ती विरहजनितं दुःखमग्रे गुरुणां
किं त्वं मुग्धे नयनविसृतं वाष्पपूरं दण्डितं ।
नवतं नवतं नयनसलिलैरेष आर्द्रकृतस्ते

शय्योपान्तः कथयति दशमातपे शोष्यमाणः ॥

- (अ) JS 140. 13 (a. Mārula), ŚP 3421, VS 1095, SR 286. 15 (a. ŚP), SSB 120. 15, SH (Part II) fol. 32b (50) (a. Mārula), SSkR P 44.
(b) °गलितं [°विसृतं] SR, SSB.
(d) शय्यकान्तः VS, दीयमानः [शो°] VS.
Mandākrāntā metre.

Concealing before your elders, (your) grief due to your separation (from your beloved one) why are you, O my lovely girl ! checking the flood of tears, overflowing your eyes ? The edge of your bed, wetted night after night by tears and dried in the sun (the next morning), indicates (your sad) plight. (J. B. Chaudhari).

MS-VIII. 15

13493

गोपायितारं दातारं धर्मनित्यमतन्द्रितम् ।
अकामद्वेषसंयुक्तम् अनुरज्यन्ति मानवाः ॥
(अ) MBh (MBh (Bh) 12. 72. 12, MBh (R) 12. 71. 12, MBh (C) 12. 272b).
(आ) SRHt 287. 8 (a. MBh).
(a) गोपितारं दधातारं or गोपं हितं हि राजानं or गोपायितारं MBh (var.).
(b) धर्मं नित्यं (°र्मनि°) MBh (var.) ; अतीन्द्रियं MBh (var.).
(c) °दोष° [°द्वे°] MBh (var.).
(d) अनुरक्षति (°रज्यं or रंजति) or उपरज्यति MBh (var.).

People love (the king) who protects them, gives charity, is devoted to *Dharma*, is (wide) awake and is free from lust and hatred.

13494

गोपाल इति कृष्ण त्वां प्रचुरक्षीरवाञ्छया ।
श्रितो मातुः स्तनक्षीरम् अपि लब्धुं न शक्नुयात् ॥
(अ) SuMuñ 277. 22-3, Kuv ad 38. 90 (p. 113).
(a) मत्वा [कृष्ण] SuMuñ, त्वं Kuv.
(c) मातृस्त° Kuv.
(d) अप्यलभ्यं त्वया कृतम् Kuv.

O Kṛṣṇa ! he who has approached you to seek abundant milk thinking that you were a cowherd, may not be able to get even his mother's milk (to drink as he is sure to be liberated from the worldly existence).

13495

गोपालदामोदरदेवदास-

संज्ञा बभूवुस्तनयास्तदीयाः ।

नेत्रावतारा इव चन्द्रमौले-

रपाकृतध्वान्तगणेशप्रयोऽपि ॥

(अ) SP 4.

Upajāti metre (Indravajrā and Upendravajrā).

His sons named Gopāla, Dāmodara and Devadāsa were like the (three) incarnations of Śiva's eyes, and all the three dispelled the mass of darkness (from the world).

1. Rāghavadeva, teacher of the Chauhan ruler Hammira.

13496

गोपालभवतः प्रतिपन्नविद्यः

सर्वत्र सम्यग्विहितप्रबन्धः ।

मुग्धोऽप्यमुग्धः परमुग्धतादः

श्रीकृष्णदत्तो जयताच्चिराय ॥

(अ) SSB 287. 1 (a. Saṁgrahitaḥ).

Indravajrā metre.

May Śrī Kṛṣṇadatta, who is a devotee of Gopāla, has acquired knowledge (of the various Śāstras), and established order efficiently all around, and who though charming is not charmed (by women) but stupifies others (with his charms), be victorious for long.

13497

गोपालेन प्रजाधेनोर् वित्तदुग्धं शनैः शनैः ।

पालनात् पोषणाद् ग्राह्यं न्याय्यां वृत्तिं समा-
शरेत् ॥

(अ) P (Pts 1. 218, PtsK 1. 249).

(आ) SR 149. 291 (a. P), SSB 473. 197, IS 2200.

(a) The cowherd should obtain, by and by, the milk of wealth from the progeny like cow, after feeding and nourishing it properly, and should thus earn a just livelihood.

(b) The king should collect, little by little, the milk-like taxes from the cow of his subjects, after he has guarded and fed them well, should and thus follow a just policy.

13498

गोपालो न च गोपालस् त्रिशूली न च शंकरः ।

चक्रपाणिः स नो विष्णुर् यो जानाति स पण्डितः ॥

(आ) SP 516, SR 184. 3 (a. SP), SSB 528. 3, SRK 147. 3 (a. Kalpataru).

(a) नैव [न च] SR, SSB, SRK.

(b) नैव [न च] SR, SSB, SRK.

He¹ protects the cows but is not Kṛṣṇa, bears a trident but is not Śiva, has a Chakra but is not Viṣṇu. He who knows (him), is a wise person.

1. A bull marked with a Trishula and a Chakra.

गोपितरं दधातारं see No. 13493.

13499

गोपी-कटाक्ष-कण्ठजल-

नीलमिवेन्द्रीवरच्छायम् ।

मधुवन-बाल-सहायं

नन्दकुमारं सदा नीमि ॥

(आ) PV 866 (a. Jagajjivana).¹

(d) नीमि PV (Printing error).

Upagiti-āryā metre.

I always bow to the son of Nanda (Kṛṣṇa), who is dark like collyrium in the form of glances of the cowherd-maids, has complexion of a blue lotus and is accompanied by young boys in the *madhu-vana* (pleasure garden).

13500

गोपीजनालिङ्गितमध्यभागं

वेणुं धमन्तं भृशलोलनेत्रम् ।

कलेवरे प्रस्फुटरोमवृन्दं

नमामि कृष्णं जगदेकवन्द्यम् ।

(आ) PG 296 (a. Śrī Puruṣottamadeva).

(b) ध्वनन्तं or ववणन्तं or भ्रमन्तं PG (var.).

(d) जगदेककन्दम् or °बन्धुम् [°वन्द्यम्] PG (var.).

Upajāti metre (Indravajrā and Upendravajrā).

I salute Kṛṣṇa, who alone is adorable to the world, is clasped at waist by the cowherdesses, plays upon the flute, has very tremulous eyes and horripilation on his body (as he is lost in music and is in the company of the cowherd-maids).

13501**

गोपीलोचनयुग्मगोलवसतिर्गोपालगोष्ठीरतिर्

गोरक्षाधृतगोपवेषरुचिरो गोवर्धनो गोदरः ।

गोलोकाधिपतिः खगोत्तमरथो गोत्रासमुद्धारकृद्

गोविन्दोऽबु गोकुलावृत्तरसो गोपालगोत्रोद्भवः ॥

(आ) SSB 37. 39.

Śardulavikrīḍita metre.

May Govinda who resides in the eye-balls of the cowherdesses, revels in the assembly of the cowboys, assumed the lovely form of a cowherd to guard the cows, lifted the Govardhana mount, is the lord of *Goloka*, has Garuḍa as his (aerial) car, rescued the earth (in the boar incarnation), who relishes the cow-milk (or loves Gokula or the herds of cows) and was born in the family of cow-herds, protect you.

13502

गोपुच्छवल्मीककृतास्पदश्च

काको भवेत् सर्वभयस्य हेतुः ।

स्यान् मृत्यवेऽङ्गारचितास्थिसंस्थः

काकः प्रकुर्वन् कचचर्वणं च ॥

(आ) ŚP 2482.

Indravajrā metre.

A crow perched on a cow's tail or an ant-hill will be the cause (indicative) of fear from a serpent. A crow sitting on bones of a funeral pile and chopping its hair will mean death (to the viewer).

13503

गोपूजा भूभुजा कार्या तथा स्युस्तनयावयः ।

दिलीपः पुत्रमगमत् कामधेनुप्रपूजया ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 18.

The king should worship the cow. That (i. e. Cow-worship) may yield him sons and other (valuable) objects. King Dilīpa got a son by worshipping the divine cow with devotion.

13904

गोपृष्ठदूर्वातिरुगोमयेषु

मुण्डं विघर्षन्तवलीकितोऽग्रे ।

आहारमन्यस्य मुखे ददाति

ददाति भोज्यं बलिभुग् विचित्रम् ॥

(अ) ŚP 2472,

Upajāti metre (Indravajrā and
Upendravajrā).

A crow seen in front, rubbing its beak
on cow's back, *durvā* grass, a tree, or
cowdung, and putting food in the mouth
of another crow, heralds the gain of deli-
cious food.

13505

गोपेश्वरीवदनफूत्कृतिसोलनेत्रं

जानुद्वयेन धरणीमनुसञ्चरन्तम् ।

कञ्चिन् नवस्मितसुधामधुराधराभं

बालं तमालदलनीलमहं भजामि ॥

(अ) PG 131 (Śrī Raghunāthadāsa).

(a) गोष्ठेश्वर° or गोष्ठेश्वरी° or नन्दाङ्गना° or
ब्रजेश्वरी PG ; °फूत्कृति° or °चूतकृति° or
°चूत्कृत° PG (var.).

(b) धवलीमनु° PG (var.); °संसरन्तं PG
(var.).

(c) किञ्चिन् PG (var.); °मधुरधराभं PG
(var.).

(d) °नीलरुचि स्मरामि PG (var.).

Vasantatilakā metre.

I worship a certain boy (Bāla Kṛṣṇa)
of dark-blue hue like a Tamāla-leaf,
whose eyes are restless with blowing into
them by Yashodā with her mouth, who

moves gracefully on the ground on his
knees and the beauty of whose lips is
sweet with the nectar of unique smile.

13506

गोपोषी धनकामी च अग्रवाग् बीजसंग्रही ।

चत्वारो नावसीदन्ति पञ्चमो ग्रामपाचकः ॥

(अ) Cr 2151 (CNP II 139, (CM 208).
(Corrupt).

(a) गोपोषिघनवापी CNP II (MS).

(b) अग्रवाकवि° CNP II.

He who nurtures the cows, seeks
(more and more) wealth, is eloquent in
speech and stores seeds (at the oppor-
tune time), these four do not suffer,
(so does not) the fifth who begs in a
village

13507

गोप्यं रहस्यमणितम् अस्यत्पहृदयातिथि ।

अमृतं पारदमिव नाऽल्पसत्त्वंः सुदुर्जरम् ॥

(अ) Rāj (Rāj (V) 7. 1691, Rāj (5) 7.
1690).

(c) पारतम् Rāj (S).

(d) सुदुर्जरम् [सुदु°] Rāj (var.).

Is not secret information which has
to be guarded, (as hard to keep) for
small minded people, as the imperi-
shable quick-silver is hard to digest for
persons of small strength ? (M. A.
Stein).

13508**

गोप्यः श्रीमदुपेन्द्ररूपकलनप्रोज्ज्वलभमाणस्मर-

क्षुब्धान्तःकरणा विविधतभयनाभ्यस्तः स्खल-
न्त्योऽविशन् ।

प्रस्वेदावतमुखाः स्फुरत्कटि-तटी-प्रभ्रंश्यमानांगुकास्

वृद्धत्-कञ्चुक-बन्धनाः प्रविगलन्मल्ली-
प्रसूनालकाः ॥

(अ) PV 58 (a. Jagajjivana).

(b) °न्त्योऽविशुः PV (MS).

Śardulavikriḍita metre.

The cowherdresses, with their minds agitated with passion flaring at the sight of the beauty of graceful Upendra (Kṛṣṇa), faces drenched with perspiration, garments slipping from their shining waists, the joints of their bodices splitting and *malli* flowers falling from their hair, entered the lonely houses, stumbling (midway).

13509

गोप्यते या श्रुतज्ञस्य सूर्खस्याग्रे प्रकाश्यते ।

न वीर्यते च शिष्येभ्यः किं तथा शठविद्यया ॥

(अ) Dar 3. 32.

What is the use of the knowledge of a rogue which is kept secret from the learned but is revealed to the dunce and is not imparted to the pupils ?

13510

गोप्यो न दोषो मधुराङ्गनायाः

कृष्णस्य धूर्तस्य हि रीतिरेषा ।

विपर्ययो येन कृतः स्वपित्रोस्

तस्योपपत्नीपरिवर्तने किम् ॥

(अ) Vidy 976.

(c) °र्ययो Vidy (var.).

(d) °त्तने Vidy (var.).

Upajāti metre (Indravajrā and Upendravajrā)

O cowherdresses ! the lady of Mathurā is not at fault. This is the way with the crafty Kṛṣṇa. He who changed his parents, what is strange in his changing a mistress ?

13511

गोब्राह्मणहितार्थाय बालस्त्रीरक्षणाय च ।

वृद्धातुरपरित्राणे यो हिनस्ति स धर्मवित् ॥

(अ) MBh (Bh) 12, App. I. No. 12, lines 15-6, (a. also in MBh (Bh) 13. 131. 43).

(आ) SRHt 76. 3.

He (alone) knows the essence of *dharma*, who takes up arms for the welfare of the cows and Brāhmaṇas, for the protection of the children and women, and for the defence of the aged and the sick.

13512

गोभिः क्रीडितवान् कृष्ण इति गोसमबुद्धिभिः ।

क्रीडत्यद्यापि सा लक्ष्मीर् अहो देवी पतिव्रता ॥

(आ) SR 62. 4, SSB 327. 4.

Kṛṣṇa played with the cows (in his adolescent years), that is why Lakshmi plays, even now, with men of bull-like (poor) intelligence. Oh, the goddess is indeed a faithful wife !

13513

गोभिः पशुभिरश्वैश्च कृष्या च सुसमृद्ध्या ।
कुलानि न प्ररोहन्ति यानि हीनानि वृत्ततः ॥

(अ) MBh (MBh (Bh) ad 5. 36. 29 (220*
1, 3-4), MBh (R) 5. 35. 31).

(a-b) गोभिरश्वैश्च कृष्णा च वृत्तयः सुसं MBh
(var.).

Families, which are shorn of good conduct, do not flourish by (mere) cows, horses and other animals or by highly productive agriculture.

[Families richly endowed with cows, other animals, horses and agricultural produce but lacking in good conduct and manners, do not ascend to fame. (P. N. Menon)]

13514

गोभिर्धनं किञ्चिद् धनं हेमं चार्धधनं स्मृतम् ।
धान्यं च धनमेव स्याद् विद्या भूमिरिवाक्षया ॥

(अ) Cr 1451 (CNP II 88, CM 57).

(b) हेमं CNP II, CM.

(d) विद्या भूमी च चाक्षयं CNP II (MS).

The wealth acquired through the cow-trade is wealth in name. The wealth acquired by the sale of gold is said to be half the wealth. Grains may be the (real) wealth, but knowledge is a wealth which like the earth never perishes.

13515

गोभिर्विप्रैश्च देवैश्च सतीभिः सत्यवादिभिः ।
अनुवर्धनशीलैश्च सप्तभिर्धायते मही ॥

(अ) Cr 358 (CSr III. 99, CNL 82, CKI 72)

(भा) Hem Cvc, 9. 4-5, IS 7520, NT 174, SR 83. 3, SSB 360. 3, SMa 1. 50, SSH 1. 38, SH (II) fol. 7b (89).

(a) गोभिः CS (var.); वेदैश्च [दे°] CS (var.), CKI, CNL, Hem. Cvc, SR, SSB, SSH, SH.

(b) सतीभिः (°तीभिश्च CVC) CS (var.); सत्यभिः CS (var.); स्वतीभिः CS (var.); सत्येवादिभिः CS (var.); सत्यवदिति: CNL.

(c) असुवर्धोः S (var.); दानशूरैश्च SR, SSB, SMa, SSH, SH.

(d) महि CS (var.).

The earth is sustained by these seven-cows, Brāhmaṇas, deities, chaste women, the truthful and those who are averse to avarice but disposed to charity.

13516-19

गोभुजां वल्लभा लक्ष्मीर् मातङ्गोत्सङ्गलालिता ।
सेयं स्पृहा समुत्पाद्य दूषयत्युन्नतात्मनः ॥
स नास्ति कश्चित्प्रथमं यः प्रदर्शयानुकूलताम् ।
सन्ताप्यते न चरमं नीचप्रीत्येव नानया ॥
चपलाभिः प्रवृद्धेयं स्वर्धेयाभिः सहाम्बुधौ ।
तदेकचारिणीवृत्तम् अनया शिक्षितं कुतः ॥
निःस्नेहा नान्वगात् काश्चित् सुचिरं संस्तुताप्यसौ ।
परलोकावगान् भूपान् अपाथेयानबान्धवान् ॥

(अ) Rāj (Rāj (V) 5. 6-9, Rāj (S) 5. 6-9, Rāj (T) 5. 6-9).

(आ) IS 2201-4; VS 3364 (a. Kalhapa [Kahlapa]).

(a) गोभुजा Rāj (var.).

(f) °कृत्यताम् Rāj (var.).

- (g) संताप्येत् Rāj (var.); चरसं Rāj (var.).
 (h) नीचप्रे° Rāj (var.).
 (j) महास्वु° Rāj (var.).
 (m) निस्स्नेहानम्ब° Rāj (var.).

Lakṣmī, the mistress of kings, who dallies on the back of her elephant, creates violent desires and spoils the high-minded.

For whomsoever she has first shown fondness, he is (sure to be) brought into distress by her in end, just as by low attachment,

How could she, who grew up in the ocean in company with the fickle courtesans of heaven, learn the conduct of a (woman faithfully) attached to a single man.

She, who is devoid of affection, has never followed kings when they had to proceed on the way to the other world, without provisions for the journey or attendants, though she may have been intimately connected (with them) for a long time. (M. A. Stein).

1. Apsaras.

गोमयगाढोद्वर्तित° see No. 8556.

13520*

गोमायवः शकुनयश्च शुनां गणोऽयं

लुम्पन्ति कीटकमयः परितस् तथैव ।

स्वां संपदं सकलसत्त्वकृतोपकारां

नो वृष्टवान् यदसि तच्छिव वञ्चितोऽसि ॥

(आ) SkV 1636 (a. Keśata), KH 233, 4-6.

(a) शकुनयोऽत्र KH ; गुणोऽत्र KH.

(b) तथैते KH.

(c) त्वं [स्वां] KH; °कारं KH; °कारान् SkV.

(d) नादृष्ट° KH ; यदपि KH; तच्छिव [°च्छिव] SkV (var.).

Vasantatilakā metre.

O corpse ! the jackals, birds and this pack of hounds are destroying you. You are moreover covered all around with insects and worms. You have indeed been hood-winked that you do not see (now) your substance that has done so good to all the creatures.

[The jackals, birds and dogs are robbing you/and all about are insects and the worms./ You've been cheated sadly not to see your substance/turned by all creatures to such good account, Oh Corpse (D. H. H. Ingalls)]

13521*

गोमूत्रमात्रेण पयो विनष्टः

तद्वत्स्य गोमूत्रशतेन किं वा ।

अत्यल्पपापेर्विषदः शुचीनां

पापात्मनां पापशतेन किं वा ॥

(आ) TP 433, NT 109, IS 7521.

Milk is defiled by a mere touch of the cow-urine, but a large quantity of it matters nothing to the butter-milk. Even a slight sin causes havoc to the pious, but hundreds of sins make little difference to the sinful.

13522**

गोरोचनाश्चकमङ्गलपिशङ्गिताङ्गम्
 तारापतिर्मृण्माक्रमते क्रमेण ।
 गोभिर्नदीनबिसतन्तुवितानगौरैर्
 आद्यम्भविष्णुरयमम्बरमावृणोति ॥

(अ) SkV 945, Skm (Skm (B) 379, Skm (POS) 1. 76. 4).

(d) आद्यम्भविष्णु° Skm.

Vasantatilakā metre.

With its orb (lit. body) yellowish like *gorocanā* and citron, the lord of stars is rising steadily and gracefully. Growing prominent, it covers the sky with rays as white as the canopy of the filaments of the fresh lotus-stalks.

[His body reddened by propitious rouge, the husband of the stars glides smoothly/till growing rich, he covers all the sky/with rays as white as a canopy of lotus-stems. (D. H. H. Ingalls)]

1. The Moon.

13523**

गोवर्धनप्रस्थनवाम्बुवाहः
 कलिन्दकन्यानवनीलपद्मम् ।
 बृन्दावनोदारतमालशाखी
 तापत्रयस्याभिभवं करोतु ॥

(अ) PG 95 (a. Gaudīya).

(d) करोति PG (var.).

Upajāti metre (Indravajrā and Upendravajrā)

May the fresh cloud (perched) on the peak of Govardhana, the new blue-lotus of Yamunā, and the sturdy Tamāla tree of Vṛndāvana remove the three-fold afflictions (of the people).

13524**

गोवर्धनोद्धरणहृष्टसमस्तगोप-
 नानास्तुतिश्रवणलज्जितमानसस्य ।
 स्मृत्वा वराहवपुरिन्दुकलाप्रकाश-
 दंष्ट्रोद्धृतक्षितिहरेरवतु स्मितं वः ॥

(अ) VS 34 (a. Vibhūtibala), SR 22. 128.

(a) °रहृष्टसमस्तगोप- VS (var.); °गोपी° VS (var.).

(b) नानाजनप्रणयल° VS (var.).

Vasantatilakā metre.

May the smile of Lord Kṛṣṇa (Hari) protect you. Lord Kṛṣṇa—who blushed on hearing the manifold eulogies (sung) by the cowherds overjoyed at his lifting up the Govardhana mount which reminded (them) of the raising up (by him) of the with his earth tusk glittering like a digit of moon, in his boar incarnation.

13525*

गोविन्दनन्दनतया च वपुःश्रिया च
 माऽस्मिन् नृपे कुरुत कामधियं तरुण्यः ।
 अस्त्रीकरोति विजये जगतः स्मरः स्त्री-
 रस्त्रीजनः पुनरनेन विधीयते स्त्रीः ॥

(अ) Prk 153 (p. 55).

(अ) Vidy 328 (a. Śrī Harṣa).

(b) भजत [कृ°] Vidy; °धिया Vidy.

(c) वि° ज° tr. PrK; °रस्त्री Vidy.

Vasantatilakā metre.

Think not this king, O dames, to be Cupid because of his physical splendour and his being a son of Govinda. The Cupid makes the women his weapons to conquer the world (while) he (the king) has turned the armed adversaries (*astri-janaḥ*) into mere women.

13526*

गोविन्दाख्यानपीयूष- प्लवैरिव सितीकृताम् ।
व्यासादिवदनाभोज- भ्रमरीं भारतीं भजे ॥
(अ) SMH 1. 2.

I wait upon the goddess of learning,
a female bee of the lotus like mouth of
Vyāsa and others and who has been
rendered (all the more) white by the
flood of nectar in the form of Kṛṣṇa's
narrative.

13527

गोविन्दे स्वयमकरोः सरोजनेत्रे
प्रेमान्धा वरवपुर्पणं सखि त्वम् ।
कार्पण्यं न कुरु दरावलोकवाने
विक्रीते करिणि किमङ्कुशे विवादः ॥

(अ) PG 198 (Karṣacit).

(a) सरोजनेत्रं PG (var.).

Praharṣiṇī metre.

Friend ! blinded by love, you your-
self surrendered your charming body
to Govinda endowed with lotus-like
eyes. Be not miserly now in casting a
side-long glance (at him). Why quarrel
about the goad when the elephant has
already been sold out ?

13528

गोविन्दो मानुलो यस्य पिता यस्य धनंजयः ।
अग्निमन्यू रणे शेते नियतिः केन वार्यते ॥
(अ) Sama 2 न 91, SRM 2. 1. 157.

MS-VIII. 16

Abhimanyu, whose maternal uncle is
Govinda (Kṛṣṇa) and father is Arjuna, is
lying dead on the battle-field. Who can
avert the destiny ?

13529**

गोविन्दो व्रजति व्रजादुपगतो प्राप्तं यदूनामिति
प्राप्तो माथुरबन्धकीगृहमिति श्रुत्वापि यो जीवतः ।
वज्रेणापि तयोर्मम भवणयोर्नाशं किमाशङ्कते
विभ्रष्टं वद कुब्जिका निजयशोगाथा यथा गायति ॥
(अ) Vidy 549 (a. Gopulenaṭhopadhyaya).
(c) °र्मम [°र्मम] Vidy (var.), °णयोर्ना° Vidy
(var.).
(d) °यशो गाथा Vidy (var.).
Śardulavikrīḍita metre.

'Kṛṣṇa goes out from *Vraja*, enters
the town of the Yādava-s, reaches the
house of an unchaste woman of *Mathura*,
if hearing all this my¹ ears are still
intact, why do you apprehend their
destruction even by the thunder-bolt ?
Tell me without hesitation the way
*Kubjika*² sings the stories of her glory.

1. Rādhā.

2. A deformed and low-caste woman of
Mathura whom Kṛṣṇa visited while
there.

13530

गोशतादपि गोक्षीरं प्रस्थं धान्यशतादपि ।
प्रासादादपि खट्वार्धं शेषाः परविभूतयः ॥
(अ) Nilakaṇṭha ad MBh (R) 12. 174.
32. Vet 15. 10.
(अ) IS 2205.

- (b) कुम्भशतादपि (°तार°; °तैर°) or अन्नं काष्ट-
शतादपि or ग्रामं मूढशतादपि Vet.
(c) प्रासादान् मञ्चकस्थानं (मचकः) or पृथिव्यं
मञ्चककष्ठाने or मंदिरं म° Vet.
(d) कस्यार्थे बान्धवा हताः Vet (var.).

(A small quantity of) milk from hundreds of cows, a handful from hundreds of varieties of grains and half a bed in the whole mansion (man uses for himself). The rest of the luxuries are meant for others.

13531

गोशतादपि गोक्षीरं मानं धान्यशतादपि ।
मन्दिरे मञ्चकस्थानं कस्यार्थे बान्धवा हताः ॥

(अ) Cr 1452 (CNP II 48, CM 58), *g* in Vet 15. 10 (Cf. Vet 15. 10).

(a) गोशते प्रपि CNP II.

(b) मानं मपि शतामपि CNP II; मान मूढ-
शतैरपि *g* in Vet.

(c) मंदिरं *g* in Vet.

Vet ad 15. 10 (a) as above, (b) प्रस्थं कुम्भशतादपि, (c) प्रासादान् म° (but as above with °कस्थस्य *a* in Vet *b* and (d) शेषां परविभूतयः (but *b c e* in Vet also as above) the reading of Vet is clearer. Identical with Vet is a quotation of Nilakanṭha (and MBh 12. 174. 32).

Small quantity of milk from hundreds of cows, a little amount from hundreds of varieties of grains, and in a palace, a

place enough for a cot (that much one needs). What for (then) were the relations killed ?

13532*

गोष्ठं घृतं सुघृतवद्भिरमीभिरप्यं
गोभिः समुद्धरति यद् बहुधा हिमघ्नः ।
तद्गव्यमम्बरगतं शिखिजात्मसंस्थं
निस्यन्दमानमभिवर्धयतीह गोजान् ॥

(अ) Rakṣasakāvya 4.

Vasantatilakā metre.

The valuable water in/on the earth which the sun draws variously with its extremely bright rays, (that) water of the earth held by the cloud reaches the sky. When it rains down, it nourishes all that is born of earth.

13533*

गोष्ठश्च कुङ्कुमवपुः प्रतिराजतेऽसौ
सप्त्यद्विदैत्यभुजगोत्तमशत्रुगोपः ।
उर्ध्वधराभमचिरोत्थितमम्बरं खे
वृष्ट्वाहिहा प्रमुदितो हिमहाह्वयानः ॥

(अ) Rakṣasakāvya 10.

Vasantatilakā metre.

The gopa (protector) of Indra who smote the horses, mountains, demons and Vṛtra (i. e. Indragopa) is of red hue and looks splendid on the earth. On seeing in the sky the newly risen cloud, the peer of a mountain, the peacock, the destroyer of snakes, is overjoyed.

13534

गोष्ठिककर्मनियुक्तः

श्रेष्ठी चिन्तयति चेतसा हृष्टः ।

वसुधा वसुसंपूर्णा

प्राप्ता हि मया किमन्येन ॥

(अ) P (PP 5. 23, Pts 1. 15, PtsK 1.14).

(आ) IS 2206.

(b) श्रेष्ठो PtsK.

(c) °संपूर्णा° PP, Pts, PtsK.

(d) मयाद्य लब्धा कि° PP, Pts, PtsK, IS.

Aryā metre.

A merchant engaged in the chores of a cow-pen-owner thinks with a gleeful mind that he has gained the whole earth with all its affluence. Why bother about any one else ?

[The holder of a stock reflects/with glee, though one of many ; / The wide world's wealth belongs to me ; / no other gets a penny. (A W. Ryder).]

गोष्ठोरञ्जनमित्रा° see No. 6240.

गोष्ठीविहरण° see No. 6241.

13535*

गोष्ठीषु हास्यः समरेषु योधः

शोके गुरुः साहसिकः परेषु ।

महोत्सवो मे हवि किं प्रलापं

द्विधा विभक्तं खलु मे शरीरम् ॥

(अ) Avimāraka 4 21.

(आ) Almm 186.

Upajāti metre (Indravajrā and Upendravajrā)

Amusing in the assembly but a warrior in the battle, a (comforting) preceptor in sorrow, reckless to the adversary, great delight to my heart ; no need to be prolix, in him my body is divided into two (i. e. he is my second half).

[Droll to converse with, but a warrior in battle. A preceptor in sorrow and stout hearted to face the foe, the great delight of my heart. In short, he is my other half. (A. C. Woolner and L. Sarup).]

1. Avimāraka.

13536*

गोष्ठेषु तिष्ठति पतिर्बधिरा ननान्दा

नेत्रद्वयस्य च न पादवमस्ति यावुः ।

इत्थं निशम्य तरुणी कुचकुम्भसोमि

रोमाञ्चकञ्चुकमुबञ्चितमाततान ॥

(अ) Bhānukara's Rasamanjari 30

(आ) SR 352. 31, SSB 233. 31, RJ 819.

(a) ननन्दा Rasa.

(b) न हि [च न] Rasa.

Vasantatilakā metre.

The husband is in the cow-pen, husband's sister is deaf, both the eyes of the wife of her husband's brother are impaired, hearing this the young woman was covered with the cloak of prominent horripilation on the region of her pot-like breasts.

13537*

गोस्त्रीद्विजानां परिरक्षणार्थं

विवाहकाले सुहृदां प्रसंगे ।

प्राणाशये सर्वधनापहारे

पञ्चानृतान्याहुरपातकानि ॥

(अ) PDP, Brahmakh. 120. 50.

Upajāti metre (Indravajrā and Upendravajrā).

Falsehood uttered for protecting the cows, women and Brāhmanas, at the time of marriage, in conversation with friends, in the face of danger to one's life and when being robbed of wealth, these five (lies), they say, entail no sin.

13538

गोहितः क्षेत्रगामी च कालज्ञो बीजतत्परः ।
उत्पन्नसंग्रही वक्षः कृषको नावसीवति ॥

(अ) Cr 2152 (CNPh 76).

(d) °सीदन्ती CNPh.

The farmer who is devoted to the welfare of his cattle, visits the fields regularly, knows the appropriate time (of sowing), sows the seeds carefully, stores the produce well and is (otherwise) canny, never comes to grief.

13539*

गौडं राष्ट्रमनुत्तमं निरुपमा तत्रापि राढापुत्री

भूरिश्रेष्ठिकनाम धाम परमं तत्रोत्तमो नः पिता ।

तत्पुत्राश्च महाकुला न विदिताः कस्यात्र तेषामपि

प्रज्ञाशीलविवेकधैर्यविनयाचारैरहं चोत्तमः ॥

(अ) Prab 2. 7.

(अ) Almn 47. 9-12.

(b) °श्रेष्ठिकनाम Prab (NSP).

(d) प्रज्ञाशिल्पविवेक° Almn.

Śārdūlavikrīḍita metre.

In Gauḍa, a country of unrivalled excellence, there is a city named Raḍhā-pura, which contains a celebrated place called Bhūriśreṣṭhika. There my worthy father dwells. Who has not heard of his noble and renowned sons; among whom I am distinguished for understanding, abilities, knowledge, courage, wildness, and the performance of my duties. (J. Taylor).

13540*

गौडीनां लोभधूसीपरिमलबहुलान् धूमयन्तः
कपोलान्

क्लिश्यन्तः कृष्णमानं भ्रमरकुलरुचः कुञ्चित-
स्यालक्य ।

पांशुस्तम्बा बलानां तुरगखुरपुटक्षोदलधात्मलाभाः
शत्रूणामुत्तमाङ्गे गजमदसलिलच्छिन्नमूलाः
पतन्तु ॥

(अ) Mudr 5. 23.

(a) °बह° [°बहु°] Mudr (var.); °धूलान् Mudr (var.); धूमयन्तः Mudr (var.).

(b) क्लिश्यन्तः Mudr (var.).

(c) पांशुव्यूह° Mudr (var.).

(d) °क्लिन्नमूलाः (°मालाः) [°च्छि°] Mudr (var.).

Sragdharā metre.

May the dust columns of the forces taking their rise from the stamping of horses' hoofs and sundered from their bases by the sprays of the ichor of the elephants, fall on the heads of the enemy, sully the cheeks of the maidens of

the Gauḍa, mellow with the fragrance of the powder of the *lodhra*-flowers and eclipsing the darkness of their curly hair possessing the sheen of swarms of bees. (R. S. Walimbe).

13541**

गौरः सुपीवराभोगो रण्डाया मुण्डितो भगः ।
मेरोरकंह्योल्लीढः शष्पहेमतटायते ॥
(आ) VS 2304.

The yellowish, conspicuously expansive and shaved female organ of a widow looks like the golden slope of *Meru* with its grass eaten by the horses of the sun.

13542**

गौर इन्द्रोऽग्नीं वह्निर् यमः कव्याच्च मेचको ।
शुभ्रः पाशो च हरितो वायुश्चित्रो धनेश्वरः ॥
(आ) SP 2338.

Indra is white, Agni is red, Yama and demon are dark-blue, Varuṇa is bright, Wind-god is green and Kubera is variegated.

13543**

गौरचर्मावृताधारं वस्त्राभरणभूषितम् ।
योषिद्रूपं समालोक्य त्वं मध्यं हि विचारय ॥
(आ) IS 2207, Subh 265.
(a) °चर्मावृताधारः Subh.
(d) मध्ये Subh.

Looking at the beauty of a woman based on fair skin and adorned with

(lovely) costume and ornaments, you should reflect on the middle (part of her body)¹ also.

1. Privy parts.

13544**

गौरत्वेषां कुचतटेषु कपोलपीठेष्व-
एणीदृशां रभसहासमिवारभन्ते ।
तन्वन्ति वेत्तनविलासमिवामलासु
मुक्तावलीषु विशदाः शशिनो मयूखाः ॥

(आ) SkV 949.

Vasantatilakā metre.

The clear moonlight breaks forth in laughter/on the breasts of fair women/ and on the cheeks of fawn-eyed damsels, / it shimmers playfully / on their bright pearl-necklaces. (D. H. H. Ingalls).

13545*

गौरमुग्धवनितावराङ्गके
रेजुरुत्थिततनूरुहाङ्कुराः ।
तर्पणाय मदनस्य वेधसा
स्वर्णशुक्तिनिहिनास्तिला इव ॥
(आ) SR 268. 387, SSB 90. 2.

Rathoddhatā metre.

The shoots of hair growing on the bright privy part of the lovely maiden appeared as if they were the sesamum seeds placed by the creator on the golden pearl-shell to propitiate the Cupid.

13546

गौरवं किं नु मृतके जानेऽहं तत्र कारणम् ।
लाघवस्याथिता मूलं सा मृतस्य न विद्यते ॥

(अ) SRHt 223. 3 (a. Śṛṅgāraprakāśa).

Why possibly respect is shown to the dead? I know its reason. Begging is the cause of the loss of dignity. That does not exist in the dead.

13547

गौरवं गुरुषु स्नेहं नीचेषु प्रेम बन्धुषु ।
दर्शयन् विनयी धर्मो सर्वप्रीतिकरो भवेत् ॥

(अ) Cr 2153 (CNNM 62).

A modest and virtuous person who tenders regards to the elders, affection to the lowly and love to his kinsmen, is loved by all.

13548

गौरवं प्राप्यते दानान् न तु द्रव्यस्य संग्रहात् ।
प्रागच्छन् वाञ्छितो लोकेर् वारिवो न तु वारिभिः ॥

(अ) Cr 1433 (CNG 286).

(आ) See SR 69. 7; JS 419. 3, IS 2209, Subh and *cd* also in Subh 134 and 291 (MS), IS 4346, JS 420. 10,

(a-b) प्रियः जनातां दातृव न तु पुनर्दाविणेश्वरः JS 420. 10.

(b) वित्तस्य संचयात् SR; वित्तस्य [द्रव्यस्य] JS 419. 3.

(c-d) स्थितिरुच्चैः पयोदानां पयोधीनामधःस्थितिः SR, JS 419. 3, वाञ्छितैर् IS (419. 3); वाञ्छ्यते JS (420. 10).

Respect is won by charity, not by hoarding the wealth. People long for the

approaching cloud that rains the water (*varidah*), not the sea that stores it (*varidhi*).

13549

गौरवं प्राप्यते दानान् न तु वित्तस्य संचयात् ।
स्थितिरुच्चैः पयोदानां पयोधीनामधःस्थितिः ॥

(आ) SR 69. 7 (a. JS), SSB 337. 9, JS 419. 3, IS 2209, Subh 291, SMa 1. 74, SRS 1 2. 32, SSg 35, SuB 5. 1, SH fol. 69a (730) and fol. 83a (23), VP 6. 13. Cf. No 13548 and संग्रहैकपरः प्राप्य.

(b) नद् [न] SH fol. 83a; द्रव्यस्य संग्रहात् IS, SuB; संग्रहात् JS, SuB; SH.

(c) °तिसृच्चि SH fol. 83a.

(d) पुनः [स्थि°] JS, IS, Subh, SH.

Respect is won by charity, not by hoarding the wealth. The clouds that rain water (*payoda*) stay high in the sky while the oceans that store it (*payodhi*) stay down below.

13550

गौरवं लभते लोके नीचजातिस्तु सद्गुणैः ।
सौरभ्यात् कस्य नाभीष्टा कस्तूरी मृगनाभिजा ॥

(आ) IS 2208, Subh 278.

(a) लभ्यते Subh.

(d) °नाभिजाः Subh.

Even a low-born person wins respect in the world by his virtues. Who does

not fancy the musk for its sweet smell (though) it emanates from the navel of the deer ?

गौरवशैथिल्यकला see वेशकला नृत्यकला.

13551

गौरवेण विना वीर न सतां विक्रमो भवेत् ।
ज्वलिष्यति कथं वह्निर् विना काष्ठं घृतादिभिः ॥
(अ) PdP, Kri. Kh 6. 81.

Brave man ! the valour of the virtuous is not divorced from dignity. How the fire will burn with ghee, if there is no fuel ?

13552

गौरवेषु प्रतिष्ठासु गुणेष्वाराध्यकोटिषु ।
वृथापि च निमज्जन्ति दोषपङ्क्ते स्वयं स्त्रियः ॥
(अ) VC Sr II. 16.

(b) गुणेषु साधुसंसदि VC (var.) ; असाध्य° or आसाध्य° or आराध्य° VC (var.) ; °कोटिणः or °गोष्ठिषु VC (var.).

(c) वृथापि or वृद्धवाच or धृतापि or धृता अपि VC (var.) ; विसृज्यन्ति VC (var.).

Even though they be in places of dignity and high position, and among virtues of worshipful eminence, women sink of themselves, without any reason at all, into a mire of wickedness. (F. Edgerton).

13553**

गौराङ्गीकलगीतपञ्चमसुधावेणीतिरस्कारिणीर्
निर्यत्पार्वणचन्द्रमोन्तरकरभ्रेणीरसाग्राहिणीः ।
मन्दारप्रकरद्रवन्तधरसद्रोणीमद्रोहिणीः
पुष्पान्तीः पिव संमबं हरिकवेः वाणीमनोहारिणीः ॥

(अ) SH fol. 38b (202).

(c) °द्रोहीणीः SH (*contra metrum*).

(d) ह्रस्विके SH (Printing error).

Śardūlavikrīḍita metre.

Enjoy the captivating poetry of Hari Kavi which puts to shame the nectar of the sweet *pañcamaraga* sung by fair ladies, shares the sweetness of the mass of rays of the rising full moon, humbles the pride of the jar of fresh honey dripping from the clusters of Mandāra-flowers and which (thus) heightens the pleasure (of the reader).

13554*

गौराङ्गचा भुजलावण्य- मीलितं हेमकङ्कणम् ।
कण्ठाश्लेषे वयस्याभिः काठिन्यादन्वमीयत ॥

(अ) Vikram 8. 57.

(आ) AIR 541, SR 264. 236, SSB 82. 1.

(a) निजला° AIR.

(d) काठिन्येनान्व° AIR.

The golden bangle lost in the beauty of the arm of the fair-bodied girl was inferred by her friends due to its hardness as she embraced them at their neck.

[The golden bangle, lost in the charm of the hand of that fair-complexioned girl, is felt due to its hardness by (her) friends in embracing her neck. (S C. Banerji).]

13555

गौरी चम्पक-कलिकाम्
अपहाय भ्रान्त कुर्बुडे ।
शाल्मलि-कुसुम-दलेषु
स्वैरं गुञ्जन्त लज्जसे मधुप ॥

(अ) ŚP 816 (a. Śārṅgadharā), Any 79.
27, SR 222. 48 (a. ŚP), SSB 610.
7 (a. Śārṅgadharā), SRK 185. 3
(a. Śārṅgadharā), VP 10. 60.

(a) चंपक SRK.

(b) दुर्बुद्धे [दुर्बुद्धे] SRK.

Udgīti-ārya metre.

O Dull-witted and perplexed bee !
don't you feel ashamed of yourself in
humming wantonly on the petals of
Śalmali-flowers after you had forsaken the
fragrant (lit. white) buds of the Campaka
creeper.

13556**

गौरी वेहार्धनीशो हरिरपि कमला नीतवानत्र वक्षो

यत्सङ्गात्सौख्यमिच्छुः सरसिजनिलयोऽन्तर्ध-

वक्त्रो बभूव ।

गीर्वाणानामधीशो दशशतभगतामाप्तवानस्तर्धैर्यः

सा देवानामपीष्टा मनसि सुवदना वर्तते नुर्न

कस्य ॥

(अ) AS 108.

Śragdhara metre.

Śiva made Gauri the half of his
body ; Viṣṇu bore Kamla on his chest ;
the four-faced (Brahmā) with lotus as
his abode, also desired pleasure in her
company. Lord of gods (Indra) lost his
patience¹ and received (on his body) a
thousand marks of female organ.² Such a
fair-faced lady, is coveted even by the
gods. In what man's heart she does not
possibly reside ?

1. When he saw Ahalyā, wife of sage
Gautam.

2. By the curse of sage Gautam

13557**

गौरीकान्त कृतान्तसूदन जगन्नाथ त्रयीविग्रह

स्वच्छिन्तामु विचक्षणाः क्षणमपि ब्रह्मावयो

मानवाः ।

बुद्धिर्नः कियती न साप्यकलुषा तत्रापि तापोर्मयः

कस्त्वा चिन्तयिन्तु क्षमो न हि कृपामात्रस्य पात्रं

वयम् ॥

(अ) JS 460. 10 (a. Bheribhāṅkāra).

(c) or कियते न [कि'] JS.

(a) or नु [हि] JS.

Śardūlavikrīḍita metre.

O lord of Gauri, destroyer of Yama,
master of Universe, embodiment of three
Vedās ! even Brahmā and the like are
capable to comprehend you temporarily.
How much is our intellect ? That too is
sullied. Then there are waves of suffer-
ings therein. Who is able to know you
fully ? Obviously, we deserve your grace
only

13558*

गौरीक्षणं सूधरजाहिनाथ

पत्रं तृतीयं दयितोपधीतम् ।

यस्याम्बरं द्वादशलोचनाख्यः

काष्ठाः सुतः पातु सदाशिवो वः ॥

(अ) SR 190. 69, SSB 540. 81, Vidy 8.

(a) जाऽहि° Vidy.

(d) काष्ठा SR, SSB.

Indravajra metre.

May Sadāśiva having a white bull
as vehicle, the third eye, daughter of

mount as wife, serpent as a sacred thread, the quarters as dress and twelve-eyed (Kārttikeya) as son, protect you all.

13559*

गौरीगिरीशयोरेकम् अङ्गालङ्कारकारणम् ।
मदवारिभरोद्गारमयं वस्तु वयं स्तुमः ॥

(अ) SMH 1. 3.

We extol some one (Gaṇeśa) who is the peculiar cause of embellishing the lap of Gauri and Śaṅkara and who releases (on them) a cascade of ichor (from his head).

गौरीचञ्चलं परिचल° see No. 13560.

13560*

गौरीचम्बनचञ्चलाञ्चलवलच्चन्द्रप्रभामण्डलं
व्याबलगतफणिकुण्डलं रत्निरसप्रस्विन्नगण्डस्थलम् ।
प्रोढप्रेमपरम्परापरिचयप्रोत्फुल्लनेत्राञ्चलं
शंभोरस्तु विभूतये त्रिजगतामुन्मत्तगङ्गं शिरः ॥

(अ) Latakamelaka of Śaṅkhadhara (KM 20) 1, MK (MK (S) 150, MK (G) 69. 106.

(आ) SR 7. 88, SSB 12. 80.

(a) °चञ्चलं परिचलद्गण्डप्रभामण्डलं SR, SSB;
°चञ्चलं वरतनुं चन्द्र° MK (S).

(b) बलगद्वयालङ्कु° MK (S).

(c) °परिच्यप्रो° MK (S).

MS-VIII. 17

(d) हि भवता° SR, SSM; गाङ्गं शिरः पातु वः [उन्म° शि°] MK (S).

Śardulavikṛīḍita metre.

May Śiva's head with the furious Ganges on it bestow prosperity to the three worlds. The head—whose nimbus of moon-shine is quivering with the moving (of Gauri's) garment in the course of his kissing her, whose ear-rings of serpents are moving fast, cheeks are profusely sweating due to the sexual game and the eyes whereof are dilated with deep love (for her).

13561*

गौरी तनुर्नयनमायतमुन्नता च
नासा कृशा कटितटी च पटी विचित्रा ।
अङ्गानि रोमरहितानि सुखाय भर्तुः
पुच्छं न तुच्छमिति कुत्र समस्तवस्तु ॥

(आ) SR 365. 44, SSB 256. 62.

Vasantatilakā metre.

Fair body, long eyes, prominent nose, slim waist, lovely costume and limbs without hair impart pleasure to the husband. The small tail (braid) is, however, not there. All the good things do not exist at one place.

13562*

गौरीनखरसादृश्यं- श्रद्धया शशिनं दधौ ।
इहैव गोप्यते कर्ता वर्षेणाऽपि न लभ्यते ॥
(अ) ŚP 535, SuM 19. 14, SR 194. 18,
(a. ŚP), SSB 546. 1, SRK 158. 13
(a. ŚP).

- (a) °संकाश [°सादृश्यं] SuM.
(b) स्पर्धया [श्र°] SuM.
(c) गोपितः [गोप्य°] SuM.

Out of regard for its resemblance with Gauri's nails, he placed the crescent on the head. The agent (*Karta*) is concealed here itself.¹ It cannot be discovered even in one year.

1. The note in the text adds :

इः कामः तं हन्तीति इहा ईश्वरः

This will mean that 'Śaṅkara bore the Moon. This the subject becomes clear.

13563*

गौरीपतेर्गौरीयो

गरलं गत्वा गले जीर्णम् ।

जीर्णं कर्णं महतां

दुर्वादो नाल्पमपि विशति ॥

(अ) ĀrS 2. 196.

(अ) SR 47. 95, SSB 304. 97.

Upagiti-āryā metre.

The deadly poison, on reaching Śiva's throat, was digested there (i. e. dissipated itself there). Slanderous words wear out in the ears of the great. Not a bit of it enters (into their heart).

13564

गौरीव पस्या सुभगा कदाचित्
कर्तव्यमप्यर्धतनूतमस्याम् ।
इतीव मध्ये विदधे विधाता
रोमावलीमेवकसूत्रमस्याः ॥

- (अ) Naiṣ 7. 83.
(आ) SR 267. 349 (a. Naiṣ), SSB 88. 11,
Cit (V) 311. 2-3.
(b) कर्त्रीयम् Mallinātha *ad* Naiṣ, SR, SSB
°यमत्यर्धं° Cit. (var.).
(c) निदधे [वि°] Mallinātha *ad* Naiṣ, SR,
SSB.
(d) °सूत्रमस्याम् Cit.

Upajāti metre (Indravajrā and
Upendravajrā).

The creator put on her waist a blue string in the form of a line of hair, thinking that this fortunate one (Dama-yantī) would, bring about like Parvatī, the completion of her half body (by joining it) with her husband.

13565

गौरीविभज्यमानार्ध- संकीर्णं हरसूर्धनि ।
अम्ब द्विगुणमम्भीरे मागीरथि नमोऽस्तु ते ॥

(अ) Anar 7. 118.

(आ) SkV 78, Skm (Skm (B) 49, Skm
(POS) 110. 4), JS 12. 24, Kav
p. 40.

(a) गौरीसंभृज्य° JS (var.), °नाद्ध° JS (var.).

13567

(b) संकीर्णहर° Anar.

Hail, mother Ganges, / that flow doubly deep on Hara's head / from its being lessened by the half / he gives to Gauri. (D. H. H. Ingalls).

13566*

गौरीविभ्रमधूपधूमपटलश्यामायमानोवराः

कण्ठक्षोदभयान् न ये कवलिताः श्रीकण्ठहारोरगैः ।
स्फारोन्मीलितशारदागृहवृहद्द्वाराप्रघण्टारवास्

ते श्लाघामलमन्त कुन्तलपतेः कैलासशैलानिलाः ॥

(अ) Vikram 16. 51.

(आ) JS 235. 22 (a. Bilhana).

(b) श्रीकण्ठकण्ठोरगैः JS.

(d) संततममी [कु°] JS.

Śārdūlavikrīḍita metre.

Winds from the mount of Kailāśa, which wafted the chime of bells in front of the huge doors of the temple of Śārada that were wide open, which were not gorged by the serpents round the neck of Śiva out of the fear of their throats being bruised, (and) which were blackened by the mass of the smoke of incense at the amorous sports of Gauri, received eulogy from the king of Kuntala. (A. K. Gupta).

गौरीस्वरूपां तुलसीमवेश्य

मुमोच वृन्दाऽङ्गरिति मुकुन्तः ।

अथानयो रागमवेक्ष्य मन्ये

गौरीमुखं चुम्बति वासुदेवः ॥

(आ) SSB 523. 1.

Upājati metre (Indravajrā and Upendravajrā).

On seeing Tulasī¹ in the form of Gauri, Kṛṣṇa gave up his fascination for Vṛndā's² person. Noticing their love, Kṛṣṇa, to my mind, kisses the face of Gauri³.

1. A Sacred.

2. A name of Rādhā.

3. A young girl of eight years.

13568

गौरे प्रिये भातितमां तमिल्ला

ज्योत्स्नी च नीले दयिता यदस्मिन् ।

शोभास्तिलोमादुभयोस् तयोर्वा

सितासितां मूर्तिमयं बिभ्रति ॥

(अ) Naiṣ 22. 95.

Upājati metre (Indravajrā and Upendravajrā)

The dark night, a mistress of the Moon, would shine most in the company of a husband who was white; while the moonlit night, another mistress of the Moon, would shine most in the company of one that was dark. So the Moon assumes a black and white form, as if with a desire to look beautiful before both. (K. K. Handiqui).

13569*

गौरीः कामबुधा सम्यक् प्रयुक्ता स्मर्यते बुधैः ।
दुष्प्रयुक्ता पुनर्गोष्ठं प्रयोक्तुः संव शंसति ॥

(अ) KāD 1. 6.

(आ) SR 166. 608, SSB 500. 608, IS 2210, Ratnāpaṇa *ad* Vidyānātha p. 11 (a only).

(a) सद्भिः Ratnāpaṇa.

(c) दुःप्रयुक्ता SR, SSB.

Word properly used, is considered by the wise to be the milch-cow which yields whatever one desires ; but improperly used, that itself reveals the ignorance of the user. (V. N. Ayer).

13570

गौष्ठिक-कर्मनियुक्तः

श्लेष्ठी चिन्तयति चेतसात्बुद्धः ।

वसुधा वसुसंपूर्णा

मयाऽद्य लब्धा किमन्येन ॥

(आ) SRK 250. 81.

Āryā metre.

A merchant engaged in the chores of a cow-pen-owner (i. e. in rearing the cattle), gleefully thinks in his mind—‘I have now gained the whole earth full of wealth. Why bother about any one else’ ?

13571

प्रथित एष मिथः कृतशृङ्खलं

विषधरंरधिरुह्य महाजडः ।

मलयजः सुमनोमिरनावृतो

यदत एष फलेन वियुज्यते ॥

(अ) Bhallaṭaśataka 31.

(आ) VS 799.

(a) एव [एष] Bhalla (var.) ; °लो- Bhalla (var.), VS.

(c) °नाश्रितो Bhalla (var.) ; VS.

(d) न यु° VS (and texts of Bhallaṭaśataka).

Drutavilambita metre.

This immensely cool sandal tree growing on the Malaya mount is coiled by the serpents, who having climbed it have formed a chain by themselves. Since it is not covered by the flowers (not resorted to by the noble-minded), it is void of fruits.

13572

प्रन्थिप्रचुरं भेदयित्वा नीत्वा अमरकंदरम् ।

ततस्तु नादजो बिन्दुस् ततः शून्ये लयं व्रजेत् ॥

(आ) ŚP 4366 (a. Śārngadhara).

Piercing the three mystical circles, (life breath) should be raised to the hollow between the eye-brows. Thence emerges *bindu* born of sound. Thereafter one should dissolve oneself in the void.

13573

प्रन्थिप्रचुरा यस्मिन्

शमी भवेदुत्तरेण बलमोकः ।

पश्चात् पञ्चकरान्ते

शताधंसंख्येनरैः सलिलम् ॥

(आ) ŚP 2218.

A place where there is a *Śamī* tree abounding in knots and an ant-hill to its north, at a distance of five hands behind that (ant-hill), at the depth equal to the height of fifty men, there will be water.

13574

ग्रन्थमुद्ग्रथयितुं हृदयेऽशेषे

वाससः स्पृशति मानधनायाः ।

भ्रूयुगेण सपदि प्रतिपेदे

रोमभिश्च सममेव विभेदः ॥

(अ) Śis 10. 63.

(आ) Amd 63. 116, Sar 5. 240, SR 317. 24 (a. Śis), SSB 173. 24 (a. Māgha), SuM 17. 10.

(c) भ्रूयुगेण SuM, Amd, Sar ; प्रतिपेदे SSB.

(d) वियोगः [विभे°] Amd (var.).

Svāgata metre.

The moment the lord of her heart touched the knot of her lower garment to untie it, the eye-brows of the proud lady instantly frowned and her hair stood on end at the same time.

13575

ग्रन्थिलतया किमिक्षोः

किमपञ्चशेन सवति गीतस्य ।

किमनार्जवेन शशिनः

किं वारिद्र्येण दयितस्य ॥

(अ) ArS 2. 215.

(आ) SRM 2. 2. 411.

(a) किमिक्षो ArS.

Ārya metre.

What does it matter if the sugar-cane is full of knots ? What harm the corrupt words do to a song ? What difference it makes if the crescent is curved ? It matters little if a lover is poor.

13576*

प्रसति कोऽपि विमोहविधुंतुदो

हृदयचन्द्रमसं मम दारुणः ।

तदपि हन्त तदन्तरशायिनी

लगति चित्तमृगीव मृगेक्षणा ॥

(आ) SR 278. 35, SSB 107. 39.

Drutavilambita metre.

A terrible Rahu of doubt eclipses the moon of my heart. Ah ! even then the fawn-eyed damsel appears to be like the spotted doe resting therein.

13577

प्रसति चकोरोऽङ्गारं

सुहृदिन्दोर्दर्शनप्रमत्तोऽयम् ।

सोऽपि स्वहस्तसुधया

लिम्पति रक्षति च तं सुमनाः ॥

(आ) SSB 369. 4.

Ārya metre.

Intoxicated on seeing his friend, the moon, this Chakora eats up the burning coals. He too, being of loving heart, applies the nectar of his rays and saves him.

प्रसमानमिवौजांसि see No. 1399.

13578

ग्रहणं शिथिलं यस्य ऋजुत्वेन विवर्जितम् ।
पाश्वं तु दक्षिणं याति सायकस्य न संशयः ॥

(अ) ŚP 1851.

The arrow, the grip of which is loose and void of straightness, doubtless goes to the southern side.

13579*

ग्रहणसमयवेला सा बहिस्तिष्ठ बाले
ग्रहणसमयवेला वर्तते शीतरश्मेः ।
तव मुखमकलङ्कं वीक्ष्य राहुश्च नूनं
प्रसति तव मुखेन चन्द्रबिम्बं विहाय ।

(अ) NBh 259.

(a) or प्रविश झटिति गेहं [ग्रहणं] NBh (var.).

Mālinī metre.

This is the time of eclipse, or clasping you (to bosom). O Lass, donot stand outside. This the time of the moon-eclipse. On seeing your spotless face Rāhu will certainly devour your moon-like face, leaving aside the moon-orb.

13580

ग्रहपरिकवलिततनुरपि
रविरिह बोधयति पद्मवण्डानि ।
भवति विपद्यपि महताम्
अङ्गीकृतवस्तु-निर्वाहः ॥

(अ) SkV 1376 (a. (?) Vallāṇa).

Āryā metre.

The sun, his body swallowed by eclipse, / still wakes the grove of lotuses

at dawn. / The great hold to the task they've undertaken / even in adversity. (D. H. H. Ingalls).

13581

ग्रह-मणि-रसनं दिवो नितम्बं
विपुलमनुत्तमलब्धकान्तियोगम् ।
च्युत-घन-वसनं मनोऽभिरामं
शिखर-करं मदनादिव स्पृशन्तम् ॥

(अ) BhKā 857 (10. 48).

Puṣpitaṅga metre.

The hill touches with the hand-like peaks, as if out of passion, the fascinating mid-portion of the sky of which the planets appear like a waist-chain, which itself is extensive and resplendent in beauty and from which the cloth-like cloud slides and glides away. (S. and K. Rays).

13582

ग्रहाणां चरितं स्वप्नोऽनिमित्तोत्पातिकं तथा ।
कलन्ति काकतालीयं तेभ्यः प्राज्ञा न बिभ्यति ॥

(अ) Veṇī 2. 15. (Cf. A. B. Keith's The Sanskrit Drama, p. 215).

(अ) SRRU 729. (a. Veṇī).

(b) निमित्तान्युपयाचितम् Veṇī (var.).

The motions of planets, dreams, ill-omens and unnatural phenomena (presumed to forecast evil)—these yield fruits by accident like the advent of a crow and the fall of a palm fruit. Wise-men do not fear them. (S. R. Śāstri).

13583

ग्रहीतुमेते निजचञ्चुकोटिभिर्
भटित्यनभ्यासवशान्न पारिताः ।
क्षितौ लुठन्तः शितिकण्ठशावकैर्
असूयिताः सुभ्रु नवाभ्रविन्दवः ॥

(अ) Vikram 13. 35.

Vamśastha metre.

These drops of fresh cloud which could not be readily taken with the tips of their bills owing to lack of practice, are rolling on the earth and the young ones of the peacocks are displeased with them. (S. C. Banerji).

13584

ग्रामं निशायां खरसारमेयाः
शून्यं विधातुं सहिता रुवन्ति ।
ग्रामे भवित्वा भवणाः श्मशाने
रुवन्ति नाशाय च मुख्यपुंसः ॥

(आ) ŚP 2425.

Upajāti metre (Indravajrā and Upendravajrā).

The assess and dogs cry together at night to make the village empty (i. e. it forecast some disaster to the village). If after barking in the village, the dogs scream in the cremation ground, that indicates the (impending) death of the chief (of that village).

13585

ग्रामतरुणं तरुण्या
नववञ्जुलमञ्जरीसनाथकरम् ।
पश्यन्त्या भवति मुहुर्
नितरां मलिना मुखच्छाया ॥

(अ) KaP 14. 11--12. 20, Kpr 1. 3, KaRu 7. 39, Amd 124. 287, AIR 557, Vimarśinī 6. (a. Ru 4. 25, SR 352. 20 (a. KaRu), SSB 232. 20, RJ 818 (= 5. 47), VyVi 68. 17 (beginning only).

(a) ग्रामतरुणं Kpr (var.).

(b) नाथवरम् SR.

Āryā metre.

The face of the young woman darkens¹ on seeing the rustic youth holding in his hand, the fresh flower of 'Vañjula'.² (S Jha).

1. Having failed to keep the appointment.

2. Aśoka : Edi.

13586

ग्रामतरुणस्य जाया
सायाह्नसमागतेषु पथिकेषु ।
आसन्नविजनवटतट-
मावासस्थानमुपविशति ॥

(अ) SMH 10. 48.

Āryā metre.

The wife of the village youth tells the travellers who had reached there in the evening that her house was close to the secluded figtree-region.

13587*

ग्रामरागोद्भवा भाषा भाषाभ्यश्च विभाषिकाः ।
विभाषाभ्योऽपि संजातास् तथैवान्तरभाषिकाः ॥
(आ) ŚP 2040,

Bhāṣās are derived from the *Gramarāgās* and from Bhāṣās come the *Vibhāṣikas*. Likewise the *Antaravibhāṣikas* have emanated from the *Vibhāṣas*.

13588

ग्रामाणां सप्तके दग्धे यद्भवेत् सर्वथा नृणाम् ।
पापं तदेव निदिष्टं भक्षिते मधुनः कणे ॥

(अ) AS 551.

(a) सप्तको AS (var.).

(d) भक्षितः or भक्षिते [भक्षिते] AS (var.).

The sin that surely arises on burning down seven villages, that same is said to occur on taking a drop of wine.

13589*

ग्रामाणामुपशत्यसोमनि मबोद्रेकस्फुरत्सौष्ठवाः

फेत्कारध्वनिमुद्गिरन्तु परितः संभूय गोमायवः ।

अन्यः कोऽपि घनाघनध्वनिघनः पारोन्द्रगुञ्जारवः

शुष्यद्गण्डमलोलशुण्डमचलत्कर्णं गजैर्यः श्रुतः ॥

(आ) JS 87.9 (a. Ralhaṇa; a. Bīlhaṇa),
ŚP 913 (a. Ralhaṇa), AP 56, Any
29. 42, SR 230. 42 (a. ŚP), SSB
623. 45 (a. Ralhaṇa), RJ 442
(=3. 24).

(b) °द्गिरन्ति SR, SSB बहवः [परितः] ŚP,
Any, SR, SSB.

(c) सोऽन्यः [अ°] ŚP, Any, SR, SSB, अन्यः
[अ°] RJ.

(d) °लोलपुच्छम्° Any.

Śardūlavikrīḍita metre.

The jackals with their craftiness manifesting itself in their excessive delight,

may together give out loud howls all around on the village-enviorns. The roar of the lion, deep like the thunder of the raining cloud, is, how-ever, totally different. (When) heard by the elephants, their temples are dried (of ichor), trunks become still and ears motionless.

13590

ग्रामादिमष्टादि धनं परेषाम्

अगृह्णतोऽल्पावि मुनेस्त्रिधापि ।

मवत्यदत्तप्रह्वर्जनाख्यं

व्रतं मुनीनां गदितं हि लोके ॥

(अ) AS 220.

(b) न गृह्णतो AS (var.); ऽल्पादिमुने° AS
(var.).

Upajāti metre (Indravajra and
Upendravajra).

Refusal to accept what has not been offered' is said to be the vow of the ascetics in the world, and also of the sage who does not seek in thought, word and deed even a bit of other's land (lit. village etc.) and money lost (but recovered thereafter).

13591

ग्रामादौ गच्छतां वामः शुभः करकरारवः ।

दक्षिणः करायिकायाः श्रेष्ठो घुलुघुलारवः ॥

(अ) ŚP 2733.

'Kara-karā' sound of the small crane to the left of those going to the village etc. is auspicious. 'Ghulughulā' sound is good (if it is) to their right.

13592

ग्रामादी पतितस्याल्प - प्रभृतेः पर - वस्तुनः ।
 आदानं न त्रिधा यस्य तृतीयं तदणुव्रतम् ॥
 (अ) AS 773.

Not to take in thought, word and deed even the smallest bit of other's thing found in the village, is the third *anuvrata* (little vow of the Jaina laity).

13593

ग्रामाद् बहिर्वसेयुस्ते ये ये त्वधिकृता नृपैः ।
 नृपकार्यं विना कश्चिन् न ग्रामं सैनिको विशेत् ।
 (अ) Śukr 5. 84.

All those (officials) who have been authorised by the king, should reside outside the village. A soldier must not enter a village without an official work.

13594

ग्रामान्ते वसतिर्ममातिविजने दूरप्रवासी पतिर्
 गेहे देहवती जरेव जरती स्वश्रूद्धितीया परम् ।
 एतत् पान्थ वृथा बिडम्बयति मां बाल्यातिरिक्तं वयः
 सूक्ष्मं वीक्षितुमक्षमेह जनता वासोन्यतश्चिन्त्य-
 ताम् ॥

(अ) Skm (Skm (B) 546, Skm (POS) 2. 15. 1) (a. Balabhadra).

Śārdūlavikrīḍita metre.

My residence is at a secluded place at the end of the village. My husband is away in a distant land. The other woman in the house is my old mother-in-

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law, who is oldage incarnate as it were. O traveller ! this age, other than childhood (i.e. youth), unnecessarily afflicts me. The people here are unable to see things minutely. Therefore seek stay elsewhere !

13595

ग्रामारामकलत्रपुत्रममता त्यक्ता च दूरीकृतास्
 ते मत्ताः करिणो विचित्रवपुषस् ते ते मया
 वाजिनः ।
 जीर्णयाचितलब्धनीरसतरेणान्तेन संप्रत्यहं
 प्राणल्लक्ष्मि विभ्रमि दीर्घतपसे मां मुञ्च
 मुञ्चाधुना ॥

(अ) Vai 81.

Śārdūlavikrīḍita metre

I have given up attachment to my village, garden, wife and sons. I have abandoned the elephants in rut and the beautiful horses various sorts. I now subsist only on stale, tasteless and unsolicited food to perform a long penance. O Lakshmi, please leave me, leave me now.

13596

ग्रामारामामरगृह-

परिखा वा यदि शाश्वतारम्भात् ।
 सिद्धिं ध्रुवोत्थशकुनो
 नयति सुखोद्वाहमुख्यांश्च ॥

(अ) ŚP 2787.

Mukha-capalā-āyā metre.

A good omen at the time of starting the construction of a village-park, temple or a moat, leads to success and easy completion for those engaged in it.

13597

ग्रामे गोश्वखरोष्ट्राद्या अरण्ये हरिणादयः ।
यथेते पशवो मूढास् तथात्मानं न वेत्ति यः ॥
(अ) ŚP 4184 (a. Yogarasāyana).

As the bulls, horses, asses and camels etc. in a village and deer and others in a forest are stupid, so is he who does not know the self.

13598

ग्रामे ग्रामे कुटी रम्या निर्भरे निर्भरे जलम् ।
भिक्षायां सुलभं चान्नं विभर्तुः किं प्रयोजनम् ॥
(अ) BhPr 46. Cf. देशे देशे भवन्. (BhPr 45).

There is a comfortable hut in every village, water is there in every spring and food is easily obtained by begging, what (then) is the use of (amassing) riches ?

13599

ग्रामे ग्रामे कुटी शून्या भैक्ष्यमन्नं गृहे गृहे ।
मार्गे मार्गे जरद्वस्त्रं वृथा वैश्यं नृपे नृपे ॥
(अ) BhŚ 157. 487.

There is (available) a vacant hut in every village (and) alms in every house. Here and there on the way are (found) tattered clothes. Useless, therefore, is petition before every king.

13600

ग्रामे पुरे वा दिशि दीपितायां
स्थानस्थितानामरुणोदये चेत् ।
उद्वेगदायी निशि सर्वदिक्षु
करोति शून्यं ध्वनिराशुगस्य ॥

(अ) ŚP 2513.

Upajāti metre (Indravajrā and Upendravajrā).

The sound of an arrow (heard) at sun-rise when the eastern quarter is illumined, causes fear to those who live in village or town. At night it creates a void in all directions.

13601

ग्रामे वामो नायको निर्विवेकः
कौटिल्यानामेव पात्रं कलत्रम् ।
नित्यं रोगः पारवश्यं च पुंसाम्
एतत् सर्वं जीवतामेव मृत्युः ॥

(अ) SuB 14. 15, SH (II) fol 89 (no number)

(a) वासो नायका निर्विवेकः SH.

(b) कैति° SuB.

(c) नित्यरोगः SuB.

(d) सर्वगीवताम् SuB (*contra metrum*);
सर्वगीवतम् SuB (MS) (*contra metrum*).
Śālini metre.

A perverse and indiscreet leader in a village, a crooked wife, permanent illness, dependence upon others, all this means death to the people, they may be breathing though.

13602*

ग्रामेष्वेव सुवृष्टयो विनयवस्त्वेव श्रियः पुष्कला
धीमस्त्वेव कलागमव्यसनिता गोष्वेव
दुग्धस्थितिः ।
वाग्मिष्वेव विवक्षुतेति च जगत्प्राथ्या व्यवस्थामिमां
किं वेधा विदधे पुरेति शृणुमो रामेऽपि
राज्यस्थितिः ॥

(अ) DikAny 74.

Śardūlavikṛīḍita metre.

Did the creator ever make such an arrangement, which the world longs for, that only the villages had copious rains and the modest ample wealth, the intelligent were committed to learning and arts, the cows were rich in milk and only the eloquent took the stage? We learn, (it was so when) kāma ruled over the earth.

13603*

ग्रामेऽस्मिन् पथिकाय नैव वसतिः पान्थाधुना दीयते
रात्रावत्र विवाहमण्डपतले पान्थः प्रसुप्तो
युवा ।
तेनोद्गीष खलेन गर्जति घने स्मृत्वा प्रियां तत्कृतं
येनाद्यापि करङ्कुवण्डपतनाशङ्को जन-
स्तिष्ठति ॥

- (अ) Amar (D)-, Amar (RK)-, Amar (K)-, Amar (S)-, Amar (POS)-, Amar (NSP) 131¹.
(आ) ŚP 3893, Skm (Skm (B) 910, Skm (POS) 2. 87. 5), SkV 1661, VS 1771, KāVa ad 1. 2. 13, VyVi ad

3. 11 (p. 486), ŚB 4. 426; 4. 681, SR 343. 92 (a. Amar), SSB 217. 12.

- (a) पान्थ वसतिर्नैवाधुना Amar, ŚP, Skm, VS, KāVa, VyVi, SR, SSB.
(b) पश्यात्तैव [रा°] Skm; विहारम° Skm, VS, KāVa, VyVi, SR, SSB.
(c) तेनोत्थाय Amar, KāVa; तेनोद्गाय VyVi; गर्जितघने KāVa.
(d) तेना° SkV.

Śardūlavikṛīḍita metre.

1. Western (Arj) Om; Southern (Veena) Om; Ravi Om; Rāma Om; BrMM Om; BORI (I) IS; BORI II Om.

O traveller, we give no shelter now/ to travellers in this town. / One night, a young man came and laid him [self] down to sleep / upon marriage stage, / who began on a low voice, a song, but at the sound of clouds / remembered her that he had left behind. / He then did that¹, for which the people here / expect a bolt to fall upon their heads. (D. H. H. Ingalls).

1. Committed suicide.

13604

ग्रामेऽस्मिन् प्रस्तरप्राये न किञ्चित् पान्थ विद्यते ।
पयोधरोन्नति दृष्ट्वा वस्तुमिच्छसि चेद् वस ॥
(अ) Kuv ad 83.149, SR 354.67 (a. Kuv), SSB 2361 (a. Sāh), SRK 128. 9 (a. Sabhātaraṅga), IS 7864.

O Traveller, there exists nothing (worth while) in this village which abounds in stones alone. However, if on seeing the clouds high (in the sky) and my prominent breasts, you want to stay here, you may.

[O Traveller ! there's nothing / in this deaf village / but stones / you look out at the horizon clouds / and you see high / breasts. I can tell / if you feel like staying, why don't you. (W. S. Meras'n J.).]

13605

ग्रामोद्वासनहेतोर्

ग्रामे नगरे तु तत्पतिवधाय ।

प्रविशन्ति सिंहमल्लक-

गोमायु-तरक्षुमुखास् तु ॥

(अ) ŚP 2553.

Āryā metre.

Straying of a lion, bear, jackal, hyena and such other beasts in to a village or town heralds its desertion by the people or the death of its chief.

13606**

ग्रामोपश्लयतटिनीतटमण्डपेऽस्मिन्

मा पान्थ मन्थरगते रजनीं नयस्व ।

अस्मिन् निशीथविरहज्वरजागरूक-

कोकाङ्गनाकरुणकूजितकण्ठमस्ति ॥

(अ) ŚP 3959.

Vasantatilakā metre.

O tarrying traveller, do not spend night in the pavilion on the river bank near the village. Here the difficulty is that the ruddy goose, sleepless because of pangs of separation, cries piteously at midnight.

13607

ग्राम्यामग्रे करेणुं स्वयमुपनयता येन बद्धोऽसि पाशैर्

येन क्षुण्णं शिरस्ते सृणिभिरमसृर्णयेन बाह्यः
कृतोऽसि ।

तत्पादाङ्गुष्ठसंज्ञापरवशहृदयो द्रष्टुकामानमन्तूञ्

जन्तूनभ्येषि हन्तुं स्वमसि गजपते सत्यमेको

मदान्धः ॥

(अ) Skm (Skm (B) 1845, Skm (POS) 4.41.5) (a. Umāpatidhara), Vidy 62 (a. Umāpatidhara).

(b) व्ये° Vidy; वज्ज्यः [बाह्यः] Vidy.

(c) द्रष्टुकामा° Skm (B) Vidy.

Śardūlavikrīḍita metre.

He who put you in fetters by (the ruse of) bringing before you a domestic female elephant, pounded your head with sharp goads, made you his vehicle and you (lit. your heart is) are servile to the (mere) touch of his toe, (still) you rush to kill (not him but) the innocent people who are eager to see you. O Lordly elephant, you are indeed blind with hauteur.

ग्राम्यो घातुद्विजसुतः see No. 7754.

13608*

प्रावप्रस्तसमस्तचेतनमनो वेदगध्यमुग्धो जनः

कः स्पर्धामधिरोहति त्रिभुवने चित्रं त्वया तन्वता ।

मावानां सदसद्विवेककलनाभ्यासेन जीरान्तिरं

दूरादेव न नाम येन हृदयं वोढुं कृतो दुर्ग्रहः ॥

(अ) Bballaṭaśataka 98.

Śardūlavikrīḍita metre.

Who is there in the three worlds, with a heart of stone and dull sense of appreciation, to vie with you to draw a painting ? Indeed, there is hardly a person, able to understand various emotions, who could keep his heart uninfluenced (to see your paintings).

13609*

प्रावाणोऽत्र विभूषणं त्रिजगतो मयादिया स्थीयते

नन्वत्रैव विधुः स्थितो हि विबुधाः संभूय

पूर्णाशिषः ।

क्षेते चोद्गतनाभिपद्मविलसद् ब्रह्मेह देवः स्वयं

देवादेव गतः स्वकुक्षिभृतये सोऽप्यम्बुधिनिम्नगाः ॥

(अ) Bhallaṭa-śataka 92.

Śārdūlavikrīḍita metre.

The mountains are its embellishment ; it observes the limits (determined by) the three worlds ; the moon verily exits here itself; the blessings of the gods were fulfilled here together ; the supreme god Viṣṇu with Brahmā perched on the lotus emerging from his navel sleeps here, even such an ocean approaches the (petty) rivers to fill its belly. This indeed is the divine order.

13610

प्रावाणो मणयो हरिर्जलचरो लक्ष्मीः पयोमानुषीः

मुक्तीषाः सिकताः प्रवाललतिकाः शैवालमम्भः-

मुधा ।

तीरे कल्पमहीरुहः किमपरं सर्वत्र नामाम्बुधेर्

द्वारात् कर्णरसायनं निकटतस् तृष्णाऽपि नो

शाम्यति ॥

(अ) Bhallaṭaśataka 50.

(अ) Skm (Skm (B) 1691, Skm (POS) 4.11.1), VS 864, ŚP 1084, JS 367.1 (as Bhallaṭa), Any 97.37, SR 2:6.26 (a. Bhallaṭa-śataka), SSB 599.33, PrK 277 (p. 111), RJ 250 (= 3.32), SSNL 14.

(b) °बाल° Skm (POS) ; भूक्ताद्यः [मु°] RJ ; मुक्तीषाः सिकता प्र° VS ; °लतिका JS, Any, Bhalla° ; शैवा° VS ; मेवा° PrK.

(c) °रुहाः VS, SP, Bhalla°, SR, SSB; नाम्नापि रत्नाकरो (°रः) [सर्व° ना°] VS, ŚP, Any, Bhalla, SR, SSB; नामाम्बुधेर्वर्ण्यते [सर्व° ना°] JS; वक्तव्यमम्भोनिधे RJ; पा(व्या)वर्णयन्त्यम्बुधि SSNL.

(d) दूरे क° ŚP, Any, Bhalla°, SR, SSB, PrK, RJ.

Śārdūlavikrīḍita metre.

The mountains are its gems, Hari the aquatic being, Lakṣmī the mermaid, masses of pearls its sand, coral-creepers its moss and water its nectar, the wish-granting trees stand on its bank—what more (does one expect). Everything associated with the ocean is elixir to the ears from afar ; when close to it, it cannot quench one's thirst (even).

प्रावेषु तैलं मुकुतं कृतघ्ने see सित्तासु तैलं मुकुतं कृतघ्ने.

13611

प्राचीन्मज्जनवद्यञ्ज - फलेऽपि श्रुतिसत्यता ।

का भद्रा तत्र धीवृद्धाः कामाध्वा यत् खिलीकृतः ॥

(अ) NaiṢ 17. 37.

Ye wise a acres, the truth of the scriptures propounding the results to [be] obtained from sacrifices, is like that concerning the floating of stones on water. What faith can be put in them? They have obstructed the path of desire¹. (K. K. Handiqui),

1. Words of Carvaka.

प्रासादपि तदर्थं च see No. 13612.

13612

प्रासादधर्ममपि प्रासम् अर्थिभ्यः किं न दीयते ।
इच्छाऽनुरूपो विभवः कदा कस्य भविष्यति ॥

(अ) P (PP 2. 58, Pts 2. 66, PtsK 2. 69, PM 2.22).

(आ) SRK 250.82 (a. Prasaṅgaratnāvalī), SR 69. 6 (a. P), SSB 337. 8, SUM 6. 5, ŚP 643, IS 2211, SH fol. 54a (471), VP 6. 7.

(इ) Cf. ShD (T) 199.

(a) प्रासादपि तदर्थं च PtsK, Pts, SRK.

(b) कस्मान्नो दीयतेऽर्थिषु PtsK, Pts, SRK ; यच्छसि [दीयते] SR, SSB, ŚP, SH.

Why even the half of the morsel that one has is not given to the needy? Who ever has the wealth that accords with his desires?

[You have a mouthful only? Give / a half to feed the needy : Will any ever own the wealth/ for which his soul is greedy? (A. W. Ryder)]

13613

प्रासाद् गलितसिक्थस्य किं गतं करिणो भवेत् ।

पिपीलिकसु तु तेनैव सकुटुम्बोऽपि जीवति ॥

(आ) SR 231.57, SSB 624.3, ŚP 1208, SRK 220. 39 (a. Prasaṅgaratnāvalī) [after 38], IS 7865, PdT 204,

SRHt 210.16 (a. MBh, but does not appear in MBh (Bh) edition I, Sama 2 प 52, SH (II) fol. I & II, SRM 1. 3. 260.

(a) प्रासौद्गलित^० SRK, Sama, SRM; ^०गुलिक^० SRHt ; ^०क्थेन SRM.

(b) करिणः किं गतं भवेत् ŚP, SRK, Any, SH; का हानिः क^० PdT, Sama, SRM ; न्यूनं [ग^०] SRHt.

(c) पिपीलिका तु SSB, SRK, SRHt, Sama, SRM ; पिपीलस् PdT (var.).

(d) संबिभर्ति कुटुम्बकम् SRHt; सकुटुबापि SSB ; ^०म्बोप [^०म्बोऽपि] SRK, PdT (var.), SRM.

What will an elephant lose if a little boiled rice drops from its morsel? But with the same (little rice) an ant can subsist alongwith its family.

प्रासाद् गुलिकसिक्थस्य see No. 13613.

प्रासौद्गलितसिक्थस्य see No. 13613.

13614

प्राहं प्राहं किमपि किमपि श्रीकरेष्वाकरेषु

प्रोढा काचिब्रह्मसि बहुलं संपुटं प्रेषयन्ती ।

गामप्येकां निगलवलितव्यस्तजिह्वां लिखित्वा

मध्ये स्त्रीणां निवसति हरी प्राहिणोत् पर्वताग्रे ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmaṇḍya XXXIII) 49.

Mandākrāntā metre.

Repeatedly drawing out bit by bit (the sap) from the mass of red lotuses, a mature lady despatching a large casket secretly, sketched on it a chained cow with its tongue turning (or moving) about, and sent it to Kṛṣṇa, staying among women on the top of the mount.

13615

ग्राह्यं ग्रहणकं किञ्चिद् व्यपदेशेन केनचित् ।
हस्ते तिष्ठति तद्यावत् तावदन्यं न सेवते ॥
(अ) Viṭavṛtta (in BhŚ 206) 73.

One should with-hold a part of the dues to the harlot on some pretext. As long as that is held back, she will not entertain anyone else,

13616

ग्राह्यं नाम न चान्यस्य कामुकस्य तदप्रतः ।
प्रसङ्गो नातिकर्तव्यं पूर्वं किञ्चिन् न सूचिते ॥
(अ) Viṭavṛtta (in BhŚ 207) 25.

One should not mention the name of other lustful person in her¹ presence. Nor should one be with her for long without giving her prior intimation

1. Harlot.

13617

ग्राह्यं नाम विपक्षस्य मृषामुप्तेन कामिना ।
प्रतिभेदे कृतं शीघ्रं कर्तव्यो निह्वः सदा ॥
(अ) Viṭavṛtta (in BhŚ 208) 36.

A lustful person, while feigning sleep, should mention the name of his adversary. If (relationship with him) is instantly denied (by the courtesan), one should invariably dissemble.

13618**

ग्रीवाग्राहं गृहीत्वा वृषदन्तमवाद् वक्षिणां चापवेद-
स्वाध्यायान्ते गुरुभ्यस्त्रिपुरविजयिनं पूजयामास
वाणैः ।
मुत्राम्णा रक्षितं तद् वनमखिलमवादाहृतिं खाण्डवं यो
यच्छाग्नौ पाण्डुसूनुः स खलु हरिसखः सङ्गरेष्वेव
मोहा ॥

(आ) Pras 7. 6.

Sragdhara metre.

Who, on the completion of his study of the science of archery (i. e. at the end of instructions in archery), held king Drupada by neck and offered him to his preceptor as a gift; worshipped the conqueror of three cities (of demons) with arrows and offered the Khāṇḍava forest protected by Indra to Agni as an oblation. That son of Pāṇḍu (Arjuna), friend of Kṛṣṇa, is indeed the real warrior in the battles.

13619

ग्रीवाद्भुतं वावटुशोमितापि

प्रसाधिता माणवकेन सेयम् ।

आलिङ्ग्यतामप्यवलम्बमाना

सुरूपतामागलिलोर्ध्वकाया ॥

(अ) Naiṣ 7. 66.

(अ) SR 266. 306 (a. Naiṣ), SSB 86. 7.

(d) सरूपता° Mallinātha ad Naiṣ.

Upajāti metre (Indravajra and Upendravajra).

Wonderful is her¹ neck ; it is beautiful with the nape and adorned with a necklace of pearls ; it assumes a shape worth embracing and by it the entire upper portion of the body looks beautiful. (K. K. Handiqui).

1. Damayanti.

13620

ग्रीवामङ्गलः स्खलद्वाणी विवृतास्योर्ध्वमारुतः ।

अन्यते स न संदेहः किमन्यैर्बहुभाषितैः ॥

(अ) Vet 2. 9.

(a) ग्रीवामङ्गलं Vet (var.); चलद् Vet (var.); वाणि or वाग्मी or वागी or वाग्यो Vet (var.).

(b) विवृताक्षोर्ध्व° or विकृतश्चोर्ध्व° or विपरितोर्ध्व° or विपरीताद्ध° Vet (var.).

(c) च [म] Vet (var.).

(d) °भाषणैः Vet (var.).

(If) the neck is turned aside, speech fumbles, mouth is agape, breath is suspended upwards, one will doubtless die. It is no use to say anything more.

13621

ग्रीवामङ्गलाभिरामं मुहुर्ननुपतति स्यन्दने बद्धवृष्टिः

पश्चार्धेन प्रविष्टः शरपतनमयाद् भूयसा

पूर्वकायम् ।

दर्भैरर्धाविलीढैः श्रमविवृतमुखभ्रंशिभिः कीर्णवर्त्मभिः

पश्योदग्रप्लुतत्वाद् वियति बहुतरं स्तोकमुर्व्या प्रयाति ॥

(अ) Śāk 1.7. (Cf. A. Scharpe's Kālidāsa-Lexicon I.1 ; p. 12), Han 4. 3.

(अ) Sah ad 342 (p. 146) (beginning only), AlK 327.5-8, Alkeś 74.18-21, Amd 67.127, RA 5.67, Kavyān 32.20-2, Kpr 4. 41, KāP ad 4.6 (p. 83), KH 94. 7-10, VyVi 454. 32-455.2, Rasaratnahāra (KM VI.118) p. 141. 19 (beginning only), EK 101. 14-7, Almm 187, SR 207. 7 (a. Śāk), SkV 1149 (a. Kālidāsa), JS 326. 1

(a. Kālidāsa), PdT 177, SSM 993

(a. Kālidāsa), SRK 292.1 (a. Kālidāsa), RJ 1356 (a. Kālidāsa).

(a) स्यन्दन Śāk (var.) EK ; स्यन्दने Han ; दत्तदृष्टिः Śāk (var.), Amd, KPr, Kavyān, SkV.

(b) °द्धेन KPr, Śāk (var.); शरपतनमिया Śāk (var.).

(c) शर्पेर् [दर्भैर्] Śāk (var.), Alkeś; सस्यैर् AlK (var.), KH, Amd, RA, SkV, KH ; °र्धावि° KPr ; °वितत° [°विवृत°] Śāk (var.), AlK, Kavyam, KH.

(d) पश्योदग्रप्लुत° Han ; °प्लुति° Śāk (var.). Sragdharā metre.

Aye and anon his¹ graceful neck he bends / to cast a glance at the pursuing car ; / and dreading now the swift—descending shaft, / contracts into itself his slender frame, / about his path, in scattered fragments strewn / the half-cherished grass falls from his panting mouth ; / See ! in his airy bounds he seems to fly, / and leaves no trace upon th' elastic turf.

(Sir M. Monier Williams)

1. Gazelle.

13622

ग्रीवामरणतां लेभे कालकूटः पिनाकिनः ।

कण्ठोच्छ्रित्य सुधाराहोर् भवितव्यतयामवत् ॥

(अ) JS 413. 5 (a. Kṣemendra).

The Kālakūṭa poison became an ornament of Śiva's throat, (while) the nectar caused Rāhu's neck to be severed. Destiny prevailed.

13623**

ग्रीवास्तम्भभृतः परोन्नतिकथामात्रे शिरःशूलिनः

सोद्वेगभ्रमणप्रलापविपुलक्षोभामिभूतस्थितेः ।

अन्तर्द्वेषविषप्रवेशविषमक्रोधोष्णनिःश्वासिनः

कण्टा नूतनपण्डितस्य विकृतिर्भिमज्जरारम्भभूः ॥

(अ) Dar. 3. 68.

(अर) JS 51. 7 (a. Kṣemendra), ŚP 207 (a. Kṣemendra), SR 41. 65 (a. ŚP), SSB 295. 65 (a. Kṣemendra), SRK 36. 15 (a. Śaṅgadhara), SH 360 (a. Kṣemendra).

(a) शिरःशूल° [शिरःशूल°] JS.

(b) °भ्रमिणः JS (var.); °भूताकृतेः JS.

(c) °निश्वासिनः SRK ; °सिनो SH.

(d) कण्टा [क°] SH ; नूतनपण्डित° JS ; मानमपण्डित° JS (var.), ŚP, SR, SSB, SRK.

Śārdūlavikṛīḍita metre.

The abnormality of a novice scholar is a painful prelude to the frightening fever. He becomes stiff-necked, contacts headache at the bare mention of others' elevation, is (often) overwhelmed with great excitement marked by anxious movement and incoherent talk, and heaves warm sighs due to virulent anger aroused by the poison of hatred.

13624**

ग्रीष्मं द्विषन्तु जलवागममर्थयन्तः

ते संकटप्रकृतयो विकटास्तङ्गाः ।

अग्नेस्तु मुग्धशफरीचटुलाचलेन्द्र-

निष्कम्पकुक्षिपयतो द्वयमप्यचिन्त्यम् ॥

MS VIII. 19

(अ) Auc ad 23 (71) (a. Bhaṭṭa Laṭṭana) VS 863.

(a) °यन्यां VS (var.).

(b) °तयः कृपणास्त° VS.

Vasantatilakā metre.

The narrow and vast tanks may hate the summer and long for the arrival of the clouds (the rainy season). But the two (seasons) do not matter to the ocean, the water in whose belly is unperturbed (both) the innocent fish as well as the fleeting mountains (constantly moving in it).

[May the extensive or narrow puddles [or : pools] hate summer and supplicate for the coming of the rains¹, but none of the two² matters for the oceans, the waters in whose fissures³ are motionless through every thing from the smallest fish to the biggest mountain is moving in it. (Dr. Surya Kanta)]

1. Clouds.

2. Summer and rainy season.

3. Belly.

13625*

ग्रीष्मचण्डकरमण्डलभीष्म-

ज्वालसंसरणतापितमूर्तेः ।

प्रावृषेण्य इव धारिषरो मे

वेदनां हरतु वृष्टिणश्चरेण्यः ॥

(अ) BhV (BhV (C) 4. 6, BhV (PJKS) 4. 35, BhV (POS) Appendix IV, p. 18. 5-6), Rasagaṅgā 214. 11-2.

Svāgata metre.

May the foremost of the Vṛṣṇis (Kṛṣṇa) relieve my agony whose body is scorched by the spreading fierce heat of the disc of the summer sun, as the cloud of the rainy season (removes the heat of the earth burnt by the summer-sun).

13626

ग्रीष्मभीष्मरवेस्तापे शून्यरथ्यान्तरस्थयोः ।
अन्योन्यालापसुखिनोर् यूनोश्चन्द्रायते रविः ॥

(अ) SH (part II) fol. 23 b (53).

(a) ग्रीष्म° SH ; (changed to ग्रीष्म, editorially); °रुतो° SH ; (changed to °रवे°, editorially).

(b) °रथ्यांकरस्थायाः SH (changed to °रथ्यान्तरस्थयोः, editorially).

To the two young lovers engrossed in the pleasure of intimate talk right in the midst of the deserted street, under the heat of oppressing sun of summer, the sun is as comforting as the moon.

13627

ग्रीष्ममये समयेऽस्मिन्
दिनिमित्तं कलय केलिवनमूले ।
प्रलमालवालवलयच्-
छलेन कुण्डलितमिव शैत्यम् ॥

(अ) ĀrS 2. 200.

Āryā metre.

Enjoy, Darling, in this summer time coolness generated under (the trees of) the pleasure-garden, which seems to have coiled itself in the garb of the circular water-basins.

13628

ग्रीष्मवर्जेषु कालेषु दिवास्वापो निषिध्यते ।
उचितो हि दिवास्वापो यतो नित्यः शरीरिणाम् ॥

(आ) Sama 2 द 20, SRM 1. 3. 114.

(a) °वर्ज्येषु SRM.

(b) स्वप्नात् प्रकुप्यतः SRM.

(c) श्लेष्यपित्ते दिवास्वापस् SRM.

(d) तस्मात् तेषु न षस्यते SRM.

Sleeping in the day is prohibited (by the Śāstras) in seasons other than the summer. It is (however) proper to sleep during the day as it is natural to the embodied beings.

13629*

ग्रीष्मसूर्याशुसन्तप्तम् उद्वेजनमनाश्रयम् ।
मरुस्थलमिवोदग्रं त्यजेद् दुर्जनसङ्गतम् ॥

(अ) KN (KN (ĀnSS) 3.16, KN (TSS) 3.16, KN (BI) 3.16), Śukr 1.163.

(आ) IS 2212.

(a) ग्रीष्मे KN (TSS) (var.).

(d) °संश्रयम् KN (TSS) (but some texts as above); °संगमम् ŚbB.

One should shun the company of the wicked like a vast, fearsome and desolate desert scorched by the (fierce) rays of the summer sun.

[The company of the wicked should be shunned like a dreary, naked and arid desert, burning with the scorching rays of the summer sun. (M. N. Dutt)]

13630*

ग्रीष्मस्योष्मा व्रजति घनतां नूनमासन्नवृष्टेर्
नैशं गाढीभवति तिभिरं संनिक्कृष्टप्रभातम् ।
जन्तोरेवं प्रसभविभवस्फारसंपरप्रचारान्
निष्क्रामन्ती विपदुपचितोपद्रवोद्रेकमेति ॥
(ग) Rāj (Rāj (V) 7. 795, Rāj (S) 7. 795).
(b) °ऽतापम् or °कृष्टं प्रभातम् or °प्रभाते
[°प्रभातम्] Rāj (var.).
Mandākrāntā metre.

The heat of summer becomes more oppressive when rain is near. The darkness of night becomes denser on the approach of morning. Thus, too, when exceptional good fortune of overwhelming splendour appears for a person, receding ill-luck increases the vehemence of its afflictions. (M. A. Stein).

13631

ग्रीष्मातपतप्तोऽपि हि
वृक्षादिनिराश्रयेऽपि कान्तारे ।
गात्रच्छायां कः किल
मदान्धनागस्य सेवेत ॥

(म) P (PP 1.317, Pts in Göttingen Gel. Anz. 1860; p. 769).
(अ) IS 2213.

Āryā metre.

Even though tormented by the summer heat in the wilderness denuded of trees, who would seek the shade of the body of a rogue elephant ?

[However summer heat distresses / in wild treeless wilderness, / who, after all, would seek the shade / by some rogue elephant's body made ? (A. N. Ryder).]

13632*

ग्रीष्मादित्यकरप्रतप्तसिकतामध्योपविष्टः सुखं
शेते गौरखरो मरुस्थलभुवि प्रोथं विधाय क्षितौ ।
गुञ्जज्जाहककण्टकाहतमरुद्धूतोत्पतद्धूलिभिश्च
छन्नाङ्गः कृकलासकोऽपि निभृतं मार्तण्डमुद्रीक्षते ॥
(आ) ŚP 588, SR 208. 27 (a. ŚP), SSB 573. 1.
(d) छिन्ना° SR, SSB.
Śardūlavikrīḍita metre.

Seated in the sand scorched by the rays of the summer sun, the white ass sleeps happily in the desert, placing its nostrils on the ground. The chameleon also, with its body covered with the dust raised by the wind struck by the thorny hair of the grunting hedge-hogs looks intently at the sun.

13633*

ग्रीष्मामा श्वसितैर्घनोद्गतिनिमा स्थूलाभूमिः संततैः
आमा पाण्डुपयोधरा शरदिषं हेमन्तवत्कम्पितैः ।
विस्त्रस्ताननपङ्कजा शिशिरवत् स्वेवंमधुश्रीरहो
तस्यास्त्वद्विरहेण कौतुककृता सर्वतरो वशिताः ॥
(आ) VS 1406 (a. Harigaṇa).
Śardūlavikrīḍita metre.

Oh ! your separation that has stirred her longings, has manifested all the seasons in her. She resembles the summer with her sighs and the rainy season with her constant and prominent tears. With leanness and pale breasts she is like the autumn, with shivers she is the peer of winter. She looks like the cold season with her drooping lotus-like face and resembles the splendour of spring with sweat.

13634**

ग्रीष्मे चीरीनादवन्तो वनान्ताः

पङ्क्याभ्यवृताः सेरिमाः सेभकोलाः ।

लोलजिह्वाः सर्पसारङ्गवर्गा

मूलस्तैः पत्रिणश्चांशदेशैः ॥

(आ) KavR 18. 72 (p. 108), KH 160. 15-6.

(a) ग्रीष्मी KH; चीरी° [चीरी°] KH.

(b) सेरिताः KH.

(c) सर्पसार° KavR (var.); KM.

(d) पक्षिण° KH.

Śālini metre.

In summer, the interiors of the forests resound with the noise of the crickets, the buffaloes, elephants and pigs are smeared with mud, the snakes and deer have their tongues trembling and the sides (lit. shoulders) of the birds droop to their roots.

13635

ग्रीष्मे ग्रीष्मतरैः करेदिनकृता वग्धोऽपि यश्चातकस्

त्वां ध्यायन् घन वातरान् कथमपि द्राघीयसो
नीतवान् ।

बेवाल्लोचनगोचरेण भवता तस्मिन्निबानी यदि

स्वीचक्रे करकानिपातन-कृपा तत् कं प्रति ब्रूमहे ॥

(अ) BhV (BhV (POS) 1.33, BhV (C) 1.34, BhV (H) 29) (Cf. RO 2.105).

(आ) SR 214.82, SSB 594. 88.

(a) ग्रीष्मतरैः [भी°] BhV (var.); यच्चा° [यश्चा°] SR, SSB.

(c) अपि [यदि] BhV (var.).

(d) °भिघातनकृपा [°निपा°] BhV (var.).

Śārdūlavikrīḍita metre.

O cloud ! the 'Cātaka'-bird, though scorched by terrible hot rays of the Sun in summer, passed the long days with great difficulty calling thee to mind ; and now when happily thou art in the range of his sight, if thou art pleased to favour him with a shower of hail, whom are we to blame ? (H. Dutt Sharma).

13636**

ग्रीष्मे हारतुषारचन्दनचयश्रीनांशुकं चन्द्रिका

शीते राज्ज्वकुङ्कुमाङ्कतरुणीपीनस्तनालिङ्गनम् ।

रात्री वेणुर्वाद्यवाररमणीगीतं विने सत्सभा

यस्येतत्क्रियते स करय रुचिरः कायः कृतघ्नः

स्थिरः ॥

(आ) VS 3323 (a. Kṣemendra).

Śārdūlavikrīḍita metre.

Garlands, cool sandal paste, silken robes and moon-shine in the summer, woollen clothes, saffron, embrace of the plump breasts of young damsels in the winter, notes of flute and songs of the accomplished courtesans at night, company of the virtuous in the days ; for whose sake all this is done, that lovely (but) ungrateful body of none stays here for ever.

13637**

ग्रीष्मोड्डामरधामशेषधिमहः संसृतसंघट्टन-

क्रुद्धवधनशिलाज्वलज्ज्वसनजकूराङ्गदाहज्वराः ।

उज्जीवेयुरमी कथं क्षितिमृतः वलाम्यज्जगज्जीवन-

ग्रीडादुर्वहशर्करीकरकरोन्मुक्तामृतावता न चेत् ॥

(अ) Kavik 1. 51.

(a) °महसंभूत° Kavik (var.).

Śardūlavikrīḍita metre.

The mountain rocks that burst with summer heat / of the blazing Sun beating on their brow, / never would survive in this universe / but for the nectar-rays of the kindly Moon. (K. Krishnamoorthy).

13638

ग्रीष्मोष्मप्लोषशुष्यत्पयसि बकमयभ्रान्त-

पाठीनभाजि

प्रायः पङ्क्त्यंशेषं गतवति सरसि स्वल्पतोये

लुठित्वा ।

कृत्वा कृत्वा जलाद्रौकृतमुपरि जरत्कण्टादर्थ

प्रयायां

तोयं पीत्वापि पाश्वः पयि वहति हहाहेति कुर्वन्

पिपासुः ॥

(आ) JS 217. 27 (a. Bhaṭṭa-Bāṇa), VS 1715 (a. Bhaṭṭa-Bāṇa), ŚP 3855 (a. Bāṇa-Bhaṭṭa), SR 340. 129 (a. ŚP) SSB 211.3 (a. Bhaṭṭa-Bāṇa), Kav 56.

(a) °भयोद्भ्रान्त° VS, ŚP, SR, SSB; °क्रान्त° [°भ्रान्त°] JS (var.).

(b) पङ्क्त्यंशेषं VS; पङ्क्त्यंशेषं ŚP, SR, SSB.

(c) °मुरसि JS (var.), ŚP, SR, SSB; °पटाग्रं VS.

(d) लब्ध्वापि [पी°] VS; जग्ध्वापि ŚP, SR, SSB; चलति [व°] VS; हहा हेति VS, ŚP, SR.

Sragdharā metre.

He rolled in the tank wherein a small quantity of water (now) remains, being

dried by the scorching heat of the summer, the fish move in fear of the cranes and which is almost reduced to mud; held above him a piece of tattered cloth soaked in water; drank water at the water-stall, but, still being thirsty, the traveller forges ahead on the road, letting out (all the time) the ha-ha sound.

13639*

ग्रीष्मोष्मा बलितो वनं विकसितं धाराभिषिक्ता घरा

दावाग्निः शमितो हरित्पु रसितैरानतिताः केकिनः ।

प्राप्योच्चैःपदमम्बुदेन विहितं यद् वं त्रिलोकीहितं

तत्कीर्तिं परिवर्तितामिह शरन्मेघान् वदन्ति भ्रमात् ।

(अ) Avasiṣṭānyokti of Paṇḍitarāja (PJKS 420.

Śardūlavikrīḍita metre.

The summer heat has ended, the wood is in bloom, the earth is drenched with showers, the wild-fire is extinguished and the peacocks are dancing all around to the accompaniment of their (shrill) cries. (This all is due to the beginning of the rains but) what the high cloud has done for the well-being of the three worlds, (some) shift that credit to the autumn-clouds out of mistake.

13640*

ग्रीष्मकसमयविकासी

कथितो घृलीकवम्ब इति लोके ।

जलधरसमयप्राप्तौ

स एव धाराकवम्बः स्यात् ॥

(अ) KavR 18. 79 (p. 109), KH 161. 9-11.

(a) °काशी KH.
Aryā metre.

Blooming in summer, it is called *dhulī* (dust) *kadamba*. The same tree blooming at the advent of the rainy season, is termed as *dhara* (shower) *kadamba*.

13641

ग्लानिच्छेदि क्षुप्रबोधाय पीत्वा

रक्तारिष्टं शोषिताजीर्णशेषम् ।

स्वावुंकारं कालखण्डोरवंशं

क्रोष्टा डिम्बं व्यवहृत्तस्वनञ्च ॥

(अ) Śiś 18. 77.

(अ) SR 130. 106, SSB 441. 106
(a. Māgha).

(a) °च्छेदी Śiś (var.).

Śalini metre

In order to whet its appetite the jackal drank the liquor of blood which removed its fatigue and cured the indigestion (lit. dried up what was left undigested). It then took the condiment of tasteful liver. Thereafter it howled and caused its young one (too) to howl.

13642**

घभृदधभणनविशेषो

वस्तुवंत्रान्न लभ्यते यस्य ।

मुखगुदरन्ध्रविशेषो

दन्तरूपलभ्यते तस्य ॥

(भा) VS 2397.

Āryā metre.

He who cannot distinctly pronounce the syllables *gha*, *jha*, *ḍha*, *dh*, *bha*, *ṇa* and *na*, the difference between his mouth and the aperture of anus is known by the teeth (otherwise the two in his case are identical).

13643

घटं भिन्द्यात्पटं छिन्द्यात् कुर्याद् रासभरोहणम् ।

येन केनाप्युपायेन प्रसिद्धः पुरुषो भवेत् ॥

(भा) ŚP 1468, AAus (ZDMC 25. 460), SR 154. 50 (a. ŚP), SSB 481. 50, IS 7522, Sama 2 प 51, SH fol. 97 a (5), SRM 1. 2, 160.

(a) भिन्द्यात्पटं भिन्द्यात् SH.

(b) कुर्यात् किञ्चिदथाद्भुतम् ŚP, SH; रासभनिः-स्वनम् SR; वा रासभध्वनिम् SRM.

(c) येन केन प्रकारेण SR, SSB, Sama, SH, SRM; केनाभ्यु° SH.

(d) नाविज्ञातः पुरे वसेत् (°सत् SH) ŚP, SH.

One may break a jar, tear a cloth or ride an ass. Whatever the means, one should win renown.

13644

घटं समारुह्य विघट्टितोर्मयः

प्रयान्ति ते पारमवारिताः पराः ।

अपुण्यवत्याः पुनरेष मे गति

भिनत्ति नावापि नितम्बदम्बरः ॥

(अ) Vikram 13. 78.

Vaiṣṇastha metre.

Other people, being unobstructed, having got upon a pitcher, cross you after breaking the waves. But this heaviness of my buttocks, sinful as I am, obstructs my movement even by a boat. (S. C. Banerji).

13645

घटकं सभ्यगाराध्य वैराग्यं परमं वहेत् ।

यावदर्थः प्रसिद्धयन्ति यावच्च चापलमावृतम् ॥

(अ) Kalivi 83.

Applauding the one who brings forth ignorant believers, one should wear (the cloak of) extreme detachment till one's interests are served and crookedness is not exposed¹.

1. In *Kali Vilambana* the author depicts in detail the deceitful and fraudulent behaviour of the people in the Kali-age.

13646

घटनं विघटनमथवा

कार्याणां भवति विधिनियोगेन ।

उचितेऽनुचिते कर्मणि

वृत्तिनिवृत्ती ममायत्ते ॥

(अ) VS 520, SR 70.28, SSB 339.28.

(d) समादत्ते SR ; समाधत्ते SSB.

Aryā metre.

The success or failure of one's actions is ordained by destiny. (However), applying myself to a proper action or withdrawing from an improper one rests on me.

13647**

घटमानकोककुचमामृशन् करं

त्रिकसत्पयोजनयनावलोकितः ।

परिचुम्बतीदमरुणप्रभाधरं

रविरद्य वार-वनितामुखं मुहुः ॥

(अ) SR 327. 6, SSB 190. 6.

Mañjubhāṣiṇī metre.

Touching with his hands (rays) the well-knit breasts in the form of the recently united ruddy geese, and seen by the eyes of the blooming lotuses, the sun is to-day kissing, time and again, the crimson hued face of the lady of the day.

13648

घटमानाः कुटुम्बेषु दरिद्रति विपश्चितः ।

मूढेषु रमते लक्ष्मीर् अहो दिष्टस्य चेष्टितम् ॥

(अ) Sabhā 58.

(b) विपश्चितः; Sabhā (Printing error).

Struggling for (the maintenance of) their families the learned suffer indigence. The goddess of fortunes revels with the stupid. Oh, the ways of destiny !

घटयति परिभोगं see तदपनयविधिज्ञः.

13649**

घटयसि घनकालं देव कस्मादकस्माद्

भ्रुकृटिकथितकोपोऽप्यभ्यमित्रं यियासुः ।

न पुनरपि तु कुर्युः पङ्क्तिलानेव मार्गा-

न विरतपदधारादुदिनैर्दन्तिनस्ते ॥

(ज) VS 2503 (Vikrāntivarman).

Malinī metre.

Why do you bring about, my lord, this rainy season all of a sudden ? With your anger proclaimed by the frown, you are all poised to march against the enemy. Will not your elephants turn again the roads muddy with the rain in the form of ceaseless streams of ichor ?

13650*

घटात्पटमुपायाति

पटाद्दृढमनुत्कटम् ।

चित्तमर्थेषु चरति

पादपेष्विव मकंटः ॥

(अ) ŚP 4218 (a. Vasiṣṭha).

The mind hovers with ease from pot to cloth and vice-versa. It wanders on various objects like an ape on different trees.

13651**

घटितजघनं निपीडित-

पीनोरुन्धस्तनिखिलकुचभारम् ।

आलिङ्गन्त्यपि बाला

वदत्यसौ मुञ्च मुञ्चेति ॥

(अ) ArS 2. 218.

Aryā metre.

Even while embracing closely with her hips united, plump thighs pressed and the weight of her breasts fully applied, the young maiden protests (lit. says) repeatedly 'Leave me', 'Leave me'.

13652

घटितपलाशकपाटं

निशि निशि सुखिनो हि शेरते पद्याः ।

उज्जागरेण कंरव

कति शक्या रक्षितुं लक्ष्मीः ॥

(अ) ArS 2. 219.

Aryā metre.

Closing the panels of their petals, the lotuses sleep restfully every night. O white lily, how long can beauty be preserved by remaining awake ?

घटितमिवाञ्जनपुञ्जैः see सम्प्रति प्रतिदिगन्त°.

13653*

घटोयन्त्रायते हारो नाभिकूपे मृगीवृशः ।

संसेवुमिव लावण्य - पयसा योवनद्रुमम् ॥

(आ) SR 266. 300, SSB 86. 1.

The pearl-necklace of the doe-eyed damsel acts as a persian wheel on the well of her navel as if to water the tree of youth with the water of her beauty.

घटे जन्मस्थानं see No. 13654.

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13654

घटो जन्मस्थानं मृगपरिजनो भूर्जवसनो

वने वासः कन्दाशनमपि च दुःस्थं वपुरिदम् ।

तथाप्येकोऽगस्त्यः सकलमपिबद् वारिधिजलं

क्रियासिद्धिः सत्त्वे वसति महतां तोषकरणे ॥

(अ) VS 2279, ŚP 505, SRM 2. 1. 86, SR 52. 254 (a. ŚP), SSB 312. 261, Vidy 871, Sama 2 क 66. Cf. विजेतव्या लङ्का ; रथस्यैकं चक्रं ; धनुः पोष्पं मोर्वी ; विपक्षः श्रीकण्ठो.

(a) घटे VS; भूर्जवसनं VS, SRM, Vidy, Sama.

(b) कन्दादिकमशनमेवं विधगुणः VS; कन्दाशन-जनितदौस्थ्यं वपुरपि Vidy; कन्दैर° Sama, SRM; दुस्थं SRM.

(c) अगस्त्यः पाथोधि यदकृत कराम्मोजकूहरे VS, SRM, Sama; पिबति सकलं वारि जलधेः Vidy.

(d) भवति [व°] Vidy.

Śikharinī metre.

Jar is the place of his origin, deer his retinue, birch-bark his raiment, wilderness his abode, roots make his food, (thus) his body is in an unhappy state. Even so Agastya by himself drank the entire water of the ocean. Success of the actions of the great rests on their courage, not on the outer trappings.

13655

घण्टाकर्णो वटे शेते

गणः प्रोक्तो महाबलः ।

मारोचिर्नाशनकरः

स गाः पातु अगस्त्यपतिः ॥

(आ) ŚP 2856.

*Ghaṇṭakarna*¹ rests on the fig tree, *Gaṇa*² is said to be very fierce. *Marrici*³ is the killer. May that lord of the universe protect the cattle.⁴

1. Perhaps some evil spirit.
2. Attendants of Lord Śiva.
3. Name of a demon who assumed the form of a golden deer to entice Rāma.
4. In the previous Verse No. 2855 of śP this formula '*Mantra*' is suggested to be inscribed on a plate and put round the neck of the cattle to cure it of the digestive disorder.

13656**

घण्टानादो निस्वनो डिण्डिमानां

ग्रेवेयाणामारवो बृंहितानि ।

आमेतीव प्रत्यवोचन् गजानाम्

उत्साहार्थं वाचमाधोरणस्य ॥

(अ) Śiś 18. 10.

(आ) SR 129. 57 (a. Śiś), SSB 439. 57 (a. Māgha).

(a) निःस्वनो SR, SSB.

(c) आमेत्येवं SR ; ओमित्येवं SSB.

Śālini metre.

The sound of the bells, drums, neck-chains and trumpeting approved as it were the words of the mahout (uttered by him) to galvanise the elephants.

13657*

घण्टारवं रौद्रतरं निरन्तरं

विसृष्टरं गजैः सुभैरवैः ।

मत्तद्विषाणां प्रथयां भूविरे

न बाहिनीनां पटहस्य निःस्वनाः ॥

(अ) Kum 14. 47.

(आ) SR 129.48 (a. Kum), SSB 438.48.

(a) निरन्तरं Kum (var.).

(c) मदद्वि° Kum (var.), SR, SSB.

Vaniśastha metre

The sounds of the army-drums were eclipsed by the terrific and ceaseless ringing of the bells and the extremely frightful trumpeting of the infuriated elephants, that spread all around.

[The incessant ringing of the bells and the roars of the infuriated elephants were clouded by the sound of drums. (H. H. Wilson)]

13658

घण्टास्वनो नुवत्तु वा मदवारिधाराः

कामं स्रवन्तु बहुधा गजराजपूथे ।

दृष्टे मयि प्रचलते यदि पादमेकं

बन्ध्या भवेद् विजननी मम सिंहसूतोः ॥

(आ) Any 26.18.

Vasantatilakā metre.

Let the sound of gongs prompt the herd of lordly elephants or the streams of its ichor flow profusely, but if it moves even a step further on seeing me, the son of a lion, my mother would better have been barren.

13659*

घनं दत्तं वित्तं जिनवचनमभ्यस्तमखिलं

क्रियाकाण्डं चण्डं रचितमवनो सुप्तमसकृत् ।

तपस्तीव्रं तप्तं चरणमपि जीर्णं चिरतरं

न चेच् चित्ते भावस् तुषमवनवत्सर्वमफलम् ॥

(अ) Sūmn 88.

(c) चारित्र्यम् [चरण°] Sūmn (var.).

(d) °पवन° (Printing error).

Śikhariṇī metre.

Copious wealth was given in charity, Jina's teaching was followed in its entirety, vigorous ceremonies were performed, often I slept on the ground, severe penance was performed, my feet were tired (in going on long pilgrimages); all this, however, is useless like a house of husk if there is not devotion in the heart.

13660*

घनं विदार्यार्जुनबाणपूगं

ससारबाणोऽयुगलोचनस्य ।

घनं विदार्यार्जुनबाणपूगं

ससार बाणोऽयुगलोचनस्य ॥

(अ) Kir 15. 50.

(अ) Sar 2. 147 ac/ab.

(b) ससार बाणो° Sar.

(d) ससारबा° Sar.

Upendravajrā metre.

Frustrating the ceaseless volley of Arjuna's arrows, the mighty and resounding arrow of the three eyed god (Lord Śiva), who is free from all attachment and beyond human sight, entered the dense Vidāri Creepers, Arjuna, Bāṇa and Pūga trees.

13661*

घन - गिरीन्द्र - विलङ्घन - शालिना

वन - गता वनज - द्युति - लोचना ।

जनमता ददृशे जनकाऽऽमजा

तरु - मृगेण तरु - स्थल - शायिनी ॥

(अ) BhKā 825 (=10. 15).

(आ) Sar 2. 111.

Drutavilambita metre.

The monkey (Hanumān), who was wont to cross dense and high mountains, saw in the Aśoka-grove, the daughter of Janaka (Sītā) with eyes as beautiful as the lotus, whom people held in high regards and who was (at the moment) lying on the ground under a tree.

[Then the monkey, who was expert in crossing high mountains, found in the (Aśoka) grove, the lotus-eyed daughter of Janaka, who was highly esteemed by the people and was laying herself down at the foot of the tree (or : the daughter of Janaka whose eyes possessed the beauty of the lotus). (S. and K. Rays)]

घनघनमपि दृष्टं व्योम see No. 12392.

13662*

घनघनाघनकान्तिघनोऽघनुद्

दनुजपुञ्जमिनात्रिजगुर्विगः ।

सकमलोऽपि नदर्धसमां क्रियाम्

इह विलोकयितुं च सकर्तृकाम् ॥

(अ) SuM 19.20, SR 195.44, SSB 548.1.

(a) °घनाघनद् (°नु) [°घनोऽ] SuM (var.).

Drutavilambita metre.

Though he is rich in the beauty of the thick raining cloud, has sun (ina) and moon (atrija) as his eyes, rides a bird (garuḍa), resides with Lakshmi (or holds a lotus in his hand) and destroyed the herds of demons; he is not able to find out the verb alongwith its subject in the verse, even in six months.

13663

घनजालनिर्भर्दुरासदाः

परितो नागकवम्बकस् तव ।

नगरेषु भवन्तु वीथयः

परिकीर्णं घनजंमृगादिभिः ॥

(अ) Śiś 16. 10.

Vaitaliya metre.

(In case there is truce with Śiśupāla) the streets of your towns will be infested with the herds of the wild elephants of *mṛga* and other classes, resembling the mass of clouds, and therefore unassailable. (In case there is hostility with him) the streets of your towns will be infested with groups of snakes resembling the closely woven nets and the carnivorous wild beasts, and therefore beyond approach (by any adversary).

घनतमतिमिरघुनोत्कर° see No. 13666.

13664

घनतर-घनवृन्दच्छादिते व्योम्नि लोके

सवितुरथ हिमांशोः संकथैव व्यरंसीत् ।

रजनि - दिवसभेदं मन्दवाताः शशंसुः

कुमुद - कमल - गन्धानाहरन्तः क्रमेण ॥

(अ) PV 634 (a. Raghupati), SC 565 (a. Raghupati), Pad 76.28 (a. Raghupati), SR 341. 50, SSB 214. 46, SuSS 367, RJ 225 and 1252 (a. Raghupati). See No. 13665.

(b) सुधांशोः [हिमांशोः] PV.

Mālinī metre.

With the sky overcast with immensely dense clouds, the very talk of sun and moon ceased among the people. The difference of night and day was conveyed by the breeze wafting sequentially the fragrance of the white lilies and red lotuses.

13665

घनतरघनवृन्दच्छादिते व्योम्नि लोके

सवितुरथ हिमांशोः संकथैव व्यरंसीत् ।

विरहमनुभवन्ती संगमं चापि भर्त्रा

रजनिदिवसभेदं चक्रवाकी शशंस ॥

(अ) Pad 76. 29 (a. Ambaṣṭha), SR 341. 51, SSB 214.47. See No. 13664.

(b) सुधांशोः [हिमांशोः] Pad.

With the sky overcast with very dense clouds, the very talk of Sun and moon ceased among the people. The difference of night and day was conveyed by the *Cakravākī* bird undergoing separation from or having union with her spouse.

13666*

घनतरतिमिरघुलोत्कर-

जग्धानामिव पतन्ति काष्ठानाम् ।

छिद्रंरमीनिहृदिभिः

किरणव्याजेन

चूर्णानि ॥

(अ) Anar 2. 53.

(अ) SkV 889 (a. Murāri), JS 254. 13 (a. Murāri), JSub 298. 5, SR 299. 1 (a. JS), SSB 143. 2, RJ 1066 (= 7. 37) (a. Murāri).

(a) घनतमति° SkV.

Āryā metre.

Through these stars, the holes of the sky (lit. quarters) eaten by the termites of pitch darkness, is falling the saw-dust in the guise of the light of rays.

[The beams of heaven have been eaten / by the termites of darkness. / Through their holes now falls the sawdust / in guise of the light of stars. (D. H. H. Ingalls).]

13667

घनतिमिरविरोधकं ससारं

सकलकलं च सुधाकरं निरीक्ष्य ।

सुतमतिमसमेधनाकलग्नश्

चिरमुदितो मकरालयश्चकास्ति ॥

(अ) AIR 229.

Puspitāgrā metre.

On seeing its son, the full moon, that dispells pitch darkness and is invested with nectar, the ocean seems delighted for long, kissing the heaven with its leaping tides.

13668

घनप्रवालस्थगितातपानि

विकीर्णपुष्पाणि समीरणेन ।

गृहाणि कुर्यादितिमुक्तकानां

लताभिरालोलमधुव्रतानिः ॥

(अ) ŚP 2164.

Upendravajrā metre.

Such houses should be built as are, sheilded from heat by thick leaves (of

the trees), are strewn with flowers by the wind and are (surrounded) by *atimukta* creepers over which hover the nimble bees.

13669

घनरसमयी गभीरा

वक्रिमसुभगोपजीविता कविभिः ।

अवगाढा च पुनीते

गङ्गा बङ्गालवाणी च ॥

(अ) Skm (Skm (B) 2152, Skm (POS) 5.31.2) (a. Vaṅgāla).

Āryā metre.

The poetry of Vaṅgāla which is rich in sentiments, profound in meaning, lovely with suggestiveness, is drawn upon by the poets and is of deep import, sanctifies like the Gaṅgā which abounds in water, is deep, lovely with curved ripples, is extolled by the poets and into which the devout enter (for the sacred bath).

13670

घनसन्तसमलीमस-

दशदिशि निशि यद्विराजसि तदन्यत् ।

कीटमणे दिनमधुना

तरणिकरस्थगितसितकिरणम् ॥

(अ) Bhallaṭaśataka 14.

(आ) Any 78.25, VS 778 (a. Bhallaṭa), ŚP 899 (a. Bhallaṭa), AP 61, SR 229.235 (a. Bhallaṭa), SSB 621.2 (a. Bhallaṭa), SRK 193.4.

(a) °सन्तसम° VS, ŚP, SRK ; °मस° SR.

(b) तदन्यम् Any.

- (d) °करान्तरितशीतकरम् Any ; °रितचारुसित°
VS; °करान्तरितसितकिरणम् ŚP, SR, SSB,
SRK.

Āryā metre (in VS Gīti-Āryā metre).

O Fire fly, it is a different matter that you twinkle at night when all the ten quarters are sullied with pitch darkness. It is now day when the sun has overwhelmed the moon with its rays.

13671**

घनसमयमहीभृत्पत्तनस्याम्बरस्य

त्रिभुवनपतिचारं गोपुरत्वं प्रपेदे ।

अपि विरसवचोभिः प्राप्तपङ्क्त्याभिषेकाः

कुक्कवय इव भेकाः खेदयन्ति स्म लोकान् ॥

(आ) SR 341. 49, SSB 214. 45.

Mālinī metre.

The rainbow assumed the form of the main gate of the sky, the metropolis of the sovereign of the rainy season. Besides that, the frogs soiled in mud distressed the people with their cacophony like the poetasters.

13672

घनसमयसरः क्व भृङ्गमालाः

स्मरसि तदा विहगाः क्व बन्धुवाचः ।

अकचण सहशोषिणी मृणाली

पुनरपि सेयमधस्त एव सूर्ध्नि ॥

(आ) Skm (Skm (B) 1751, Skm (POS) 4. 23.1) (a. Viriñci).

(b) स्फुरन्तु [क्व व°] Skm (var.).

- (c) सहशोकिनी Skm (var.).

Puṣpitāgrā metre.

O pool of the rainy season, do you remember where were these strings of bees then (in summer) ? Where were these birds of friendly speech ? O pitiless one, this lotus stalk, which dried up along with you, is again down below (neglected) and they (the bees and birds) alone are (perched) on your head.

13673

घनसमये शिखिषु स्यान्

नृत्यं कीवृक्षु किं घनास्पतति ।

प्रावृषि कस्य न गमनं

मानसगमनाय कीदृशा हंसाः ॥

(आ) SR 200. 42, SSB 556.43.

Gīti-āryā metre.

In rainy season, what sorts of peacocks dance ? What drops from the cloud ? In rains, what does not move out ? How do the swans feel while going to the *Mānasarovara*¹ ?

1. SR—foot-note adds :

‘समृत्सुकमनसः ।

This one word contains answer to all the questions asked in the verse :

- (a) समृत्सु मुदा हर्षेण सह वर्तमानाः

—Pea-cock filled with joy, dance.

- (b) समुदस्तेषु कं पानीयम्

—From the rising clouds, drops water.

- (c) अनसः शकटस्य

—In rain carts do not move.

- (d) समृत्सुकं उत्कण्ठायुक्तं मनो येषाम् ते

—Swans whose minds are full of longing to go to *Mānasarovara*.

13674

घनसमयो वनवह्निर्
जवनः पवनस्तडिच्च तव विभवम् ।
हन्त सहन्ते यावद्
द्रुम तावत् कुरु परोपकृतिम् ॥

(आ) SuM 5. 12.

(c) न सहते SuM (var.).

Āryā metre.

O Tree, do good to others till the time the rainy season, wild fire, and storm (lit. strong wind), brook your splendour.

13675

घनसारो नद्वश्च तथा
न वदति तदपि मृदङ्गः ।
करतलहननमुपेत्य
यदि प्रणदति तवपि सारङ्गः (?) ॥

(आ) Any 150. 77.

Āryā metre (defective).

Though it is solid and also fastened and has no sound, yet it is called *mṛdanga*¹. Though it gives a pitch sound, when struck with the palm of the hand, yet it is termed as *Saraṅga*².

1. Tabor.

2. A stringed musical instrument.

13676*

घनस्तनभरालसा व्रजति गौरवन्ध्येह ते
विधेहि कटिपाश्वर्योर्नखमुखेन कण्डूयनम् ।
इतः मुखपरम्परा मिलति सम्प्रति श्रेयसा
सदा न खलु संगतिर्भवति गर्भसंभूतये ॥

(अ) Ras 7.

(a) Version A : गौर अवन्ध्येऽह ते

Version B : गौर-वन्ध्ये ; ऽऽहते

Prthvī metre.

Here goes your cow that has recently delivered (and is therefore) tardy with heavy udder. Scratch its flanks with the tips of your nails. It gives immense happiness right then due to one's pious deeds. However, even its regular company does not invariably lead to the birth of a child

13677**

घन - स्निग्ध - चञ्चत् - कच - ग्रन्थि - नद्ध -

स्फुरत् - केकि - पिच्छे लसच्चारु - गुच्छे ।

मुखेन्दु - भ्रमद्वलवी - दृक् - चकोरे

यशोदा - किशोरे मनो मे रमेत ॥

(आ) PV 35 (a. Akabari-Kalidāsa) (Cf. Pdt p. III).

(a) रमेताम् PV (var.).

Bhujāṅgaprayāta metre.

May my mind be attached to the son of Yaśodā (Kṛṣṇa), who has a beautiful bunch of shining pea-cock feathers tied to the knots of his curly, glossy and thick hair and around whose moon-face revolve the *Chakoras* in the form of the eyes of cowherd maids.

13678

घनस्निग्धाः सुबद्धाश्च समा दस्ताः सुशोभनाः ।
नातिदीर्घो पृथू नैव हनू बाह्व्य शोभनौ ॥
(आ) ŚP 1620 (a. Śālihotra).

The compact, glossy, well-connected and symmetrical teeth of a horse are very lovely. Its jaws, neither very long nor wide, look beautiful.

13679

घनानि कामं कुसुमानि विभ्रतः

करप्रचेयान्यपहाय शाखिनः ।

पुरोऽभिसखे सुरसुन्दरीजनैर्

यथोत्तरेच्छा हि गुणेषु कामिनः ॥

(अ) Kir 8. 4.

Vamśastha metre.

The heavenly nymphs forged ahead, leaving behind the trees laden with thick flowers that could be conveniently plucked with hand. Fond persons have sequentially high ambitions with respect to qualities (i. e. they seek things with better qualities).

घनार्यश्चेदञ्चेदुपरि see No. 13689.

13680**

घनावूरु तस्या यदि यदि विदग्धोऽयमधरः

स्तनद्वन्द्वं सान्द्रं यदि यदि मुखाब्जं विजयते ।

हती रम्भास्तम्भो हतमहह बन्धूककुसुमं

हती हेम्नः कुम्भावहह विहतः पार्श्वेणशो ॥

(आ) SkV 400, Kav 162.

(a) घनावूरु Kav (MS).

(b) स्तनद्वन्द्व Kav (MS); यदे [यदि second] Kav (MS).

Śikharinī metre.

If her plump thighs, her charming lip, her close-set breasts, / if her face-

lotus, play the conquerors ; / then killed are a pair of plantain stems, killed the 'bandhuka'-flower / destroyed are the two gold jars, and broken¹ is the Moon². (D. H. H. Ingalls).

1. Eclipsed : Ed.

2. Full Moon : Edi.

13681

घनाश्लेषरसाढधा (?)

सद्भावाद्वा गुणोज्ज्वला सरला ।

अभिमतपात्रमलब्ध्वा

सीवति कविता च वनिता च ॥

(आ) PV 783 (a. Dāmodara).

(a) मनाश्लेष° PV (MS).

Āryā metre (defective in a).

A poem abounding in the charm of frequent paronomasia, soaked in beautiful ideas, splendid with poetic virtues and easy of comprehension, and a woman adept at (imparting) the pleasure of tight embrace, endowed with noble thoughts, attractive with manifold qualities and simple (at heart), despair in case they find no worthy connoisseur.

13682**

घनैः शोफालीनां हृदयनिबिडाश्लिष्टवसुधैः

प्रसूनैरुन्नालैः पुलकिततरोद्यानतरवः ।

निशान्ताः प्रीणन्ति प्रमदकुररोद्गीतरमसो

नभस्वद्वचाधूतस्फुटकुमुदगन्धप्लुतविशः ॥

(आ) SkV 271 (a. Manovinoda).

Śikharinī metre.

The night's end is delightful with the garden trees in flower / and white night-blooming jasmine with its high corolla / now sinking close to earth / as the joyful curlew sings his sudden song / in an atmosphere perfumed / by open water-lilies shaken by the breeze. (D. H. H. Ingalls).

13683*

घनैरमीषां परिवेषकैर्जनैर्
अवापि वर्षोपलगोलकावली ।
चलद्भुजाभूषणरत्नरोचिषा
धृतेन्द्रवार्यः धितचान्द्रसौरभा ॥

(अ) Naiṣ 16. 100.

Vamśastha metre.

The waiters, who were clouds, as it were, carrying rainbows, by virtue of the lustre of the ornamental jewels of their moving hands, showered before the guests, sweetmeat balls with the scent of camphor, like hail stones with the gleam of the Sun and the Moon. (K. K. Handiqui).

13684*

घनैर्विलोक्य स्थगितार्कमण्डलं
चमूरजोभिनिचितं नभस्तलम् ।
अवापि हंसैरभिमानसं घन-
भ्रमेण सानन्दमनति केकिभिः ॥

(अ) Kum 14.36 (in some editions 14.35).

(आ) SR 128.39 (a. Kum), SSB 438.41.

(a) चनैर् [घनैर्] Kum (var.).

(b) नभःस्थलम् Kum (var.).

(c) अवापि Kum (var.).

Vamśastha metre

Finding the sky pervaded by the blinding dust, kicked up by the army, that had shrouded the sun-orb, the swans departed to the Mānasa lake and the pea-cocks danced in ecstasy, (both) mistaking it (dust) for the cloud.

13685

घनोदये शुष्यति यज्जलाशयो
दिनोदये पश्यति यन्न कीशिकः ।
महाजने तुष्यति यन्न दुर्जनो
वयं न विद्मः खलु तत्र कारणम् ॥

(आ) IS 2214, Subh 123.

Vamśastha metre.

We really do not know the reason why a reservoir of water goes dry at the appearance of the cloud, why an owl does not see at day-break and why a wicked person is not happy with high personages.

13686*

घनोद्गमे गाढतमेऽन्धकारे
न कोऽपि निर्णेतुमहः शशाक ।
स्पृशन् मुहुः किं तु करेण नाभो-
सरोजमाभीरकुलाधिनाथः ॥

(आ) Pad 76. 30 (a. Ramacandra), SR 340.18, SSB 212.14.

(a) घनोद्गमे SR, SSB.

Upendravajrā metre.

As the dense clouds sprang up (in the sky), none was able to determine, in the pitch darkness, whether it was day except the lord of the Ābhīra-clan (Kṛṣṇa) by touching repeatedly the navel-lotus with his hand.

13687

घनोद्यानच्छायामिव मरुपथाद्वावदहनात्

तुषाराम्भोवापीमिव विषविपाकादिव सुधाम् ।
प्रवृद्धादुन्मादात्प्रकृतिमिव निस्तीर्य विरहात्

लभेयं त्वद्भूषितं निरुपमरसां शङ्कर कदा ॥

(अ) VS 3414 (a. Śrī Harṣadevatmaja-Vākpati), Kav p. 103.

Śikhariṇī metre.

When possibly, O Śaṅkara, will I acquire the unique elixir of your *bhakti* (devotion), ending separation, as one finds soothing shade of a dense garden after traversing the desert-path, or one reaches the artificial well of cool water after escaping a wild fire or one acquires nectar after the virulent operation of poison or one gains the state of equanimity after serious delirium.

13688*

घनोपरोधात् तरलाक्षि लक्ष्यते

मलोमसं मण्डलमुष्णदीधितेः ।

क्षयप्रमादीपसमुत्थकञ्जल-

ग्रहोत्कवर्षापितकर्परोपमम् ॥

(अ) Vikram 13. 19.

Vaṇīśastha metre.

O fickle-eyed lady ! the orb of the sun, dark on account of its being covered by the cloud, looks like a pot held by the lady in the shape of the rainy season, eager to take the collyrium produced from the lamp in the form of lightning. (S. C. Banerji).

13689**

घनोऽयं चेदञ्चेदुपरि विकिरंश्चन्दनरसान्

उदारा नैहारी सरिदुरसि हारीभवति वा ।

समन्तान्मार्गाली चिरमुपवनाली मिलति वा

सदप्यस्यास्तापो हरिविरहजः किं विरमति ॥

(अ) Pad 40. 4 (Rāmacandra), Vidy 650 (a. Rāmacandramiśra), SR 276. 35, SSB 103.37, RJ 943 (a. Rāmacandra) = 6.56 (a. Bilhaṇa).

(a) घनार्यं RJ 6.56 ; विकिरं च RJ 6.56.

(b) °रान्नैहारी Vidy, SR, SSB ; च [वा] Vidy.

(c) समन्तात्प्राणाली Vidy, SR, SSB.

(d) °स्तापः प्रियविर° SR, SSB ; हरिर्वि हजः किं RJ 6.56.

Śikhariṇī metre.

If the cloud were to rise up shedding showers of sandal-fluid, or the long snowy river were to assume the form of garland on her breasts or she were to find for long the groves of lotus stalks all around her, even then will her anguish born of separation from Hari cease ?

घमं वलान्तिभरालसां see No. 12835.

13690

धर्मस्त्रिषि स्फुरितरत्नशिलाक्रमेण

मेरोनितम्बकटकानवगाहमाने ।

वल्गस्तुरङ्गचुरचूरीतपद्मराग-

धूलीष वातवलितोल्लसति स्म संध्या ॥

(अ) SkV 879.

Vasantatilakā metre.

The sun-set rose like a wind-raised dust of rubies / ground by the hoofs of his galloping steeds / as the sun drove down the slopes of Meru / over its glittering rocks. (D. H. H. Ingalls).

13691

धर्माशुर्भगवानसूत यमुनां ताप्यो कृतं गङ्गया
पाथोऽस्याः बवधितं पुरारिमुकुटे नेत्रानलज्वालय ।

स्यन्दैश्चन्दनशाखिनां शतमुखैः किम्भीरनीरोमयः

सेवार्यं मलयाचलेन्द्रसरितः संभूय तिष्ठन्तु मे ॥

(आ) JS 155. 41 (a. Bilhaṇa), SH 2077 (a. Bilhaṇa).

(a) °सुत SH ; ताप्या (?) JS.

Śardulavikrīḍita metre.

His holyship the sun procreated Yamunā (so its water is hot). Away with the Gangā. Its water is boiling with the flames of the fire of the eye on Purārī's forehead. Let the water-waves of Kimmīra mingle with hundred-fold fluid of sandal-wood trees and (other) rivers of Malaya mountain jointly come to serve me¹.

1. To allay the heat of separation.

13692

धर्माभोविसरविवर्तनैरिदानीं

मुग्धाक्ष्याः परिजनवारसुन्दरीणाम् ।

तत्प्रातर्विहितविचित्रपत्ररेखा-

वैदग्ध्यं जहति कपोलकुङ्कुमानि ॥

(अ) Mālatī (Mālatī (NSP) 1. 40, Mālatī (K) 1.37).

(b) परिसर° Mālatī (K) ; °सुन्दरीभिः Mālatī (K).

(c) °पत्रलेखा Mālatī (NSP),

Praharṣiṇī metre.

Owing to the rollings of the gush of perspiration-water, the saffron-paintings on the cheeks of the courtesan attendants of the lovely-eyed one, abandon now the skill in the variegated ornamental paintings drawn there in the morning. (R. D. Karmarkar).

13693

धर्मातिं न तथा सुशीतलजलं स्नानं न मुक्तावली

न श्रीखण्डविलेपनं सुखयति प्रत्यङ्गमप्यपितम् ।

प्रीत्यै सज्जनभाषितं प्रभवति प्रायो यथा चेतसः

सद्युक्त्या च पुरस्कृतं सुकृतिनामाकृष्टिमन्त्रोपमम् ॥

(अ) H (HJ 1.99, HS 1.90, HM 1.96, HR 1.98, HP 1.71, HN 1.73, HH 21.2-5, HC 28.17-20).

(आ) SR 53. 261 (a. H), SSB 312. 268, SRK 18. 68 (a. H), Dampatīś 9, IS 2215, Sama 1 च 1.

(a) यन्मातं च तथा न शीतल° Dampatīś; °वलिर् SR, SSB ; °काऽऽवनिर् SRK, Sama.

(c) प्रीत्या Dampatiś ; चेतसि SRK, IS;
देहिनां [चे°] HP.

(d) सत्योक्त्या IS ; हि [च] IS ; सद्युत्तया HP
(var.); परस्कृतं HP; परिष्कृतं HJ.

Śārdūlavikrīḍita metre.

Not bathing with very cold waters, nor a necklace of pearls, nor sandal-ointment although applied to every limb, so refreshes one oppressed with heat, as the conversation of excellent men, for the most part seasoned with good taste, and resembling a magic charm of attraction, has power for the gratification of the mind of the virtuous. (F. Johnson).

13694**

घाटोद्यानमहं कदाचिदगमं बाहर्हबा के लिये

काचित्त्र कुरङ्गलोलनयना दिवदार मालिन्मिली ।

मद्वाक्यं वनपालिके शृणु मनाक् कर्ने तु देगी मुझे

सेष्युक्ताऽऽह न तानि मे स्वमधुना सर्वा जरा

लोजिये ॥

(अ) SSB 569. 13 (a. Rāmakṛṣṇa).

Śārdūlavikrīḍita metre.

Once¹ I went out to a garden on the bank (of a river) for fresh air. There I met an attractive fawn-eyed female gardner 'O garden-keeper, listen to me for a while' (I said), 'will you give me *Karne*² (*Kanera*) flowers'. Addressed thus, she replied, "They do not belong to me. Now please have *Morva* (flowers)"³.

1. This verse has a mixture of Sanskrit and Urdu languages and is marked by double entendre.

2. Will you let me have sex.

3. Get yourself enjoyed by someone.

13695

घातकामनया शत्रुस् तोष्टव्यो मिष्टभाषणः ।
नित्यं चित्तविमोहेन गीतमुग्धो मृगो यथा ॥

(अ) NM (T) 6. 6.

With a view to eliminate him, the enemy should always be humoured with sweet words, as a deer, charmed by sweet music, (is killed) by deluding its mind.

घातयति महापुरुषान् see पातयति महापुरुषान्.

घातयितुमेव नीचः see नाशयितुमेव नीचः.

13696

घातितः शत्रूणां शत्रुर् मित्रं मित्रेण तोषितम् ।
शुभ्या तु मारितः शत्रुर् नीतियुक्तेन कर्मणा ॥

(अ) P (PTk 43.1-20 and 87-13).

The enemy was got killed through another enemy. The friend was gratified through another friend. But the female parrot finished her opponent by its prudent action.

13697**

घासं गोभ्यः किं न दत्तेति काञ्चिच्च

श्रुत्वा गेहे कामिनीमादिशन्तीम् ।

भिक्षाभोजी तद्गृहे रूक्षगात्रस्

तूर्णं प्राप्स्यात् काञ्चिके मण्डकुण्डम् ॥

(अ) ALR 558.

(d) प्राप्स्यत् ALR (var.).

Śalini metre.

On hearing a lady command in the house : "Why didn't you serve the Cattle with grass" ?, the beggar with wrinkled frame in her house threw at once the bowl of scum in the sour gruel.

13698**

घासप्रासं गूहाण त्यज गजकलभ प्रेमबन्धं करिण्यां

पाशप्रन्थिब्रणानामविरतमधुना देहि पङ्क्तानुलेपम् ।

दूरीभूतास् तवेते शब(वरवधूविभ्रमोद्भ्रान्तदृष्टा

रेवातीरोपकण्ठच्युतकुसुमरजोभूतरा विन्ध्यपादाः ॥

(अ) Skm (Skm (B) 1852, Skm (POS) 4. 43. 2) (a. Bhartṛmenṭha), ŚP 928, AB 369, VS 640 (a. Hastipaka= Menṭha), SR 233. 97 (a. ŚP), SSB 327.48 (a. Hastipaka), Any 34.76, AAS 14. 8, SuMuñ 250. 12-5 (a. Hastipaka). Cf. त्यक्तो विन्ध्यगिरिः पिता.

(a) करिकलभ Any, AAS; प्रीतिबन्धं ŚP, AAS, SR, SSB, Any; करिण्याः ŚP, VS, SR, SSP, Any.

(b) पश्यपाशप्रन्थि° Skm (POS) (*contra metrum*); अभिमतम् VS, SuMuñ; अविरलम् ŚP (var.), SR, SSB, Any.

(c) °कुल° [°वर°] AAS; °दृष्यद् ŚP; °द्भ्रान्ति° ASS; °रम्या° [°दृष्टा] VS, SuMuñ; °दृश्या SR, SSB.

(d) रेवकूलोपकण्ठद्रुमकुसुम° VS, SuMuñ.

Sragdharā metre.

O young elephant ! have a mouthful of grass. Give up attachment to the she-elephant. Apply regularly the mud-paste to your wounds caused by the

knots of fetters. The foot-hills of the Vindhya which were greyish with the pollen of the flowers fallen near the Narmda-bank and where the Śabara couples wandered sportfully, are now gone far away from you.

13699*

घासमिन्धनमन्नाद्यं शस्त्राणि विविधानि च ।

दुर्गे प्रवेशनीयानि सततं शत्रुशङ्कया ॥

(अ) Cv 359 (CR 5. 25, CPS 118. 27), GP 1.112, 21 V.I. (Cf. Crn 161).

(a) सुमन्धानानि चास्त्राणि (°र्थानि) GP; घास CR (var.), CPS; अन्नज्यं (°द्याः) CR (var.), CPS.

(c) प्रवेशितव्यानि GP.

(d) ततः (नित्यं) ण्वुं निपातयेत् GP.

Apprehending the enemy (-attack), grass, firewood, food and other edibles and weapons of all types, should be regularly stored in the fort.

13700*

घृणाक्षरन्यायतया विधात्रा

विनिमित्त्यं मृगशावकाक्षी ।

जाने पुनः कौशलमेतदीयम्

एतादृशीं यद्यपरां विधत्ते ॥

(आ) JS 171. 5.

Upajāti metre (Upendravajrā and Indravajrā metre).

The creator fashioned this fawn-eyed beauty in the *ghuṇākṣara*¹ manner (just by accident). I will admit his skillfulness if he creates another like her.

1 The maxim of letters accidentally bored by an insect in wood.

13701

घुर्घुरारावमेतेषां भुस्वा सिंहप्रियावदत् ।
किं वृद्धेन समं वत्सो लघू युद्धाय सज्जितौ ॥
(अ) P (PM 4.30.4 (p. 682).

Listening to their *ghur-ghur* sound, the darling of the lion quipped : 'Are the two cubs ready for a fight with the old lion' ?

13702**

घुसृणुसुमनःश्रेणीश्रीणामनादरिभिः सरः
परिसरचलंभसां भर्तुः कुमारतरः करः ।
अजनि जलजामोदानन्दोत्पतिष्णुमधुवता-
बलिशबलनाद् गुञ्जापुञ्जश्रियं गृह्यालुभिः ॥

(अ) Nais 19. 38.

(आ) VS 2205 (a. Nais).

(b) °चरैर् Nais (var.).

Harinī metre.

Rejecting the beauty of the rows of saffron blossoms ; the perfectly young rays of the Sun, ranging over the surface of pools of water, adopted the beauty of the clumps of (red and black) '*guñjā*'-blossoms ; because the rays were dappled by the bees, flying up with the joy of lotus-scent. (K. K. Handiqui).

13703**

घूघूशब्दः सदा शान्तो गुरुलुग्लुश्च तादृशः ।
अन्ये शब्दास् तु घूकानां निन्दिताः सर्वदा स्मृताः ॥
(आ) ŚP 2465.

'*Ghū-ghū*' sound of the owls is always indicative of peace. And so is "*gu-ru-luglu*". But their other sounds are always said to be inauspicious (lit. despicable).

13704

घूर्णन्ति विप्रलब्धाः
स्नेहापायाःप्रदीपकलिकाश्च ।
प्रातः प्रस्थितपान्य-
स्त्रीहृदयं स्फुटति कमलं च ॥

(अ) ArS 2. 220.

Āryā metre.

The lovers and lamp-wicks, feeling cheated at the loss of love and oil (respectively), writhe. The heart of the woman whose husband has set out (on a long journey) splits and the lotus blooms, in the morning.

13705*

घूर्णन्ते तूर्णमेतत्कुलधरणिभृतो दिग्दिषा दिग्विदिक्षु
क्षुब्धन्ति क्षोभयन्ति क्षितिमतिमृदितो मर्मणा
कूर्मराजः ।

प्रस्थाने यस्य रजत्करटिघनघटासंभ्रमन्यञ्चदुर्वीम्
उर्वी दर्वीकरेन्द्रः कलयितुमुदितश्चायमाति
बिभ्रति ॥

(आ) SR 126. 24, SSB 435. 24, RJ 185
(=2.75) (a. Rudra).

(b) मर्मणां RJ.

Sragdharā metre.

As he marches with the herds of his roaring elephants bending the earth in frenzy, the *kula-parvatas* (a group of mountains) reel fast, the quarter-elephants run amok in all directions and cause the earth to tremble, the lordly Tortoise (who supposedly supports the

earth) is crushed at the vitals, and Śeṣa, the lord of serpents, rises to carry the earth (on its hoods) but undergoes unbearable agony.

Hatred, doubt, fear, bashfulness, disgust, high descent, conduct and caste, these eight are said to be (virtual) snares.

13706

घूर्णमाननयनं स्खलत्कथं

स्वेदबिन्दुमदकारणस्मितम् ।

घाननेन न तु तावदीश्वरश्

चक्षुषा चिरमुमामुखं पयो ॥

(अ) Kum 8. 80. (Cf. A. Scharf's Kālidāsa-Lexicon I. 3, p. 133).

(आ) Sar 5.45 (p. 587), Amd 81.176.

(a) °पदं [°कथं] Kum (var.); °कचं [°कथं] Kum (var.); °स्खलद्वचः Kum (var.).

(b) °बिन्दु मदकारण° Kum (var.).

(c) च [तु] Kum (var.).

Rathoddhata metre.

Not with mouth but by his eye Īśvara drank (gazed intently) for long Umā's face furnished with rolling eyes, faltering speech, drops of sweat and gentle smile caused by intoxication.

[Then Īśvara¹ began to drink not by his mouth, but by his eyes, the face of Pāravati, furnished with rolling eyes, faltering speech, drops of perspiration and sweet smile in consequence of intoxication (H. H. Wilson)]

1. Śiva,

13707

घृणा शङ्का मयं लज्जा जुगुप्सा चैव पञ्चमी ।

कुलं शीलं तथा जातिर् अष्टौ पाशाः प्रकीर्तिताः ॥

(आ) SRM 1.3.259.

13708

घृणो राजा पुंश्चली राजभृत्यः

पुत्रो भ्राता विधवा बालपुत्रा ।

सेनाजीवी चोद्धृतो सक्त एव

व्यवहारे च वज्रनीयाः स्पृरेते ॥

(अ) MBh (MBh (Bh) 5.37.28, MBh (Bh) 5.36.30, MBh (C) 5.1563).

(आ) IS 2216, Saśā 46.170, GVS 536.

(a) कुशली [पं०] MBh (var.).

(b) पत्नी [पु०] MBh (var.); सपुत्राः or बालपुत्रः MBh (var.).

(c) सूना° or सभा° [से°] MBh (var.); उद्धृत-भूतिः (°द्धृतभक्तः or °भूमिः) MBh (var.), IS, Saśa, GVS; चिद्धनभूतिः GVS (var.).

(d) व्यवहारेषु (°रे चैव or °रे च) or व्यवहारे (चै om.) MBh (var.); व्यवहारेषु [व्यव° चै] IS, Saśa, GVS.

Epic Upajāti metre (Upendravajra and Indravajrā; irregular).

Spiteful king, unchaste woman, official employee, son, brother, widow with minor sons, soldier, and one who has appropriated his share (of the property)-these should be debarred from the trial.

13709

घृतं न भ्रूयते कर्णे दधि स्वप्ने न दृश्यते ।

मुग्धे दुग्धस्य का वार्ता तत्र शक्रस्य दुर्लभम् ॥

- (अ) Sama 2 व 2 and 2 त 4, SR 181.14, SSB 520.1, SRK 232.19 (a. Sphuṭa-sloka), SRM 1.1.65. Cf. No. 118.
 (b) स्वप्नेऽपि दुर्लभम् Sama 2 त 4, SR, SSB, SRK, SRM.

O innocent one, ghee is not heard of and curd is not seen even in a dream. What to speak of milk, even the butter-milk is scarce for Indra to have.

13710

घृतं भूषणमन्नस्य योवनं नरभूषणम् ।
 घनस्य भूषणं दानं स्वामिनो भूषणं कृपा ॥

- (अ) Cr 1454 (CNG 301) Cf. चरित्रं भूषणं स्त्रीणां; दुर्वाया भूषणं पत्रं; धीराणां भूषणं विद्या; नक्षत्रभूषणं चन्द्रः; विप्राणां भूषणं विद्या.

- (c) वाक्यस्य भूषणं सत्यं CNGC (v. 1.).

Ghee enriches (i. e. adds flavour to) food, youth embellishes man; Charity is the ornament of wealth, compassion of the master.

13711

घृतं सर्षपतैलं च यत् तैलं पुष्पवासितम् ।
 द्रव्यान्तरगतं तैलं न दुष्टं ग्रहणं विना ॥
 (अ) SH fol. 55b (508).

Ghee, mustard oil, oil scented with flowers or mixed with some other substance, do not get polluted except in an eclipse.

घृतं सारं रसानां हि see रसानां तु घृतं सारम्.

13712

घृतकुणपवचावराहविष्टा-

सलिलमतीव सुखाय दाडिमानाम् ।

क्वथितमथ कुलत्थचूर्णकं वा

जलमपि वृद्धिकरं सदा शक्यः ॥

- (अ) ŚP 2232.

Puṣpitāgrā metre.

Ghee, dead body, *Vaca*¹, boar's excreta and urine are very beneficial for the pomegranates (to grow). Decoction or powder of *Kulattha*² as well as water contribute to the growth of the *Saphari*³.

1. A herb.
2. A kind of pulse.
3. A type of small glittering fish.

13713

घृतकुम्भसमा नारी तप्ताङ्गारसमः पुमान् ।
 तस्माद् घृतं च बलिं च नैकत्र स्थापयेद् बुधः ॥

- (अ) Cr 360 (CNR 75), H (HJ 1.127, HS 1.112, HM 1.117, HP 1.90, HN 1.91, HK 1.120, HH 24.24-5, HC 33.13-4), PdP, Sṛstikh. 54.21. Cf. No. 196. Cf. Mm 2.94, BhPp 7.12, 9. Cf. JSAIL 24.79. Variant of No. 195.

- (आ) SR 162.408 (a. PdP), SSB 493.415, IS 2217, Sama 1 व 2, GVS 9, SH 1228 (b. defective).

- (इ) Cf. SS (OJ) 439. Cf. Kharoṣṭhi Inscriptions discovered by Stein, ed. by Boyer, Rapson and Senart, 1920, No. 514.

(c) तस्मात् CV (var.), HH.

(d) कस्य विश्वासंकारकः CN (var.); पृथक्स्थानेन धारयेत् HP; नैकस्थाने न धारयेत् PdP; नैव (rest illegible) CNPN; स्थापयेत् CN (var.); सुधीः [बुधः] SH.

A woman is like a jar of ghee. A man (is) like a glowing coal. A prudent person should not place ghee and fire together (F. Johnson).

13714

घृतकुम्भसमा नारी तप्ताङ्गारसमः पुमान् ।
संश्लेषाद् द्रवते कुम्भः तद्वत् स्त्री पुंसभाविता ॥

(ग्र) Vet. (a. MS) Intr. 1 and Vet. 3. 10 (om. in Vet. Hu) variant Cf. No. 13713.

(आ) GVS 8.

(इ) Cf. Kharoṣṭī Inscriptions discovered by Stein, ed. by Boyer, Rapson and Senart, 1920, No. 514.

(b) पुरुषश्चाग्निवर्चसः (°स) or पुरुषं वह्निवर्चसं or पुरुषा बाद्गसन्निभाः Vet. 3. 10.

A woman is like a jar of ghee. A man is like a burning coal. The jar (of ghee) melts when (it is) in contact with the fire. So does a woman in man's vicinity.

13715

घृतकुम्भो यथा शुद्धो मलिनोऽपि विना जलेः ।
तथा मुनीश्वरा ज्ञेया ज्ञानचारित्रनिर्मलाः ॥

(अ) IS 2218, Subh 267.

As a jar of ghee, though untidy, is (taken to be) pure even without a water-

wash, so are the great sages known to be pure by their learning and conduct alone.

13716

घृततलतण्डुललवण-

शाकेन्धनवसनचिन्तयानुदिनम् ।

विपुलमतेरपि पुंसो

नश्यति धीर्मन्दविभवत्वात् ॥

(अ) Cr 361 (CRr 3.54, CPS 69.48).

(आ) VS 3881, SR 66. 39 (a. VS), SSB 334.40.

(a) वृतलवणतलतण्डुल- (°वणति°; °वसन°) CR (var.), VS, SR, SSB.

(b) शाकेन्धनचिन्तया दनिम् (दीना CPS; प्रति-दिवसम्) CR (var.), शाकेन्धनवसनचिन्तया (°तया) CR (var.); शाकेन्धनचिन्तयानुदिनम् VS, SR, SSB.

(c) विपुलमतेरपि CR (var.).

(d) नश्यत CR (var.); धीर्मन्दविभवत्वात् CR (var.).

Ārya metre.

The intelligence of even a very wise man dissipates due to the paucity of wealth, he being ever worried about (arranging) ghee, oil, rice, salt, vegetables, fire-wood and clothes (for his family).

13717

घृतप्लुते भोजनभाजने पुरः

स्फुरत्पुरं ध्रिप्रतिबिम्बिताकृतेः ।

युवा निषाथोरसि लङ्कुद्वयं

नखैल्लिखेत्ताथ ममर्षं निदंयम् ॥

(अ) Naiṣ 16. 103.

(आ) JS 401. 127 (a. Harṣapaṇḍita).

Vamśastha metre.

A youth placed two balls of sweets on the bosom of the gleaming figure of a woman, reflected before him on a bowl over-flowing with clarified butter. Then he scratched the balls with his finger nails, and crushed them without pity. (K. K. Handiqui).

13718**

घृतमधुसहदेवान्वित-

सरोजकिजत्कलिप्तनाभेर्वा ।

रममाणस्य न तृप्यति

मनः शतस्यापि रमणीनाम् ॥

(अ) Ratirahasya 15. 18.

(आ) ŚP 3218.

(a) °देव्य° Rati°.

(d) शतेनापि Rati°.

Āryā metre.

With the mix of ghee, honey, *sahadeva*-fluid, and pollen of the lotus applied to the navel, one, while having inter-course, is not satisfied with even a hundred women.

घृतलवणतैलतण्डुल see No. 13716.

13719

घृताक्तदुग्धलेपेन मधूकस्वेदतोऽथवा ।

संस्थवीर्णाज्यपानेन वृश्चिकस्य विषं व्रजेत् ॥

(आ) ŚP 2949.

Poison of the scorpion is cured by the application of a mixture of ghee and milk, or the heat of *madhuka*¹ wood, or oral use of hot melted ghee and salt.

1. A kind of tree

13720

घृते तैले तथादर्शे तोये वा नात्मनस्तनुम् ।
यः पश्येदशिरस्कां वा मासाद्बुद्धिं न जीवति ॥

(अ) Markaṇḍeya-purāṇa 43. 11.

(आ) ŚP 4576 (a. Mārka°).

(b) वाप्यात्म° ŚP.

(c) °शिरः स्कन्धां ŚP.

He who cannot see his own body in clarified butter, in oil, in a mirror or in water, or who sees it headless, does not live more than a month (F. E. Pargiter).

13721

घृतेन भोजनं बद्धं विडालस्यापि दीयते ।
आटिकाक्रोडखण्डस् तु दुर्लभं भोजनं महत् ॥

(आ) VS 2312.

(a) बद्धं VS (var.).

Food enriched with ghee is offered even to a male-cat to entrap it. It is very difficult to get a piece of *Atika*'s¹ chest as food.

1. A kind of bird or fish.

घृतेन वर्धते बुद्धिः see शोकेन रागा वर्धन्ते.

घृतेन वर्धते वीर्यं see शाकेन रोगा वर्धन्ते.

13722

घृतोद्धर्तनतो याति कण्डूतिः कपिकच्छुजा ।
याति लूता शमं शीघ्रम् इङ्गुदीत्वग्विलेपनात् ॥
(अ) ŚP 2877.

Itch caused by monkey or tortoise is cured by rubbing clarified butter (to the body). Lūta¹ disappears soon by applying the paste of the *ingudi*²-bark.

1. A kind of contagious disease produced by spider's moisture.
2. A type of tree.

घृष्टं घृष्टं पुनरपि see दग्धं दग्धं पुनरपि.

13723

घृष्टे यस्मिन् भवेत् खड्गे शरीरं प्रतिबिम्बितम् ।
अङ्गपत्रामिधं खड्गं प्राहुः खड्गविक्षणाः ॥
(अ) ŚP 4646.

The connoisseurs of swords call that sword 'aṅgapatra' by name which when polished, reflects one's body.

13724

घृष्यमाण इवाङ्गारो निर्मलत्वं न गच्छति ।
स्रोतांसि यस्य सततं प्रवहन्ति गिरेरिव ॥
(अ) PdP, Bhūmikah 66.73.

As a charcoal, (though repeatedly) rubbed, does not become white, so the flow of actions of a wicked person like that of the streams of a hill, does not become clean.

13725**

घोणाघोराभिघातोच्छलबुदधिजलासारसिक्ताग्रोमा
रोमाग्रप्रोततारानिकर इति सुरैर्धोरमालोकितो वः ।
श्वासाकृष्टावकृष्टप्रविशदपसरद्बन्धनविम्बानुबन्धा-
दाविर्नक्तं दिनश्रीः स दिशतु दुरितध्वंसमाघो
वराहः ॥

(अ) Skm (Skm (B) 194, Skm (POS) 1.39.4) (a. Narasimha), Kav p. 50.

(a) °जलधि° [°उदधि°] Skm (var.).

(d) °क्तन्दिनश्रीः Skm (POS); दहतु [दिशतु] Skm (var.).

Sragdharā metre.

May that primordial Boar bring about the destruction of your sins, the tips of whose hair were drenched in the torrents of water of the ocean leaping with fierce strikes of his snout, who was serenely seen by the gods as one whose hair was woven with the clusters of stars, who simultaneously projected the charm of day and night by successive withdrawal and release of the disc of the Sun with the inhaling and exhaling of his breath.

13726

घोरोन्नतं मुखमपाङ्गविशालनेत्रं
नैतद्धि भाजममकारणदूषणानाम् ।
नागेषु गोषु तुरगेषु तथा नरेषु
नह्याकृतिः सुतदृशं विजहाति वृत्तम् ॥

(अ) Mṛcch 9.16.

(a) मुखमपणं° Mṛcch (var.).

(b) नैतद्धिभाज° Mṛcch (var.).

Vasantatilakā metre.

His¹ is the face with prominent nose and eyes elongated at corners. This surely should not be the receptacle of the crimes (attributed to him) without reason. In the case of elephants, bulls, horses and also men the form does not run counter to their conduct (lit. does not forsake their extremely apt conduct).

1. Carudatta's.

[His¹ fine features, his equiline nose, his largereelongated eyes cannot belong to man who would commit a crime without some great and compelling motive. The physiognomy of an elephant, an ox, a horse, or a man always corresponds to his character. (R.P. Olivier)]

1. Carudatta's.

13727

घोष्ठाकुण्डलिनीप्रकामविषमं कान्तारमन्तर्वनं

गाहं गाहमरालकण्टकमुखच्छिन्नाङ्गकेशाम्बरः ।

कृच्छ्रादध्यगमद्वि वृक्षमधिकक्षुत्सेव्यवृक्षाशया

हन्त प्रादुरभूद् विषाकुलफलः किम्पाक एवान्तकः ॥

(अ) Avaśiṣṭānyokti of Paṇḍitarāja (in PJKS) 157.

Śardūlavikrīḍita metre.

After constantly wandering in the interior of the forest, (otherwise) extremely impenetrable with thickets of the Jujube trees, he, with his body, hair and clothes torn with curved thorns, found with difficulty a tree which he thought to be a tree resorted to in severe hunger. But alas ! it turned out to be the deadly Kimpāka tree with poisonous fruits.

13728

घोरं भवमपहानुं

केचिदघोरं प्रपद्यन्ते ।

संशरणकातराणां

संशरणं शांभवी शवितः ॥

(अ) Vaidi 82.

Upagīti Āryā metre.

Some seek refuge with Aghora (Śiva) in order to shun this baneful (*ghora*) world. For those afraid of the cycles of birth and death, Śambhu's power (grace) is the best resort.

13729

घोरप्रतिग्रहग्राम - ग्रस्तोवग्रगुणौजसः ।

तद्विभागानभिज्ञस्य धूर्तपित्तस्य धनेन किम् ॥

(अ) Dar 2. 42.

Useless is the wealth of the master rogue, the power of whose prominent virtues is eclipsed by excessive hoarding and who is unwilling to share it (with the needy).

13730

घोरास्त्यक्तमिथोर्वराः

सौकर्यवदुपद्रवे ।

दण्डेनापि न भज्येरन्

पापकुण्डलिमण्डलाः ॥

(आ) SNI 5. 9.

(d) पापमण्डल° SNI (KM).

Violent persons, (the peers of) the hosts of deadly snakes, give up with ease their mutual antagonism in calamity, but (otherwise) would not yield even to punishment (snakes would not be killed even with a stick).

13731*

घोषप्रघोषशमनाय मथोगुणेन
मध्ये बबन्ध जननी नवनीतचोरम् ।
तद्वन्धनं त्रिजगतामुदराश्रयाणाम्
आक्रोशकारणमहो नितरां बभूव ॥

(अ) Kṛṣṇakarmāmṛta 2. 23.

(आ) SH fol. 27 b (53).

(a) °प्रघोष° SH.

(d) °कारण महो Kṛṣṇa (var.).

Vasantatilakā metre.

The mother (Yaśodā) bound the pilferer of butter (Kṛṣṇa) at the waist with the churning rope to pacify the uproar in the hamlet (against him). That bondage, however, became a strong cause of resentment to the three worlds abiding in his belly.

[The mother, to sooth the complaint bristling in Gokula (against Śrī Kṛṣṇa, as breaking into the houses and carrying away the butter) with a churning rope in the waist, bound Him for stealing butter, and lo ! of the three worlds in His bosom abiding, that bound, became terribly the cause of loud complaint. (M. K. Achārya)].

13732

घोषान् न्यसेत मार्गेषु ग्रामानुत्थापयेदपि ।
प्रवेशयेच्च तान् सर्वान् शाखानगरकेष्वपि ॥

(अ) MBh (MBh (Bh) 12.69.33, MBh (R) 12. 69. 35, MBh (C) 12. 26. 30).

(आ) SRHt 161. 2 (a. MBh).

(a) घोषान् or योषान् [घो°] MBh (var.); मार्गेण or दुर्गेषु MBh (var.).

(b) ग्रामान् MBh (var.); इति or यदि [अपि] MBh (var.).

(c) प्रवेशयेत् MBh (var.); सर्वांश्च SRHt (var.); (see d).

(d) छाखा° MBh (var.). (see c); राष्ट्रेषु नगरेष्वपि or श्रुत्वा च नगरकेष्वपि (hypermetric) MBh (var.); °नगरकेषु or °नगरेषु MBh ; °नगरकेषु SRHt ; च [अपि] MBh (var.), SRHt.

(While marching against the enemy, the king) should appoint heralds on the roads, and uproot the villages and rehabilitate them all in the suburban towns.

13733

छन्तं शपन्तं परुषं वदन्तं
यो ब्राह्मणं नार्चयते यथाऽहम् ।
न पापकृद् ब्रह्मदवाग्निमध्ये
वक्ष्यश्च दण्ड्यश्च न चाऽस्मदीयः ।

(अ) VCSr 31. 11 (in some texts ac/bd).

(b) नार्चयते VC (var.); तथाहं or यथा माम् VC (var.).

(c) °ग्निदग्धो VC (var.).

(d) सदा° [न चा°] VC (var.).

Upajāti metre (Indravajra and Upendravajrā).

Whosoever does not worship a Brahmana as I¹ do, even if the Brahmana were to smite him, curse him, and speak harshly against him; that man is a criminal and is to be chastised and punished in the blazing wild-fire; he is not mine. (F. Edgerton).

I. Kṛṣṇa.

13734

धनन्तः शपन्तः परुषं वदन्तस्
तथापि विप्राः प्रणयेन पूज्याः ।
पराजयोऽप्यत्र जयेन तुल्यो
मास्मत्कुले ब्रह्मजितो भवेयुः ॥

(अ) VS 2909.

Upajāti metre (Indravajrā and
Upendravajrā).

Brahmaṇa-s, even if they smite, curse and speak harshly, should be worshipped with humility (lit. love). Even a defeat from them is like a victory. May there be no victors of Brahmaṇa-s in our family.

13735**

धनन्तः शृङ्गैर्विषाणाभ्याम् उद्वेगाय प्रवासिनः ।
खेलन्तः सुरते वापि कुर्वन्तः कार्यसिद्धये ॥
(अ) ŚP 2751.

Striking one another with horns, (the deer) cause fear to the traveller. But when frolicking or enjoying the sexual game, they herald success.

13736

धनन्ति ये वै नरा विप्रान् गाः स्त्रियश्च विशेषतः ।
ते यान्ति नरके घोरे कल्पकोटिशतैरपि ॥
(अ) MK (MK (GOS) 69, MK (S) 69,
MK (P) 50, MK (G) 51.44).
(a) नैव नरं विप्रं MK (GOS).
(b) गां (गा) स्त्रियं च MK (S).
(c) नरकं घोरं MK (S).

The men who kill the Brahmaṇas, especially the cows and women, are thrown in the frightful hell for a thousand million kalpas.

13737

धनन्त्येकत्र तरक्षवो मृगकुलं दावा दहन्त्यन्यतो
व्याधा वीतभयाः परत्र शतशो विध्यन्ति गृह्णन्ति च ।
किं त्वं वेदसि कथामिमां मृगपते निद्रासि कोणे क्वचिद्
दिष्ट्या चेदवबुध्यसे शमयसि द्वित्रान् वृथा वन्तिनः ॥
(अ) Dik Any 90.

Śārdūlavikrīḍita metre.

On one side the hyenas kill the herd of deer, on the other the wild-fire burns them. Still on another side, hundred of fearless hunters target and catch them. O Lord of animals ! do you know this tale ? You are sleeping here in a corner. If by luck you wake up, you will wantonly kill a couple of elephants.

13738

प्राणकण्ठं करपादकर्तनं
यद्वशेन लभते शरीरवान् ।
तस्मिन्स्तमुखधर्मनाशनं
क्षूतमाश्रयति कः सचेतनः ॥

(अ) AS 633.

(b) न यद्वशेन (*Contra metrum*) or यद्वशेन AS (var.).

Rathodhatā metre.

Who is the sensible man that takes to gambling as a result of which man undergoes amputation of nose, ears, hands and feet, and which kills all his joys and virtues.

13739

प्राणकान्तमधुगन्धकषिणीः
पानभूमिरचनाः प्रियासखः ।
अभ्यपद्यत स वासितासखः
पुष्पिताः कमलिनीरिव द्विपः ॥

- (अ) Ragh 19. 11 (Cf. A. Scharpe's *Kalidāsa-Lexicon* I. 4 ; p. 288).
 (a) घ्राणकाम Ragh (var.); °वर्षिणी or °वाहिनी Ragh (var.).
 (b) प्रियावृतः Ragh (var.).
 (c) अश्वपुच्छत or प्रत्यपच्छत Ragh (var.); वासिता° [वासिता°]; हस्तिनी° or सद्गता° Ragh (var.).
 (d) °नीः इव or °नीम् इव Ragh (var.).

Rathodhatā metre.

He, along with the wanton women, repaired to the drinking parlours that (perforce) drew one with the odour of wine pleasing to the smell-organ, as an elephant resorts to the blooming lotus-ponds in the company of its mates.

[He, in company of his wanton women, drew near the newly constructed little drinking grounds inviting on account of the sweet odour of wine agreeable to the sense of smell, as an elephant, the friend of its mate resorts to the blooming lotus-beds. (G R. Nandargikar)]

13740*

घ्रातं तालफलाशया स्तनयुगं बिम्बभ्रमेणाधरो

दष्टः पाकविदीर्णदाडिमधिया लीढाः स्फुरन्तो रदाः ।

भ्राम्यन्ती भ्रमनिःसहानुविपिनं यद्वैरिसीमन्तिनी

निद्राणा मुहुराहता मुहुरचिक्षिप्ता च शाखागृहैः ॥

- (अ) Skm [Skm [B] 1583, Skm [POS] 3. 43. 3) (a. Dhanañjaya); AB 533, JS 346. 72 (a. Umāpatidhara), Pad 26. 61, SR 132. 35 (a. JS), ŚSB 444.35, RJ 203 (=2.93).
 (a) स्तनतटं Pad, SR, SSB; °स्तनतटवि° RJ.
 (b) दष्टं Skm (B); पाकविदीर्णं JS.
 (c) क्षुत्क्षामैर्विकलभ्रमैरिति वने त्वद्वैरिवीराङ्गना JS; भ्रमनिस्पृहानु° (°निःस्पृ) Pad; त्वद् [यद्] Pad, SR, SSB.

- (d) आगता [आहता] Skm (var.); आदृता JS; आहतां SR; आहवा RJ; मुहुरपि क्षिप्ताश्च JS; मुहुरपि क्षिप्ता च Pad, SR, SSB.
 Śardulavikrīḍita metre.

The spouse of your enemy, (though) unable to stand fatigue, wandered in the jungle. While asleep she was repeatedly assaulted and wounded by the monkeys. They smelt her breasts hoping them to be the palm-fruits, bit her lower lip mistaking it for the *bimba*-fruit and licked the bright teeth thinking them to be the seeds of pomegranate that had split on ripening.

13741*

घ्रात्वा श्रोणीमजाया विततमभिमुखं नाससंकोचमङ्गं

स्थित्वा सूर्य निरीक्ष्य प्रविकसितसटो घट्टयन्क्ष्मां

खुरेण ।

ब्लोकारान् प्रकुर्वन् मणिकलनिभं चालयन्नेत्रयुग्मं

छागश्चाटूननेकांश् चतुर इव विटो मन्मथान्वः

करोति ॥

- (अ) VS 2423 (a. Bhaṭṭa-Bāṇa), ŚP 586, SR 207. 18, SSB 573. 1 (a. Bāṇa-bhaṭṭa), Kav p. 57.

- (a) वक्त्रं [नासं] ŚP, SR, SSB.

- (c) ब्लोकारान् ŚP, SR, SSB.

Sragdharā metre.

The male goat, blind with love, stretching itself smells the buttocks of its mate, stands in front of her, contracts the nose, looks at the sun, spreads its manes, strikes the ground with its hoof, makes 'blo-blo' sound, rolls its gem-like eyes. Thus it flatters the mate in many ways like a crafty rake.

च

13742*

चकार काचित् सितचन्दनाङ्गे

काञ्चीकलापं स्तनभारपृष्ठे ।

प्रियं प्रति प्रेषितचित्तवृत्तिर्

नितम्बबिम्बे च बबन्ध हारम् ॥

(अ) Sar 5.155, Amd 75.157, KāvR 13.7, KHpK 426. 731.

(d) बभार [बबन्ध^०] Sar (var.).

Upajāti metre (Upendravajrā and Indravajrā).

With her thoughts turned to her lover, the young woman put on the girdle on her plump breasts marked with white sandal paste and tied the necklace on her hips.

13743*

चक्राशिरे कण्टकिभिः पलाशैर्

नितम्बसङ्गोलसितोरुकम्पैः ।

कान्तापरिष्वङ्गविरुढसान्द्र-

रोमाञ्चपुञ्जैरिव पद्मखण्डाः ।

(अ) VS 1871 (a. Jayavardhana).

Upajāti metre (Upendravajrā and Indravajrā).

The beds of lotuses looked splendid with their thorny (?) leaves, shaking violently being struck by broad hips (of the

ladies bathing in the tank), as if (they were covered) with dense horripilation caused by the embraces of the beloved.

13744

चकासत्यङ्गनारामाः कौतुकानन्दहेतवः ।

तस्य राज्ञः सुमनसो विबुधाः पार्श्ववर्तिनः ॥

(अ) Kpr 9. 390, KāP ad 10. 9 (p. 306), Kāla 2. 18 (a only).

Resplendent are the king's attendants enjoying themselves at home, the means of his enjoyment through music, etc., well-inclined and learned. (G. Jhā).

13745*

चकासित वदनस्यान्तः स्मितच्छायाविकासिनः ।

उन्निद्रस्यारविन्दस्य मध्ये मुखेव चन्द्रिका ॥

(अ) KaVa ad 2. 20, KH 227. 18-9, Alk 152. 4-5.

(b) विकासिनः KH ; ^०विलासिनः Alk.

(d) मध्यगा चन्द्रिका यथा KH.

Within her shining mouth the faint smile appears as beautiful as the first moonlight within the blooming lotus. (G. Jhā).

13746*

चकितहरिणलोललोचनायाः

क्रुधि तदणारुणतारहारिकान्ति ।

सरसिजमिदमाननं च तस्याः

सममिति चेतसि संभवं विधत्ते ॥

(अ) Kpr. 10. 393, KaP ad 10.1 (p. 311),
Amd 236.640, SR 357.42 (a. Kpr),
SSB 242. 2 (a. Kpr.).

(b) °णहा° [°णता°] Amd (var.).

(c) सरिस° Amd (printing error).

(d) संविदं Amd (var.).

Puṣpitāgrā metre.

He goes into raptures on seeing the
lotus and her face equal, — she, of eyes
like that of a frightened fawn—the face
reddened in anger (and as such) shining
brilliantly like a deep-red pearl-necklace.
(G. Jha).

13747

चकोरकाणामिव कोविदानां
राकासुधारश्मिरिवोज्ज्वलो यः ।
विभूषणं भूवल्लयस्य विद्वान्
वीराग्रणी राजति राजहंसः ॥

(अ) AIK 149.10-11.

Upajāti metre (Upendravajrā and
Indravajrā).

Who is attractive to the learned like
the full Moon to the *Cakora* birds, that
sovereign, a scholar, an ornament of the
earth and foremost of the brave, stands
supreme.

13748*

चकोरनयनानन्वि कल्लाराह्लादकारणम् ।
तमसां कदनं भाति वदनं सुन्दरं तव ॥
(अ) Rasagaṅgā 509.20-1 (8C).

Your beautiful face that imparts joy
to *Cakora's* eyes, causes the white lotus
to bloom and dispels darkness, shines
(in glory).

13749

चकोरनेत्रेणवृगुत्पलानां

निमेषयन्त्रेण किमेष कृष्टः ।

सारः सुधोवृगारमयः प्रयत्नेर्

विधातुमेतन्नयने विधातुः ॥

(अ) Naiṣ 7. 32.

(अ) SR 259.85 (a. Naiṣ), SSB 72. 28.

Upajāti metre (Upendravajrā and
Indravajrā).

Have the creator's efforts to make
her¹ eyes, extracted this essence composed
of effusion of nectar from the eyes of
the '*Cakora*'-bird' and the eyes of the
gazelle as well as blue lotus blossoms,
by employing the winking of the eyes
and the closing of the petals as an instru-
ment (of pressing) ? (K. K. Handiqui).

1. Damayanti.

चकोरस्य वरं देवश् see No. 13754.

13750

चकोरस्य विरज्येते नयने विषदशनात् ।
सुव्यक्तं माद्यति कौञ्चो म्रियते मत्तकोकिलः ॥

(अ) KN (KN (ĀnSS) 7. 12, KN (TSS)
7. 12, KN (BI) 7. 12).

(d) कोकिलः किल [मत्त°] KN (BI).

At the sight of poison, the eyes of the 'Cakora' lose their natural hue, the 'Krauñca' is visibly intoxicated and the 'Kokila', becoming mad, pays his debt of nature. (M. N. Dutt).

13751*

चकोरहर्षो यतिचारचोरो
वियोगिनीवीक्षितनाथवर्मा ।
गृहान् प्रति प्रस्थितपाण्डित्यार्थः
कालोऽयमाध्मातनमाः पयोदे ॥

(अ) KaVR 18. 14, KH 156. 14-5.

(d) °माध्मातनभः KH.

Upajāti metre (Upendravajrā and
Indravajrā).

This is the time (season), when the sky is over-cast with clouds, the *Cakoras* are filled with joy, the movements of the ascetics stop, women in separation look to the path of their husbands (expecting them to return) and travellers hasten to their homes.

13752*

चकोरा इव शीतांशुं चातका इव तोयदम् ।
चञ्चरीका इवाभोजं दष्टं त्वामुत्सुका वयम् ॥
(अ) NBh 23.

As the *Cakoras* are impatient to see the moon, the *Catakas*, the cloud and the bees, the lotus, so are we keen to see you.

13753*

चकोराणां चन्द्रः कुसुमसमयः काननभुवां
सरोजानां भानुः कुवलयकदम्बं मधुलिहाम् ।
मयूराणां मेघः प्रथयति यथा चेतसि सुखं
तथास्माकं प्रीतिं जनयति तवालोकनमिदम् ॥

(अ) SR 106. 155, SSB 398. 168.

Śikharinī metre.

As the moon imparts pleasure to the *Cakoras*, spring to the forests-grounds, the Sun to the lotuses, beds of white lilies to the bees, cloud to the hearts of the peacocks, so does your sight give pleasure to us.

13754

चकोरानादरं देवश् चक्रवाकस्य चादरम् ।
विवस्वान् नाभिसंघत्ते विश्वमेतत् प्रकाशयन् ॥
(अ) SNi 7.2 (in SNi KM) 7. 3.
(a) चकोरस्य दरं SNi (KM).
(d) एकं [एतत्] SNi (KM).

The Sun god, illuminating this world, intends no disrespect to the *Cakora* and respect to the *Cakravāka*.

13755**

चकोरीपाण्डित्यं मलिनयति दृग्मङ्गिमहिमा
हिमांशोरद्वैतं कवलयति वक्त्रं मृगदृशः ।
तमोर्वदग्ध्यानि स्थगयति कचः किं च वचनं
कुहूकण्ठीकण्ठस्वनिमधुरिमाणं तिरयति ॥

(अ) KaP ad 2. 8 (p. 38).

Śikharinī metre.

The majesty of the side-glances of the fawn-eyed damsel puts to shame the *Cakori's* skill, her face sets at naught the uniqueness of moon's (beauty), her hair surpasses the density of darkness and her voice eclipses the sweetness of the Cuckoo's notes.

13756

चकोरोक्तिः सारसोक्तिष्टिष्ठोक्तिः प्रभासुरा ।
तथा मयूरपिच्छोक्तिर् ज्ञेया कोविदकुञ्जरैः ॥

(अ) Any 54. 25.

Only the eminent connoisseurs can distinguish between the shrill cries of the Greek partridge, heron and osprey and the sound of (the flapping of) the peacock's feathers.

13757*

चकोर्यं एव चतुराश् चन्द्रिकाचामकर्मणि ।
आवन्त्य एव निपुणाः सुवृशो रतकर्मणि ॥

(अ) Balarāmāyaṇa 10. 83.

(अ) AR 95.4-5, AIR 59, Skm (Skm (B) 568, Skm (POS) 2. 19. 3) (a. Rājāśekhara), Sāh ad 10. 697 (p. 30), VyVi ad 2.45 (p. 368), AIS 89.10-1.

(b) *कापानकर्मणि Skm (B), Skm (POS), Sāh, AIS.

(c) विनाऽवस्तोर्ने Sāh, AIS.

(d) °नर्मणि Bāla (var.), AIS; स्त्रियः सुरत न° SkM (B), SkM (POS).

The *Cakorīs* alone are expert in feeding on the moon-shine Only the beautiful women of the Avanti-country are adept in the sexual sport.

13758

चक्रं येन मृतं तत्र सौवर्ण्यमपि चेद् भवेत् ।
स्वर्च्यत्वं तस्य नान्यस्य शालग्रामोऽत्र दर्शनम् ॥

(अ) SSB 470.102 (a. Saṁgrahīṭuh).

None else but be alone is worthy of adoration, who Wields *Cakra* (authority) and if he has affluence also (*Sanvarṇya*) *Saṅgrāma*¹ is a case in point.

1. *Saṅgrāma*, with the mark of *Cakra* and golden streaks, is considered more auspicious.

13759

चक्रं सेव्यं नृपः सेव्यो न सेव्यः केवलो नृपः ।
चक्रस्यापि विरोधेन वासः प्रेतस्वमागतः ॥

(अ) BhŚ 488 Cf. No. 13762.

Wheel (of law) should be respected. King should be respected. The king alone should not be respected (if he goes against law). Disregarding the law, *Vāsa* became a ghost (or met his end).

13760

चक्रं सेव्यं नृपः सेव्यो मा नृपश्चक्रवर्जितः ।
पश्य चक्रस्य माहात्म्यं मृत्पिण्डः पात्रतां गतः ॥

(अ) ŚP 1378, SR 146. 161, SSB 468.49 Cf. No. 13759.

(b) न सेव्यः केवलो नृपः SR, SSB.

Wheel (of law) should be respected. King should be respected, but not a king going against law. Look at the importance of the wheel (*Cakar*). The lump of clay (when on potter's wheel) acquires the form of a pot (becomes more worthy).

13761**

चक्रः पप्रच्छ पान्थं कथय मम सखे नास्ति स
क्वापि देशे

वस्तुं नो यत्र रात्रिर्भवति भुवि खगायेति स प्रत्युवाच ।
नीते मेरो समाप्ति कनकवितरणः धीजगद्-
देवनाम्ना

सूर्योऽनन्तहितेऽस्मिन् कतिपयदिवसेवासराद्वैतमुष्टिः ॥

(अ) PrC 251, PuPra 273.

(आ) ŚP 1261, Any 71. 156, SR 114. 26
(a. ŚP), SSB 412.1, RJ 147.

(a) पान्थ [पान्थं] RJ; अस्ति [नास्ति] any;
क्वास्ति किं स प्रदेशो PrC; जनपदः कोऽपि
संपत्स्यते मे PuPra.

(b) रात्रिः प्रचरति विहगायेति Any; चिरायेति
[ख°] PrC; स च विचित्रयेति तं प्र° PuPra.

(d) °सराद्वैत° ŚP, SR, SSB; सूर्यो ह्यन्त° Any;
स्यात् [°तेऽस्मिन्] PuPra.

Sragdharā metre.

The *Cakra Vaka* asked the traveller :
tell me friend, if there is any place to
reside on the earth where there is no
night. He replied to the bird : There
was a person named Jagaddeva who
exhausted the whole Meru (mount of
gold) by giving its gold in charity. So,
the Sun did not set and a perpetual day
was created in a few days.

13762

चक्रः सेव्यो नृपः सेव्यो न सेव्यः केवलं नृपः ।

चक्रवक्रप्रभावेण भैरवो भूतनायकः ॥

(आ) Sama 2 च 1. Cf. No. 13759.

Wheel (of law) should be respected.
King should be respected. Merely the
king (who goes against law) should not
be respected. Due to the adverse effect
of the wheel (of law), Bhairava (the
terrific god) is termed as the lord of
beings.

13763

चक्रचारी नृपः श्रेष्ठः न नृपश्चक्रवर्जितः ।
पश्य चक्रस्य माहात्म्यं मृत्पिण्डः पात्रतां गतः ॥
(आ) SH III fol. 5 b (75).

A king observing the wheel (of law)
is the best, not a king acting against
law. See the greatness of the wheel.
The lump of clay (on potter's wheel)
acquires the shape of a pot (becomes
worthy).

13764**

चक्रदारविरहेक्षणक्षणे

बिभ्यती धवहसाय साभवत् ।

क्वापि वस्तुनि वदत्यनागतं

चित्तमुद्यदनिमित्तविकृतम् ॥

(अ) Naiṣ 18. 69.

(b) बिभ्यतीं स परिरुध्य नामुचत् (Mallinātha
ad Naiṣ).

Rathoddhatā metre.

She¹ was laughed at by her consort,
as she was struck with fear when she
saw '*Cakravaka*' birds part with their
mates. But the mind, perturbed about
something without any cause, doth speak
of events yet to come. (K. K. Handiqui).

1. Damayanti.

13765*

चक्रद्वन्द्वमुदञ्चति प्रतिदिशं मोदं विषत्तेतरो
पद्मानां ततिरेति घूक-तिमिरं दूध्यालिसेन्यं ववचित् ।
वेकल्यं च मिनोति हंस उदये म्लायत्यरीणां व्रजो

राजन् कैरविणीवनः समुदिते युष्मत्प्रतापे रवी ॥

(आ) SSS 99 (a. Sundaradeva).

(b) °ध्यादिलेन्यं (changed to °लिसेन्यम्, Editorially).

Śārdūlavikrīḍita metre.

O King, as the sun of your valour rises on the Oriental hill. the *Cakravaka* Couples fly in all directions, the beds of lotuses bloom (lit. assume happiness), the darkness and owls disappear somewhere, the swarms of bees hover around, the swans shed their restlessness and the hordes of your enemies wither alongwith the clusters of lilies.

13766

चक्रधरोऽपि सुरस्रवं

सुरोऽपि सुरराज्यमीहते कर्तुम् ।

सुरराजोऽप्यूर्ध्वगतिं

तथापि न निवर्तते वृक्षे ॥

(आ) VS 3256, SR 76.32, SSB 349.34, IS 2220, Subh 72, SH 1064

(a. Garuḍa).

(b) सुरभावे (सुरत्वलये SH) सकलसुरपतित्वं च (°तिर्भवितु SH) IS, Subh, SH.

(c) सुरपतिरपि मोक्षपदं IS, Subh ; सुरपतिरूर्ध्व-गतित्वं SH.

Aryā metre.

A sovereign ruler aspires to be a god, a god too craves to rule over all the

deities, the king of gods too longs for a higher status ; even then avidity does not cease.

13767*

चक्र ब्रूहि विभो गदे जय हरे कम्बो समाज्ञापय
भो भो नन्दक जीव पन्नगरिषो किं नाथ भिक्षो मया ।
को दैत्यः कतमो हिरण्यकशिपुः सत्यं भवद्भूयः शपे
केनास्त्रेण नखैरिति प्रवदतः शीरेगिरः पान्तु वः ॥

(आ) Skm (Skm (B) 199, Skm (POS) 1. 40.4) (a. Keśaṭa), VS 87, SR 15.38.

(a) विभा Skm (var.).

(b) पन्नगपते Skm (POS).

(d) प्रवदतो विष्णोर्मुखं पातु वः VS, SR.

Śārdūlavikrīḍita metre.

Discuss ! speak, 'My Lord', Mace !, 'Victory to Hari'. Conch ! 'please order'. Nandaka (Sword) !, 'may you live long'. Enemy of snakes (Garuḍa) ! 'What Lord'. Who was torn by me ? 'Demon'. Which one ? 'Hiranyakeśipu', Is it true ? I swear by you'. With which weapon ? 'With nails'. The words of Viṣṇu thus uttered may protect you all.

13768

चक्रसंभारिणि क्रूरे परच्छिद्रानुसारिणि ।
द्विजिह्वे दृष्टमात्रे चेत् कस्य न स्यात् चमत्कृतिः ॥
(आ) SkV 1298.

Who would not be startled on merely seeing a furious snake who turns itself into a coil (whenever necessary) and always seeks other's holes (to

slip into) ; and the cruel tale-bearer who is always on the look-out of other's weaknesses.

[Cruel and full crooked, / two tongued, seeking a chance at others; / if one but see him¹, / who would not startle in fear? (D. H. H. Ingalls).]

1. A Villain or a Snake.

13769*

चक्राभिघातप्रसमाज्ञयेव

चकार यो राहुवधूजनस्य ।

अलिङ्गनोद्दामविलासवर्ध्मं

रतोत्सवं चुम्बनमात्रशेषम् ॥

(अ) DhV ad 2. 23 (p. 108 1-2), Amd 287. 824, Kuv ad 29 (p. 94), VyVi 2, (P. 313) ARJ 165. 11-2, AlK 342. 7-8, Rasagaṅgā 548. 7-8.

Upajāti metre (Indravajrā and Upendravajrā).

With his inviolable order in the form of the *Cakra's* blow, he (Viṣṇu) reduced the sexual sports of Rāhu's wives to a mere kissing exercise, shorn of the uninhibited dalliance of embraces.

13770

चक्राह्ववधूप्रियतम-

संघट्टनसमयसंप्राप्त्या ।

शशिना वियुज्यमाना

कुमुदिनि किं क्षीणपुण्यासि ॥

(अ) Kuṭṭ (Kuṭṭ (KM) 504, Kuṭṭ (BI) 515).

(अ) GVS 335.

(ab) धन्या चक्राह्ववधूः । प्रियतमसं^० Kuṭṭ (BI).

(a) °वधूः Kuṭṭ (KM), GVS.

Upajāti-ārya metre (in Kuṭṭ (BI) Mukhāpala-ārya metre, but hyper-metric in *d*).

O Lily ! Have you exhausted your merits as you are getting separated from the moon when the time for the female *Cakra-vāka* bird to join its mate has come ?

13771*

चक्राह्वो विरही हतोऽपि हृदये बाणेन न त्यक्तवान्

प्राणान् प्राणसमासमागममुखध्यानैकतानश्चिरम् ।

स्वां छायामवलोक्य वारिणि गलद्रक्तामवेत्य प्रियां

भ्रान्तस् तद्-व्रणवेदनापरिगतः कष्टं मृतः

सांप्रतम् ॥

(अ) VS 1919, SP 3595, SR 296. 10 (a. SP), SSB 138. 11.

(c) °वेद्य [°वेत्य] SR, SSB.

(d) भ्रातस् [भ्रान्तस्] VS.

Śārdūlavikrīḍita metre.

Lost in reflecting on the joys (that were to ensue from) the union with his spouse, his very life, the separated *Cakravāka* did not give up life, though hit on the heart by an arrow. But seeing his reflection in the water and taking it to be his beloved with blood gushing (from her body), 'he' was overcome by the pain of injury, was utterly confused and alas ! is now dead.

13772*

चक्रिता च मृताचार्यं चेलं चर्चा च लीनता ।
चकारचञ्चुता चेति सप्त जीवनहेतवः ॥

(अ) VS 2331 (a. Dāmodaragupta), Cf. यमोऽपि वञ्चितो Kav p. 47.

Wandering here and there, obsequies of the dead, tattered clothes, discussion (to air one's equipment), remaining absorbed (in various chores), claiming 'this also', 'this also' and cleverness, these are the seven props of life.

13773**

चक्रोक्तभुजलतिकं

वक्रोक्तवक्त्रमुन्नमद्ग्रीवम् ।

नो हरति कस्य हृदयं

हरिणदृशो जृम्भणारम्भः ॥

(अ) SR 269.426, SSB 92.1, Vidy 515, RJ 753.

(b) °मुख° [°वक्त्र°] Vidy; °न्नतग्री° Vidy.

Aryā metre (defective in Vidy).

Whose heart the yawn of the fawn-eyed damsel does not Captivate with creeper-like (long) arms rounded, face tilted and neck raised ?

13774*

चक्रो चक्रारपङ्क्ति हरिरपि च हरीन् धूर्जटिर्धू-
र्ध्वजान्तान्

अक्षं नक्षत्रनाथोऽरुणमपि वरुणः कूबरपुत्रं कुबेरः ।
रंहः संघः सुराणां जगदुपकृतये नित्ययुक्तस्य यस्य
स्तीति प्रीतिप्रसन्नोऽन्वहमहिमरुचेः सोऽवतात्
स्यन्बलो यः ॥

(अ) Sūryaśataka 71

(अ) SR 27. 14 (a. Sū), Ujjvaladatta on Uṇādisūtra 4. 123, Amd 333. 964, Kpr 10.580, KaP ad 10.56 (p. 395), KHpK 268.408, AIS 279. 10-3.

(a) °ध्वजाग्रान् Sū° (var.), KPr, KaP.

(c) °मुक्त° Sū (var.).

(d) °रुच Sū (var.).

Sragdharā metre.

A multitude of gods, filled with joy, day after day praises the speed of the car of the Hot-rayed,¹/wheel is ever-employed in benefiting the universe,/(Viṣṇu), Possessor of the Discus, praises the row of wheelspokes, Hari praises the horses, and Dhūrjati² praises the ends of the flags on the Yoke; / the (Moon), Lord of the stars, praises the axles, Varuṇa praises Aruṇa and Kubera praises the tip of the pole. / May the car of the Hot-rayed protect you. (G. P. Quackentos).

1. Sūrya.

2. Śiva.

13775*

चक्रो त्रिशूलो न हरिर्न शंभुर्

महान् बलिष्ठो न च भीमसेनः ।

स्वच्छन्दचारी नृपतिर्न योगी

सीतावियोगी न च रामचन्द्रः ॥

(अ) SR 185. 35, SSB 530. 37, SuM App. III. 3.

(a) हरो न विष्णुर् SSB, SuM.

(c) स्वेच्छानुचारी SuM.

Upajāti metre (Indravajrā and Upendravajrā).

He has a discus and a trident but is neither Viṣṇu nor Śiva, is extremely powerful but is not Bhīma, roams about at will, but is neither a king nor an ascetic, is separated from Sītā (ploughed field) but is not Rāma¹.

1. A Bull.

13776**

चक्रीयति वृत्तिषु युवा
पिञ्जरशकुनीपति प्रमदा ।
एतत् प्रेम यदन्यत्
प्रभवति यूनोः कलङ्काय ॥

(अ) Vidy 701.

Upagiti-āryā metre. (defective in a).

The young man does rounds in search of livelihood. The Woman Conducts like an encaged bird (i. e. is busy with the household chores). This is true love. That (love) which is different from it; only brings stigma to the two youths.

13777

चक्री सेव्यः प्रभुः सेव्यो न सेव्यः केवलप्रभुः ।
पश्य चक्रप्रभावेन पण्डितप्रेतमुच्यते ॥

(अ) Pañcākhyānavarttika 21. 1. Cf. No. 13759.

Viṣṇu (Cakri) should be worshipped. One's master should (also) be well served, but not the master alone. Look, with the power of the *Cakra* (Viṣṇu's weapon) the spirit of the *Paṇḍita* is released from bondage.

13778**

चक्रुरेव ललनोरुषु राजीः
स्पर्शालोमवशलोलकराणाम् ।
कामिनामनिमृतान्यपि रम्भा-
स्तम्भकमलतलेषु नखानि ॥

(अ) Śiś 10. 66.

(आ) SR 317. 27 (a. Śiś), SSB 174. 28 (a. Māgha).

Svāgatā metre.

The nails of the lovers' hands, nimble with eagerness to touch them, planted, on their own, (lit. though not applied to the task) marks on the thighs of the women which were tender like the surface of the trunks of the plantain trees.

13779**

चक्रे चण्डरुचा समं रणमतो हेमन्तपृथ्वीपतिर्

ये ये तत्र जिता दिवाकरकरास् ते तेऽमुना तत्क्षणात् ।

कान्तानां कुचभूधरे निवधारे मन्येऽहमेवं तदा

नो चेन् मन्दकरः कथं दिनकरस् तप्तश्च तन्वीस्तनः ॥

(अ) Harivilāsa 3. 66.

(आ) PV 651 (a. Līlambarāja), SuSS 425, SuMuñ 161. 17-20, SR 346. 32, SSB 223. 35.

(b) धृताः करप्रतिभटास् Hari.

(d) तन्वीकुचः PV, SuSS.

Śārdūlavikriḍita metre.

The winter-king waged a war against the fierce-rayed Sun. Whatever rays of the Sun he conquered, were instantly placed on the breast-mounts of damsels. So I think. Otherwise how could the rays of the Sun be dull and breasts of the slim damsels, warm.

13780*

चक्रे चन्द्रमुखी प्रदीपकलिका पात्रा धरामण्डले
तस्या देववशात् दशाऽपि चरमा प्रायः समुन्मीलति ।
तद् ब्रूमः शिरसा नतेन सहसा श्रीकृष्ण निक्षिप्यतां
स्नेहस्तत्र तथा यथा न भवति त्रैलोक्यमन्धं तमः ॥

(अ) Bhānukara's Rasamañjarī 99.

(आ) SuMuñ 122.22-223-2 (a Bhānukavi).

(b) देववशाद्दृशापि Rasa (var.).

Śardūlavikrīḍita metre.

The creator fashioned the moon-faced damsel like a lamp-wick on the earth. By (ill) luck, she has almost reached her ultimate state (lit. her ultimate state has become almost evident). Revered Kṛṣṇā, we therefore request you with bowed head to pour oil (love) on her in such a way that the three worlds are not enveloped in blinding darkness.

13781*

चक्रेण विश्वं युधि मत्स्यकेतुः
पितुर्जितं वीक्ष्य सुदर्शनेन ।
जगज्जिगीषत्यमुना नितम्ब-
मयेन किं दुर्लभदर्शनेन ॥

(अ) Naiṣ 7. 89.

(आ) SR 268. 378 (a. Naiṣ), SSB 90. 8.

(a) यदि [युधि] Mallinātha ad Naiṣ.

(d) °स्वद्वयेन [°स्वमयेन] Mallinātha ad Naiṣ, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā)

MS-VIII. 24

Does Cupid, seeing that his father Viṣṇu's clearly visible circular blade 'Sudarśana' had conquered the world in battle, wish to conquer the world with an invisible circular weapon in the shape of her¹ hips ? (K. K. Handīqui).

1. Damayanti.

13782*

चक्रे येन जितेच्छया वपुर्निदं शुक्रासृजोरवयतः
प्राणास्तत्र निवेश्य येन जठरे रक्षा कृता वह्नितः ।
दत्तं येन च जन्मकर्मलघनं सोऽद्यापि भारक्षमः
कोऽस्मान्पात्यतीति चिन्तनपरिर्लोकैर्वृथा भूयते ॥

(अ) Vidy 847.

Śardūlavikrīḍita metre.

He who, on His own, created this body with the fusion of semen and blood; who infused life-breath, and placing it in the womb protected it from the fire (of hunger); and Who brought about birth, action and dissolution; He is even now able to bear the burden. People are in vain worried as to who protects and nourishes them.

13783

चक्रेशकेशवहलायुषभूतिनोऽपि
संतोषमुक्तमनुजस्य न तृप्तिरस्ति ।
तृप्तिं विना न सुखमित्यवगम्य सम्यग्
लोभग्रहस्य वशिनो न भवन्ति धीराः ॥

(अ) AS 79.

(a) °तोऽपि AS (var.).

Vasantatilakā metre.

There is no happiness to man without contentment, not even for Viṣṇu, Kṛṣṇa, Balrāma and Śiva. Knowing well that there is no peace to man without contentment, the wise do not fall prey to the dragon of avarice.

13784**

चक्रे श्रीविक्रमार्कः कनकमयतुलारोहणं नर्मदायां
वार्तेयं विन्ध्यशैलात् कथमपि परतः सर्वथा
रक्षणीया ।
नोचेद्वातापितापोक्ततपसि मुनावागते दानलोभाद्
भूयः स्यात् तुङ्गशृङ्गव्यतिकरवलितव्योम-
मुद्रोऽयमद्रिः ॥

(अ) AIR 175.

Sragdharā metre.

‘Śrī Vikramārka weighed the needy in gold on the bank of Narmadā’, this news should be carefully guarded from spreading beyond the Vindhya mountain. Otherwise, on the return of the sage (Agastya), who performed severe penance and devoured the demon *Vatapi* out of greed for donation, this mountain may again pierce the sky with its high peaks.

13785

चक्षुः कदर्थयितुमर्जयितुं च तापम्
अध्वश्रमेण परिशोषयितुं शरीरम् ।
अभ्युल्लसज्जलधरभ्रमसंभ्रमेण
धिग्धूमकूटमभिधावति चातकोऽयम् ॥

(अ) Skm (Skm (B) 1955, Skm (POS) 4. 63. 5) (a. Acalasimha), Kav 19.

Vasantatilakā metre.

Alas ! this *Cataka* bird is rushing towards the column of smoke, embarrassed by the confusion of the rising cloud, only to trouble its eyes, to suffer heat, and to wear down its body with the fatigue of the journey.

13786

चक्षुः किं कम्पसे मूढ त्वयि दीनेऽश्रुवाहिनि ।
यो मां त्यक्त्वा गतः सोऽद्य कथमेष्यति सस्फुरे ॥

(आ) VS 1107.

(c) कोऽयं [यो मां] VS (var.).

O foolish eye, why are throbbing (now)? Will he, who has gone away forsaking me, come back to-day if you are dejected, shed tears and throb like this.

13787

चक्षुःक्षयं प्रचुररोगशरीरबाधा-
स्वान्ताभिघातगतिमङ्गममन्यमानः ।
संस्कृत्य पत्रनिचयं च मषीं विमर्द्य
तृष्णातुरो लिखति लेखकतामुपेतः ॥

(अ) AS 67.

(a) °बाधाः or °बाधां AS (var.).

(b) स्वन्तावि° or श्वांताभिः or श्वांतोभि° or श्वाता° or ध्वांता° AS (var.).

(c) मषीविमर्द्य AS (KM).

Vasantatilakā metre.

Without caring for the damage to the vision, sufferings of the body caused by various diseases, heart-trouble, loss of motion, the man, working as a scribe, arranges the heap of papers, prepares the ink and goes on writing, being overwhelmed with greed.

चक्षुःपूतां न्यसेत्पादं see दृष्टिपूतं न्यसेत्पादं.

13788

चक्षुःप्रान्तमुदीक्ष्य पक्ष्मलदृशः शोणारविन्दश्रियं
नोच्चर्चजल्पति, न स्मितं वितनुते, गूळ्हाति
बीटी न वा ।

तल्पोषान्तमुपेत्य किं तु पुलकभ्राजत्कपोलद्युतिः

कान्तः केवलमानतेन शिरसा मुक्ताखजं
गुम्फति ॥

(अ) Bhānukara's Rasamañjarī 107.

(आ) RJ 875 (=5. 82) (a. Madhyama).

(d) ^०क स्फूर्जत्क^० Rasa.

Śardūlavikrīḍita metre.

Beholding the eye-corners, gleaming like the red lotus, of the lady with lovely eye-lashes, the lover neither spoke aloud nor knit a smile nor accepted the betel. But with his brilliant cheeks aglow (i. e. covered) with horripilation, he drew close to the bed and weaved the pearl-string with his head bowed down.

13789

चक्षुःप्रोत्था निषण्णे मनसि परिचयाच्चिन्त्य-
मानेऽभ्युपाये

याते रागे विवृद्धिं प्रविसरति गिरां विस्तरे
द्वितिकायाः ।

आस्तां दूरे स तावत् सरभसदयितालिङ्गनानन्द-
लामस्

तद्-गेहोपान्तरथ्याभ्रमणमपि परां निर्वर्ति
संतनोति ॥

(अ) Amar (Amar (D) doubtful 21, Amar (RK) 114, Amar (K) 98, Amar (S) 88, Amar (POS) 88, Amar (NSP) 100)¹.

(आ) VS 2084, JS 272. 10, SR 282. 122 (a. JS), SSB 112. 128, SH 1936 (Corrupt).

(a) चक्षुः प्रीतिप्रसवते (^०सन्ने) Amar (D), Amar (K), Amar (NSP), Amar (RK); प्रसवते [नि^०] VS, JS; परिचये Amar (D), (RK), (K), (NSP), JS; ^०मानाभ्यु^० Amar (D), (RK), (K), (NSP), VS, JS.

(b) या^० रा^० tr. Amar (D), (K), (NSP), VS, JS; पश्चाद्योगे गुरुत्वं प्रविकसतितरां (विकसति नितरां) गोचरे दू^०; Amar (D), (var.) (RK); ^०ऽतिभूमिं विकसति सुतरां गोचरे दू^०; Amar (D), (K); गुरुत्वं [वि^०] VS, JS; प्रसरति च [प्र^०]; Amar (D) (var.); प्रविशति नितरां JS; प्रविकसति VS; गोचरे VS, JS.

(c) दूरेण Amar (D), (RK), (K), (NSP), VS, JS.

(d) निर्वर्ति Amar (S) (var.); संदधाति Amar (RK).

Sragdharā metre.

1. Western [(Adj.) 100, Southern (Verna) 88, Rāma (Om.), B. MM (Om.), BORI I 116, BORI (II) 114.

When the mind felt attached through love at (first) sight, when constant thought led to the finding out of means, when passion grew intense, and negotiations through a messenger were zealously promoted, let alone the joy

that comes through the impetuous embraces of the beloved's body—even the wanderings along the street skirting her house, gave the highest bliss. (C. R. Devadhar).

13790

चक्षुः संवृणु वक्षत्र वीक्ष करणं वक्षः समाच्छाद्यतां
हृद्य स्फूर्जमनेकभावचतुरं शृङ्गाररम्यं वचः ।
मन्ये ते नवनीतपिण्डसदृशा सूर्या भजन्ति स्त्रियं
मुग्धे किं परिवेदितेन वपुषा पाषाणकल्पा
वयम् ॥

(अ) BhŚ 489.

Śardūlavikrīḍita metre.

O lovely one, close your eyes, the means to see the face ; cover your breasts and stop your speech, pleasant and brilliant, skilful in expressing various emotions, and charming with erotic expressions. I think, they only enjoy the body of a woman, the peer of a ball of butter. Away with weeping. We men have a body like a rock.

13791

चक्षुःस्पन्दनमात्रस्य यावद् द्वादशसंज्ञिकाः ।
तावन् निरुध्यते प्राणः प्राणायामः स उच्यते ॥
(अ) ŚP 4445.

When breath is held as long as the eye winks for twelve times, that is called *prāṇāyama* (control of breath).

13792

चक्षुरपाङ्गाहितदृक्
चेतश्चरतीशसङ्गरमितं ते ।
ननु भाविनीविमुक्तौ
विचिकित्सा केन हेतुनेदानीम् ॥

(अ) Ras 66.

- (a) Version A : अपाङ्गाऽहित-दृक्.
Version B : अपाङ्गाऽऽहित-दृक्.
(b) Version A : चरतीऽऽशसङ्गरमितं ते.
Version B : चरतीश-सङ्गरम् इतं ते.
(c) Version A : ननु भाविनी विमुक्तौ.
Version B : ननु भावि-नीवि-मुक्तौ.

Giti-ārya metre.

Your eye is concentrated on Śiva the foe of the bodiless (cupid). Your heart takes pleasure in the company of the Lord. Why do you entertain doubt about the final liberation that is now close by.

Your eye is fixed on the outer corner (side glances) and your heart goes out for fight with the lord of Rati (cupid). Why then any hesitation in removing the beloved's (under garment).

13793

चक्षुराश्रयते कामः कामुकस्य दरिद्रतः ।
क्रूरस्य चाप्रभवतः परद्रोहः सरस्वतीम् ॥
(अ) SkV 1299 (a. Śātānanda).

The lust of a lover without gold / finds heaven in his eye. / The malice of a bully without strength / finds heaven in his speech. (D. H. H. Ingalls).

13794

चक्षुर्जलं च व्यायामः पादाघस् तैलमर्दनम् ।
कर्णयोर्मूर्ध्नि तैलं च जराव्याधिविनाशनम् ॥
(अ) Pamā 109. 16.

Washing eyes with water, (regular) exercise, oil massage on the soles and application of oil in ears and on head hold back old age and disease.

13795

चक्षुर्जाड्यमपेतु मानिनि मुखं संदर्शय श्रोत्रयोः
पीयूषक्षुतिसौख्यमस्तु मधुरां वाचं प्रिये
व्याहर ।
तापः शान्त्यनु मे प्रसादशिशिरां वृष्टि शनैः पातय
त्यक्त्वा दीर्घमभूतपूर्वमचिराद्दोषं सखी-
दोषजम् ॥

(अ) SR 307. 58, SSB 158. 60.

Śardulavikrīḍita metre.

O Angry one, give up forthwith your protracted and unprecedented wrath aroused by the friend's misdemeanour. Show me your face so that the languor of my eyes is removed. Utter sweet words, O darling, so that my ears may experience the comfort of nectar-current. Gently cast on me your glance, soothing with favour, so that my suffering dies down.

13796

चक्षुर्दद्यान् मनो दद्याद् वाचं दद्याच् च सूनृताम् ।
प्रत्युद्गम्याभिगमनं कुर्यान्न्यायेन चार्चनम् ।

(अ) MBh (MBh (Bh) 3. 2. 54, MBh (A 3. 2. 56), MBh (C) 3. 102) *ab* also in MBh (Bh) 13. 7. 6*ab*.

(आ) SRHt 23. 8 (a. MBh), VS 3016 (a. Vyāsamūni), ŚP 641, SRRU 166, SH 669.

(इ) SS (OJ) 229.

(b) सुभाषितां [च सू°] MBh (var.), SS (OJ); सू° VS ; सुन्° SRRU.

(cd) उत्थाय चासनं दद्याद् एष धर्मः सनातनः SRHt, VS, ŚP, SH = MBh (Bh) *ad* 3 2. 54 (ii*) in N अनुव्रजेदुपासीत् स यज्ञः पंचदक्षिणः SRRU.

(c) प्रत्युत्थायाभि° (°त्थाना°) MBh (var.), SS (OJ).

(d) अर्ध्यान्न्य येन MBh (var.); चार्चनां or चार्च-
नात् MBh (var.).

Give a kindly glance¹, an attentive mind, pleasant words, courteous reception and due respect. (Raghuvira).

1. To a guest.

13797

चक्षुर्द्रक्ष्यति रूपमन्तिकगतं वक्षः परिष्वक्ष्यते
पर्याप्तं रसना नवाधररसं पानोत्तमं
पास्यति ।

श्रोत्रं श्रोष्यति हंसगद्गदकलं काले मितं भाषितं
त्वं चिन्तास्पदं किं नु मूढं हृदयं प्राप्तावपि
प्राप्स्यसि ॥

(आ) VS 1352 (a. Īśanadeva). See Altas due VIc Congne's International des Orientalistes term on 1883 a Leide, p. 358.

(a) रूपमन्ति° VS (var.).

(c) हंसगद्गदकलं VS.

(d) मूढ किं नु ह° VS.

Śardūlavikrīḍita metre.

The eye will see her beauty come near and on her breast will lie : the tongue will drink the nectar of her lips and seek no other drink ; the ear from time to time will hear her words soft and low as the notes of the swan. What will be your portion, heart ! where thought only can come, when all these have been satisfied. (P. Peterson).

13798

चक्षुभ्यां हसते विद्वान् दन्तोद्घाटेन मध्यमाः ।
अधमा अट्टहासेन न हसन्ति मुनीश्वराः ॥

(आ) IS 2221, Subh 204.

(a) चक्षुभ्यां Subh.

(b) दन्तोद्घाटेन Subh.

The learned smile with eyes, the mediocres by showing the teeth, the lowly with boisterous laughter. The great sages do not laugh.

13799

चक्षुर्मचकमम्बुजं विजयते षक्त्रस्य मित्रं शशी
भ्रूसूत्रस्य सनाभि मन्मथधनुर्लावण्यपण्यं वपुः ।
लेखा कापि रदच्छदे च सुतनोगर्त्रे च तत्कामिनीम्
एनां वर्णयिता स्मरो यदि भवेद् वंद्यम-
भ्यस्यति ॥

(अ) Viddhaśālibhañjikā 1. 33.

(आ) SkV 419 (a. Rājaśekhara), SR 272. 57, SSB 96, 57.

(a) चक्षुर्मचक° Viddh (var.); चक्षुर्वचक° Viddh (var.).

(b) °नाभिमन्म° Viddh; °पुण्यं SkV.

(c) रेखा Viddh (var.).

(d) स चेद् [भवेत्°] SkV; वंद्यम् SkV (corrected to वंद्यम्).

Śardūlavikrīḍita metre.

Her eyes more lovely than the lotus blues / her face the midnight moon for radiance, / her crescent brows curving as *Kama's* bow, / all grace incarnate in her tender form, / and beauty's lines on body and on lip— / could Love himself limn all her dainty charms / pastmaster of his art in sooth were be. (L. H. Gray).

13800

चक्षुर्लङ्गनिवातिमांसलमसीवर्णयते यन्नमः

पार्श्वस्था इव भान्ति हन्त ककुभो निःसंधि-
रुद्धान्तराः ।

विन्यस्तात्मपदप्रमाणकमिवं भूमीतलं ज्ञायते

किं चान्यत्करसंगमैक[ग]मकः स्वाङ्गैऽपि
संप्रत्ययः ॥

(आ) SkV 888.

Śardūlavikrīḍita metre.

Now that the sky has turned the colour of thick ink / and seems to press upon our eyes, / the horizon seems closed in about us / without interval of east and west. / A man now knows himself / but by contact of his hand. (D. H. H. Ingalls).

13801

चक्षुर्लुप्तमणीकरणं कषलितस् ताम्बूलरागोऽधरे
विश्रान्ता कवरी कपोलफलके ध्वस्ता च
गात्रात् द्युतिः ।
जाने संप्रति मामिनि प्रणयिना कैरप्युपायक्रमैर्
भग्नो मानमहातरुस्तरुणि ते चेतःस्थलो-
वधितः ॥

(अ) JS 205. 7, SR 311. 25, SSB 164. 25, Daś ad 4. 48 (p. 265).

(a) चक्षुर्लुप्तम° JS.

(b) लुप्तेव [ध्व° च] SR, SSB, Daś; गात्र-
द्युतिः SR, SSB, Daś.

(c) मानिनि [भा°] SR, SSB, Daś,
Śārdūlavikrīḍita metre.

The collyrium of your eye is gone ;
the redness of the betel on the lip has
faded, the braid of your hair is resting
on the cheeks, the lustre has disappeared
from the body. O proud lady ! it appears
to me that the mighty tree of pride, grown
on your mind's ground, has now been
destroyed by your lover through various
means.

13802

चक्षुश्चुम्बनविघ्निताधरसुधापानं मुखं शुष्यति
द्वेष्टि स्वं च कचग्रहव्यवहितश्रोणीविहारः
करः ।
निद्रे किं विरतासि तावदधूणे यावन्न तस्याश्
चिरात्

क्रीडन्ति क्रमशः कृशोऽकृतवयः प्रत्यङ्गमङ्गानि मे ॥

(अ) SkV 762 (a. Abhinanda or Abhi-
nandi).

(a) °विघ्नता° SkV (var.).

Śārdūlavikrīḍita metre.

My mouth is dry, for its kissing of
her eyes / did hinder it from sipping
the ambrosia of her lip ; / my hand does
hate itself that its grasping of her hair /
prevented it from toying with her loins. /
Hard hearted sleep ! Oh wherefore have
you ceased / before these limbs of mine
could play on every limb / of her, whose
wrath has been atlast assuaged. (D. H. H.
Ingalls).

13803

चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम् ।
प्रसादयति लोकं यः तं लोकोऽनुप्रसीदति ॥

(अ) MBh (MBh (Bh) 5. 34. 23, MBh
(B) 5. 34. 24, MBh (C) 5. 1118).

(आ) ŚP 1394, VS 2696, SRHt 176. 55
(a. MBh), SR 146. 166 (a. ŚP),
SSB 468. 54, SH 1311, IS 2222,
Saśā 22. 25, SSSN 79. 46 (a.
MBh).

(ab) कर्मणा मनसा वाचा चक्षुषा MBh (var.),
ŚP, VS, SRHt, SR, SSB, SH, IS,
SSSN.

(b) चक्षुषापि SR, SSB.

(c) °प्रसाध° SR; प्रसादयतु SH; यः tr. MBh
(var.), VS, SH, IS; लोके MBh (var.);
यस् ŚP, SRHt, SR, SSB.

(d) स राज्यमधितिष्ठति MBh (var.); तस्य
(ततो) लोकः प्रसीति MBh (var.); लोको
नुप्र° SR; लोको नु प्र° SSB; °कोऽनु-
प्रसादति SH.

Men are always well disposed towards him who pleases all in four ways, viz. with heart, eyes, words, (and) acts. (P. C. Roy).

13804**

चक्षुषी तव रज्येते स्फुरत्यधरपल्लवः ।
स्रुवी च भुग्ने न तथाप्यदुष्टस्यास्ति मे भयम् ॥

(अ) KāD 2. 131, AIS 194. 1-2.

(b) °पल्लवम् KāD (var.).

(c) भुग्नौ KāD (var.), AIS

(d) अदृष्ट° AIS.

Your eyes are red, the sprout of your lower lip is throbbing and the eye-brows are curved (in anger); still, being blameless, I have nothing to fear.

[Your two eyes are red (with passion); the tendril of lower lip quivers; and the two eye-brows are knit (in anger); and even then there is no fear for me who are blameless. (V. N. Ayer).]

1. Anger : Edi.

13805

चक्षुषी स्पन्दयेन्नैव दृष्टिं लक्ष्ये नियोजयेत् ।
मृष्टिनाच्छादितं लक्ष्यं शरस्याग्रे नियोजयेत् ।

(अ) ŚP 1840.

(While aiming at a target) one should not blink the eyes and should fix gaze on the target. Covered with the fist the target should be kept in front of the arrow.

13806

चक्षुषोर्मम भवन्मुखेक्षणं
सुभ्र नूनमहिफेनमक्षणम् ।
तद्विना विधुरयोर्न चेतना
रुक् च शाम्यति न तन्तिकेतना ॥

(अ) PV 279 (a. Cintāmaṇi Dikṣita).

Rathoddhatā metre.

Looking at your face, O lady with beautiful eye-brows, is surely (like) eating opium for my eyes. The distressed eyes do not gain consciousness without that (seeing you), but the anguish caused by it does not cease.

13807

चक्षुष्यन्धे चलति दशने श्मश्रुणि श्वेतमाने
सीदत्यङ्गे मनसि कलुषे कम्पमाने कराग्रे ।
दूतैरेतैर्दिनकरभुवः शश्वदुद्बोध्यमानास्
त्रातुं देहं तदपि भिषजामेव सान्त्वं वदामः ॥

(अ) Śāntiv (KM) 11.

Mandākrāntā metre.

The eyes go blind, the teeth become mobile, the beard turns grey, the body degenerates, the mind is dimmed and the hands tremble. Constantly are we being warned by these messengers of Yama, still we seek to humour the physicians to save this body.

13808

चक्षुस् तदुन्मेषि सदा मुखे वः
सारस्वतं शाश्वतमाविरस्तु ।
पश्यन्ति येनावहिताः कवीन्द्रास्
त्रिविष्टपाभ्यन्तरवर्ति वस्तु ॥

(अ) Navasāhasāṅkararita 1. 4.

(आ) AIR 93.

Upajāti metre (Indravajrā and
Upendravajrā)

May the eternal and brilliant eye of
knowledge with which the great poets see,
in concentration, all that exists in the
three worlds, always manifest itself on
your face.

13809

चक्षुरोगी कर्णरोगी रोगी चैव कफादिभिः ।
कण्ठस्नानं प्रकुर्वीत शिरःस्नानसमं हि तत् ॥

(आ) Sama 2 क 37.

One afflicted with the ailment of eye,
ear and phelgm etc, should have a bath
upto neck only. That is equal to the
head (complete) bath.

13810

चङ्गपालो गुणकरी मध्यमादिर्वसन्तकः ।
धनश्रीश्चेति पञ्चते रागा भैरवसंभवाः ॥

(आ) ŚP 2053.

Caṅgapāla, guṇakari, madhyamadi,
vasantaka and *dhanaśri*, there are the five
rāgas that rest on the *Bhairava*.

13811*

चचार चूतद्रुममञ्जरीषु
चुचुम्ब नानाकलिकामुखानि ।
स्त्रीराज्यमध्यस्थ इव द्विरेफः
स्थातुं न लेभे क्षणमेवमेव ॥

MS-VIII. 25

(अ) Vikram 7. 46.

Upajāti metre (Upendravajrā and
Indravajrā).

The bee hovered on the mango-
blossoms. It kissed the faces in the
form of various buds. Like a mediator
in women's kingdom, it could not rest
even for a while.

[The bee wandered in the mango-blossoms,
kissed the faces in the shape of various buds ;
being in the midst of a host of women, it could
not remain inactive for a moment (S.C. Banerji)]

13812*

चञ्चच्चञ्चलचञ्चुवञ्चितचलच्चूडामुपं पतच्च

चक्राकारकरालकेसरशटास्फारस्फुरत्कन्धरम् ।

वारंवारमुदङ्गिललङ्घनघनप्रेङ्खन्नखक्षुण्णयोः

कामं कुक्कुटयोर्द्वयं द्रुतपदक्रूरकर्म युध्यति ॥

(आ) SkV 1171, Skm (Skm (B) 2034,
Skm (POS) 5. 7. 4), JS 333. 10.
(a. Vararuci), ŚP 572 (a. Vararuci).

(a) न्यञ्चच् JS; °चञ्चुवाञ्छि° Skm; °चञ्चु-
चुम्बनचलच्° JS, ŚP.

(b) °करालकेशरशटा° Skm; °स्फालस्फुरत्क° Skm
(var.).

(c) वारं वा° JS, ŚP; °चञ्चलघनभ्रश्यन्नरव°
JS, ŚP.

(d) दृष्टा [कामं] JS, ŚP; °पदं क्रूर° Skm;
°कुक्कुटयोः स्थितिरिति क्रूरकर्म युध्यतोः JS,
ŚP; युध्यते Skm (var.).

Śardulavikrīḍita metre.

With shaking combs escaping from quick-darting beaks, / fiercely flying at one another, with throbbing necks / and hackles rising in circles, each wounded time and again / by the thick-driving spur as the other leaps, / the two cocks, with swift-footed, cruel attack, fight to their heart's content. (D. H. H. Ingalls).

13813

चञ्चच्चञ्चुगुणोदरैः शिथिलितप्रायां समुत्पक्ष्मल-
न्यञ्चत् पक्षपुटावकाशविरमत् पार्श्वोष्मनिर्नयते ।
जङ्घाकुञ्चनलब्धनीडनिडिडावष्टम्भकण्टोज्झित-
क्षेपीयः पवनाभिघातरमसोत्क्षेपैरहः पक्षिभिः ॥

(अ) SkV 198, Kav 88.

(a) °चुगुलोदरैः [°चुगुणो°] SkV (var.).

(b) °वकाशम्*** (missing) °व्यापर्वो° Kav.

Śardūlavikrīḍita metre.

The birds loosen their shoulder feathers with darkening beaks, / dispel their body heat by lowering ruffled wings; / with crouching legs seize hold upon the nest, / barely avoiding a sudden toss / from the buffet of the summer gale. (D. H. H. Ingalls).

13814

चञ्चच्चञ्चूद्धृतार्धच्युतपिशितलवप्राससंबृद्धगर्वैर्
गुर्ध्रैरारब्धपक्षद्वितयविधुतिभिर्बद्धसान्द्रान्धकारे ।
वक्त्रोद्गन्ताः पतन्त्यश्छमिति शिखिशिखाभेगयो-
ऽस्मिञ्छिवानाम्
अस्त्रलोतस्यजलस्रुतबहुलवसावासविल्ले
स्वनन्ति ॥

(अ) Nāg 4. 18.

(आ) SkV 1536 (a. Śrī Harṣa).

(a) °चुगुणो° Nāg (var.); °वृतार्ध° SkV ;
'गर्ध्रैर्° Nāg (var.).

(b) °रावद्धप° Nāg (var.).

(c) °न्ताः श्मि° Nāg (var.); पतन्त्यश्छ° SkV;
°ऽस्मिन् शि° Nāg (var.), SkV.(d) °स्रुति° Nāg (var.); अग्रश्रोत° SkV (var.);
°स्रुत° SkV (var.); °वसो° SkV (var.);
°विल्ले SkV (var.).

Sragdhara metre.

The rows of fire-flames vomitted out of the mouths of the jackals and falling with a clocking sound, are making a noise in this stream of blood, where the carion-odour is mingled with that of abundant fat continuously flowing and where profound darkness is created by the vultures flapping the pairs of their wings and with their beaks and half-dropping. (Bak Kun Bae).

13815*

चञ्चच्चञ्चण्डनखाग्रभेदविगलद्बैत्येन्द्रवक्षः-क्षरव-

रक्ताभ्यक्तसुपाटलोद्भटसटासंभ्रातभीमाननः ।

तिर्यक्कण्ठकठोरघोषघटनासर्वाङ्गखर्वीमवद्-

दिङ्मातङ्गनिरीक्षितो विजयते वैकुण्ठकण्ठीरवः ॥

(अ) Khaṇḍaprasāsti 46.

(आ) SR 19 50, SSB 32. 11, SuM 24 8,
SH 8 (II).

(a) °भेदविदल° Sum, SH.

(b) °लोढतस° SuM, Kha° (var.).

(c) नित्यत्कठ° Kha° (var.).

(d) दिग्मातङ्ग° SuM.

Victorious is the Vaikunṭha-lion (Nṛsimha) with frightful face whose prominent mane is extremely red, being soaked in blood gushing from the chest of the demon-king (Hiraṇyakaśipu) dropping (on the ground) as he was torn with the tips of its nimble and sharp claws, and who is (intently) seen by the quarter-elephants with their bodies bent down on hearing the furious roar from its oblique throat.

13816

चञ्चच्चण्डमरीचिमण्डलकरज्वालाकलापैरहो

न स्याच्चातकपोतकः कवलितो यावत् ततो
विह्वलः ।

भ्रातः श्रीयुत वारिवाह निभृतं जीयाश्चरं निर्भरं

तावद् धीरतरं धरातलमिदं धाराभिरासिञ्चय ॥

(अ) AnyŚat 77.

Śārdūlavikṛīḍita metre.

Brother ! Gracious cloud ! may you live long happily. Before the terrified young one of Cātaka is consumed by the mass of flames of the dazzling rays of the sun, you pray sprinkle steadily the surface of the earth with (copious) showers.

13817

चञ्चच्चन्द्रकरस्पर्श-

हर्षोन्मीलिततारका ।

अहो रागवती सन्ध्या जहाति स्वयमम्बरम् ॥

(अ) R (R (Bar) Kīṣkhiṇdhakāṇḍa, App. I. No. 16 *ad l.* 68, R (B 4. 30. 45, R (G)—, R (L)—).

(a) शरच्° [चञ्चच्°] R (var.).

(b) °लोचना [°तार°] R (var.).

(d) जहातु [जहाति] R (var.).

The red evening, with stars emerging with joy at the touch of the shimmering rays of the moon, abandons the sky of its own accord.

Implied Meaning :

The lustful heroine, with eyes opened with joy at the touch of the nimble hand of the hero, casts off her garment on her own.

[Red also in love twilight / at the hand of moon / her lover / stars her eyes wide at his touch / oh / happily she abandons / dress and sky. ("Sanskrit Love Poetry", translated by W. S. Merarin and J. Monseieff Mansson P. 61)]

13818*

चञ्चच्चन्द्रिकचन्द्रचाशकुसुमो माद्यजटापल्लवो

दृप्यद्दारुणदन्दशूकमणिमांस्तत्-पञ्च-

शाखालयः (?) ।

स्थाणुर्मे फलदो भवत्वतितरां गौरीमुखेन्दुद्रवत्-

पीयूषद्रवदोहदादिव दधद् देवद्रुमत्वं सदा ॥

(आ) SR 6. 74, SSB 11. 66.

(b) °मास्तत्° SSB.

Śārdūlavikṛīḍita metre.

May Lord Śiva grant my desires in full, who, with beautiful flowers of the shimmering moon-shine, pleasing leaves of the matted hair, jewels of his vain and frightful snakes and five branches of his five faces (?), always assumes the form of the divine tree as if out of desire for the nectar-fluid flowing from the moon-like face of Pārvatī.

13819*

चञ्चच् चारित्रचक्रप्रविविचितितुराः प्रोच्चचर्चा-

प्रचर्च्याः

पञ्चाचारप्रचारप्रचुररुचिचयाश्चारुचित्रि-

योगाः ।

वाचामुच्चैः प्रपञ्चं रुचिरविरचनेरर्चनीयैरवच्यम्

इत्यर्च्यं प्राचिता नः पदमचलमनूचानकाश्चा-

पयन्तु ॥

(अ) AS 914.

(a) °चक्रे° AS (var.); °विविचित° AS (KM); प्राचवोर्व्वीप्रचर्च्या or प्रोचवोर्व्वी° or प्रोव-
चार्चीप्रवच्यत् or प्रोच्चवव्वी° or प्रोच्च-
चार्व्वी° AS (var.); °प्रचर्च्या AS (var.);
प्रचर्चा AS (KM).

(b) °चारे प्रचारः AS (KM); °प्रचर° AS (var.).

(c) °वच्यंनित्य AS (var.); °वच्यं° AS (var.).

(d) नित्य° AS (KM); °त्यर्च or °त्यर्च्य AS (var.); वच्यं नित्यर्च्यं प्राच्यतानः AS (var.); प्राच्यता (°तां) or प्राचिता AS (var.); °कार्य्यंतु or °श्चार्ज्यंतु or °श्चर्ज-
यंतु AS (var.).

Śragdharā metre.

Those who are adept in accumulating the men of immaculate conduct, are worthy of high regards as they expound true knowledge,* are devoted to propagate five types of behaviour,* and practise three types of Yoga-s* in all good deeds, may those esteemed teachers (saints) bestow upon us the eternal stage (of liberation) which is eulogised in the well-worded sermons of the wise.

* Details to be found in the jain scriptures,

13820**

चञ्चच् चुम्बति काञ्चनाचलमुखं कण्ठं क्षमाबन्धिनां

नो मुञ्चत्यचलेन्द्रवक्षसि चिरं लीलां समा-

लम्बते ।

किं चालिङ्गति दिशतद्वान्वितनुते क्रीडां भुजंगैस् समं

कीर्तिर्मानमपास्य पश्य तरुणी धिक् चेष्टितंस्

तावकी ॥

(अ) AIR 201.

Śardulavikrīḍita metre.

See, the maiden of your fame, having set aside self-esteem through her actions, moves about and kisses the face of the golden mount, does not leave the neck of the captives seeking her forgiveness, sports for long on the expanse (lit. chest) of the Himalayas, embraces the farthest ends of the quarters, and indulges in play with the snakes — gallants — (in the nether region). Fie upon her.

13821**

चञ्चच् चोलाञ्चलानि प्रतिसरणयव्यस्तवेणीनि
बाहोर्
चिक्षेपाद् दक्षिणस्य प्रचलितवलयस्फाल-
कोलाहलानि ।
श्वासत्रुट्यवर्चांसि द्रुतमितरकरोत्क्षिप्तलोलाल-
कानि
स्रस्तस्त्रज्जि प्रमोदं दधति मृगदृशां कन्दुक-
क्रीडितानि ॥

(अ) SkV 531, Kav 267, JS 243. 2
(a. Rājāśekhara', ŚP 392b (a. Rājā-
śekhara), SR 347. 42 (a. ŚP), SSB
224. 9, SSM 801, RJ 1289 (a.
Rājāśekhara), SuSS 98 (a. Rājā-
śekhara).

(a) °चेलाञ्च° JS; °सरणि र° JS; °सरणि-
चलव्यस्त° ŚP, SR, SSB; °रयव्यवेणीनि
(°रय व्यस्त°) JS (but some texts as
above); °रयत्कुन्त° JS (var.).

(b) °लितकल° JS (var.); °लयस्फारको° ŚP, SR,
SSB.

(c) °रोत्क्षेपलोला° KAV (var.), JS (var.),
ŚP, SR, SSB.

Sragdharā metre.

The silken skirts are twirling and
braids are flying from the runners'
speed; / a right arm raised makes loud
the shaken bracelets / while a left hand
tosses back the errant curls; / their words
come broken from their panting / and
the wreathes of flowers tremble from
their hair :- / it is a joy to watch the
maidens at their Yo-Yo dance¹. (D. H.
H. Ingalls).

1. Playing with the ball : Edi.

13822*

चञ्चत् कटाक्षभ्रमराभिराम-
रामामुखाम्भोजपरम्पराभिः ।
इतस्ततः यत्र सरांसि शोभां
घर्मप्रसादाद्विगुणामवापुः ॥

(आ) AIR 400.

Upajāti metre (Indravajrā and
Upendravajrā)

Where the pools all around acquired
through summer's favour two-fold splen-
dour with the series of lotus-faces of
women charming with the bees of the
fickle side-long glances.

13823*

चञ्चत् कर्पूरचौरा मलयगिरिगुह्यप्रावदावादावाप्ता
मन्दानन्देमिलिन्दैरहमहमिकयानुदृता दूरपान्थाः ।
कावेरीवारिसेका विरलतरतरत्तीरवानीरसिक्ता
मुक्ताव्रीः खेदनिद्रालव इव पवनास्तालवग्यां
विशन्ति ॥

(आ) ŚP 3812, SR 327. 39 (a. ŚP), SSB
189. 39.

(a) °हावा° SR, SSB.

(b) °द्रवद् दीर्घपान्थाः SR, SSB.

(c) °सेकाविर° ŚP, SSB; °रन्नीर° ŚP.

(a) °स्वेद° SR, SSB.

Sragdharā metre.

The winds, stealing the fragrance of
the waving *Karpura* plants, set in on
a call by the mighty boulders of Malaya
mount, followed by the rejoicing bees
in a competitive spirit, bound for a

long journey, gathering drops of Kāveri water sprinkled by the sparse floating cane-shrubs on the bank, and cool with pearls, enter the palm-forests as if feeling sleepy with fatigue.

13824*

चञ्चत् काञ्चनकान्तयो लयचलच्चेलाञ्चले-
रञ्चिताश्
चारीसञ्चरणैकचारुचरणाः सिञ्चन्ति चित्तं
मम ।

लीलाचञ्चुरचञ्चरीकरुचिभिश् चूडालकेशं
चचिताः
किञ्चि चन्दनचन्द्रचम्पकरुचां चोयौ मृगी-
लोचनाः ॥

(अ) Amd 212, 558, Sar 2. 213.

(a) °नकाञ्चयो Sar; °चोला° Sar.

(c) लीलचुंचु° Amd (var.); °चूलाल° Sar.

Śārdūlavikrīḍita metre.

The doe-eyed damsels brilliant like the glittering gold, adorned with garments the hems whereof move in rhythm, their feet extremely beautiful with Carī movements, embellished with braids of the colour of playful bees and pilfers of the beauty of sandal, moon and *Campaka*, fill my heart (with pleasure).

13825**

चञ्चत् काञ्चनकान्तिभिर्जलजिनीजीवेश्वरज्योतिषा-
मोघैर्माघवती ककुप् कपिलतामालम्बते संप्रति ।
यामुद्रीक्ष्य गवाक्षवर्त्मनि मनाङ्मानान्तशान्तञ्चराः
कामिन्यः कुचकुम्भसीम्नि दयितान् गाढग्रहं
गुह्यते ॥

(अ) JS 290. 26.

Śārdūlavikrīḍita metre.

The eastern quarter is now turning red with the flood of golden light of the rays of the sun, the lord of the life of the lotus plants. On seeing it in the window-passage, the lustful women with the fever of their anger (now) slightly allayed, hold their lovers in tight embraces on the expanse of their pot-like breasts.

13826*

चञ्चत् काञ्चनकुण्डलाङ्गवधरामाबद्धकाञ्चीखजं
ये त्वां चेतसि तद्गते क्षणमपि ध्यायन्ति कृत्वा
स्थिराम् ।
तेषां वेश्मसु विभ्रमादहरहः स्फारीभवन्त्यश्चिरं
माद्यस्कुञ्जरकर्णतालतरलाः स्थैर्यं मजन्ते
श्रियः ॥

(अ) Pañcastavi (KM III. 9) 1. 10.

Śārdūlavikrīḍita metre.

Those who, having firmly set you¹ in their heart, meditate even for a while on you, wearing waving golden ear-rings and armlets, with girdle fastened (to your waist), riches, (though) fickle like the (flapping) ears of the intoxicated elephants, remain stable in their houses and soon multiply day by day.

1, Goddess Tripurā.

13827**

चञ्चत् काञ्चनशैला-

वस्या वक्षोरुहौ तन्व्याः ।

नो चेत् तावधिरूढा

कथमनिमिषता भजेत मे दृष्टिः ॥

(भा) SR 265. 270, SSB 84. 25.

Udgiti-ārya metre.

The breasts of this slender dame are shining mounts of gold. If it were not so, how my eyes perched thereon could become winkless.

13828

चञ्चत्कादम्बपक्षप्रचलितकुमुदस्तोमसोरभ्यनुभ्यद्-

भ्राम्यद्-भृङ्गप्रसङ्गप्रकटितयुगपत्कौमुदीध्वान्त-
पूरे ।

कासारं क्षालिताङ्गः शुचिसिचयहिमोशीरकर्पूरमुक्ता-
मालाशाली प्रदोषे शरदि शशिकरानाश्रयत्
सौघपृष्ठे ॥

(भा) JS 229. 25 (a. Vaidya bhānu-
paṇḍita).

Sragdharā metre.

Having bathed in a pool that simultaneously displayed moonshine and pitch darkness on account of its contact with the hovering bees longing for the fragrance of the lilies shaken by the wings of the geese moving there, he, looking splendid in spotless costume with cool *Uśīra* and camphor (applied to it) and wearing a

pearl-necklace, enjoyed at night moon-light on the roof of the palace, in the autumnal season.

13829*

चञ्चत् पक्षामिघातग्लपितहुतभुजः प्रौढधाम्नश्चि-

तायाः

क्रोडादाकृष्टमूर्तेरहमहमिकया चण्डचञ्चुर्ग्रेग ।

सद्यस्तप्तं शवस्य ज्वलदिव पिशितं भूरि जग्ध्वार्ध-

दग्धं

पश्यान्तःप्लुष्यमाणः प्रविशति सलिलं सत्वरं

गृध्रसंघः ॥

(भा) SkV 1528 (a. Pāṇini), Skm (Skm (B) 2365, Skm (POS) 5. 73. 5) (a. Pāṇini), JS 328. 6, Kav p. 52.

(a) यक्षाभि° JS; °घातज्वलितहुतवह्प्रौ° Skm; °धर्म° [°धाम्नश्चि°] Skm (var.).

(b) क्रोडाद्व्या° Skm ; क्रोधव्या° JS; दण्डचञ्चु° SkV (var.).

(c) °धंदग्धं Skm.

(d) सलिले JS; गृध्रवृद्धः Skm.

Sragdharā metre.

The vultures, beating back the flames/ with strokes of their flapping wings / and each competing with fierce beaks against the rest / have dragged from the flaming pyre a corpse / and gorged themselves on its freshly roasted, almost flaming flesh. / See them with burning craws / now heading for the river. (D. H. H. Ingalls).

13830*

चञ्चत् पत्रविचित्रितां मधुकर स्फूर्जत्फलालम्बिनीं
मन्वं मुग्धमरन्दमञ्जुपुलकां कान्तिप्रभूतोदयाम् ।
प्रोन्मीलत्कुसुमां प्रकीर्णसुषमां हा हा चलत्कण्टकां
को हेतुः कलघोतकेतकलतां त्यक्तुं समत्कण्ठसे ॥

(आ) Anyśat 97.

(a) °करस्फूर्ज° Anyśat (KM).

Śardūlavikrīḍita metre.

Why, O Bee, are you keen to desert
the golden Ketaki-Creeper which looks
charming with its shaking leaves,
supports shining fruits, has lovely horri-
pilation of the juice of its flowers, bears
massive beauty, has its flowers in bloom
and splendour spread all around, but is
alas filled with sharp thorns.

13831*

चञ्चत्पादनखाग्रमण्डलरुचिप्रस्यन्दिगङ्गाजलो
विस्फूर्जद्वलिराज्यनाशपिशुनोत्पाताम्बुबाह-
द्युतिः ।
पातु स्वां चरणो हरेः क्रमविधो यस्याधिकं द्योतते
दूरादङ्गुलिमुद्रिकामणिरिव स्फारांशुजालो
रविः ॥

(आ) Skm (Skm (B) 218, Skm (POS) 1.
44.3 (a. Vikramāditya), Kav p. 105.

(a) °मण्डन° Skm (var.).

(b) °नाशादिगुणो° [°नाशपि°] Skm (var.).

Śardūlavikrīḍita metre.

May Hari's foot from the lustrous
nail-tips of whose toes gushes the stream
of Ganga, which resembles in colour
the portentous cloud heralding the end
of Bali's prosperous rule and in the
process of taking a step the gem of
whose finger-ring shines immensely from
afar like the sun with the net of its
massive rays, protect you.

चञ्चत् यक्षाभिघात° see No. 13829.

13832**

चञ्चत्पादहति क्षतक्षिति चलच्चक्षुःश्रवःसंहति-
त्रस्यद्विक्वपतिदिग्गजप्लुति धराधःशेषनश्यद्रति ।
दोर्दण्डाहति संतति नृदुस्त्रहाण्डभाण्डस्थिति
अस्तस्वर्पतिसंभ्रमन्नति भवस्यास्यतां मुदे ताण्डवम् ॥

(आ) Pad I. 29 (a. Lakṣmaṇa).

Śardūlavikrīḍita metre.

May Śiva's boisterous dance (*Taṇḍava*)
grant you happiness, (dance) which has
rent asunder the earth with the strokes
of his fast-moving feet, which has
smothered Śeṣa's joy below the earth and
has put to flight the quarter-regents and
quarter-elephants with host of their eyes
and ears moving (violently), which has
shattered the stability of the massive
vase of Universe with a series of blows
of his arms and which (led) the terrified
lord of heavens to pay him homage in
haste.

13833**

चञ्चद्देवेन्द्रकुट्यश्चलितदशदिशाकीर्णकोटीर-

कोट्यः

संगायत्स्वबंधूट्यः सरमसविनमस्तिद्वगन्धर्व-

षाट्यः ।

विशिलष्यच्चर्मपट्यो विगलितशतपत्रासोद्यत्

करोट्यस्

श्रुट्यत्कैलासतट्यस्त्रिपुरविजयिनः पान्तु

सामारमट्यः ॥

(अ) SR 10. 160.

Sragdharā metre.

May the *Ārabhaṭī*¹ dances of the victor of three (Asura) cities protect me, (dances) which shook the abode of Indra, scattered the crowns (of gods) in the ten reeling quarters, inspired the celestial damsels to sing (in praise), made the Siddhas and Gandharvas bow, in fear, dis-jointed the hide-dress (of Śiva) made the lotuses fall down and the skulls swing, tore the slopes of Kailāsa.

1. A kind of fierce dance of Śiva.

13834**

चञ्चद्द्वादशनीलनोरजयुतं सप्ताम्बुजोद्भासितं

नित्यं षोडशशोणपद्मचिरं घात्रानिशं सेवितम् ।

क्षीराम्भोधिमृहं सहस्रबलसत्पयंङ्कुविश्रान्ति यत्

पायाद्वः कमलाङ्गसङ्गिषयनं तन्नीलरोचिर्महः ॥

(अ) ŚP 532 (a. Śārngadhara), SR 191, 86 (a. ŚP), SSB 542. 98 (a. Śārngadhara).

Śārdūlavikrīḍita metre.

MS-VIII. 26

May the sleep of the blue-hued light (Viṣṇu) with Lakṣmī protect you, (light) which has twelve blue lotuses (in the form of eight eyes of Brahmā and two each of Viṣṇu and Lakṣmī), shines with seven lotuses (four faces of Brahmā, one giving birth to Him, one face each of Viṣṇu and Lakṣmī), ever charming with sixteen red lotuses (four hands and two feet each of Brahmā and Viṣṇu, two feet and two hands of Lakṣmī), which is being served day and night by Brahmā, has milky ocean as its abode and rests on the beautiful couch of thousand petals (hoods of Śeṣa)¹.

1. This verse is explained thus in SSB footnote.

13835**

चञ्चद्भुजभ्रमितचण्डगदाऽभिघात-

संचूर्णितोरुयुगलस्य सुयोधनस्य ।

स्तथानावनद्धधनशोणितशोणपाणिर्

उत्तम्भयिष्यति कचांस्तव देवि भीमः ॥

(अ) Veṇī 1. 21.

(आ) SR 366. 3 (a. Veṇī), SSB 260. 3 (a. Veṇī), PV 809 (a. Nārāyaṇa), ŚP 4085 (a. Nārāyaṇabhaṭṭa), Daś ad 1.28 (P. 23) and ad 1. 50 (p. 59), KH 92.7-10, Sāh 6 ad 361 (P. 146), DhV ad 2. 10 (p. 97), Pad 86. 16 (a. Nārāyaṇa).

(c) °अपविद्ध° Veṇī (var.); °नावव° [°नावनद्ध°] PV, DhV; °बद्ध° [°नद्ध°] DhV.

- (d) उत्तंसयि° Venī (var.), SR, SSB, PV, ŚP, Daś, KH, Dhv, Pad, Sāh.

Vasantatilakā metre.

When Bhīma has broken both the thighs of Suyodhana to pieces with the furious strokes of his mace flourished round and round by his nimble arms, O queen, with hands stained red with the thick blood of Suyodhana streaming profusely and clinging fast to his hands, Bhīma will tie up high your locks of hair. (C. S. R. Śastri).

13836**

चञ्चद्रोमाञ्च - वीची - निचय - क्वचित्तरङ्गकैः

स्यन्दमान-

स्रोतोमिलोच्चनाव्जंभंशितिमिरनिशं गद्गदो-

च्चारिताभिः ।

ओली-पीठे लुठद्भिर्बिलुलितचिकुरैर्मौलिभिर्ये

भजन्ति

श्रीमज्ज्वालप्युष्पचरणसरसिजं भाग्यवन्तस्त

एव ॥

(अ) PV 38 (a. Akbari-Kālidāsa).

(b) °नाञ्च° PV (MS).

(c) °विसुलित° [विलु°] PV (MS).

Sragdharā metre.

They alone are fortunate, who, with their bodies covered with series of waves in the form of thrilling horripilation, their lotus-like eyes over-flowing with streams (of tears), words of praise constantly uttered in faltering tones (due to upsurge of emotions), their hair dishevelled and

themselves rolling on the surface of earth, wait upon the lotus-feet of goddess Jvala with bowed heads.

13837**

चञ्चद्विद्युत्कलत्राः प्रचुरकरटका वर्षधाराः क्षिपन्तो

यत्रेन्द्रेवासचित्रा बधिरितकुम्भो मेघसंघा

नदन्ति ।

व्याप्ताशाकाशदेशास् तस्तलमचलाः संभ्रयन्ते क्षपासु

तत्रानेहस्यसङ्गाः सततगतिकुतारावभीमास्व-

भीताः ॥

(अ) AS 912.

(a) °करविका° (°काः) or करविकावर्ण° or करकिकाः AS (var.); वर्ण° AS (KM); क्षयन्ते or क्षपन्ते or क्षियन्तो AS (var.).

(b) °वासाचित्रा AS (var.); बधिरिति° or °चित्रबाधधि° AS (var.).

(c) व्याप्ता° or व्याप्तांशा° AS (var.); क्षपासु (°द्यु) AS (var.).

(d) त्राताने° AS (var.); °स्वसङ्गाः AS (var.); °गतच्छता° AS (var.).

Sragdharā metre.

When pervading the atmospheric region and spotted with rainbow, the masses of clouds, with luminous lightnings as their spouses, thunder deafening the quarters and shedding rain abounding in hails; the recluses, at that hour, sit fearless and undistracted (lit. without attachment), under the trees in the nights that are frightening with the (harsh) sound produced by the (whistling) winds.

13838*

चञ्चद्विद्युद्वलया

विरचितघनकृत्तिपात्रजलसेका ।

प्रावृड्रजकी परितः

प्रक्षालनमम्बरस्य विवधाति ॥

(अ) SSB 211. 2.

Giti-ārya metre.

The washer-woman (*dhobin*) of the rainy season having flashes of lightning as her bracelets, washes the sky all over sprinkling water from the leather bag of the cloud.

13839

चञ्चन्मनोज्ञशफरीरशनाकलापाः

पर्यन्तसंस्थितसिताण्डजवङ्कितहाराः ।

नद्यो विशालपुलिनान्तनितम्बबिम्बा

मन्दं प्रयान्ति समदाः प्रमदा इवाद्य ॥

(अ) Ritu 3. 3.

(a) वल्य° [च°] Rtu (var.); °रस° Rtu (var.).

(b) °भक्तिहाराः Rtu (var.).

(c) विशालपुलिनोरुनि° Rtu (var.); °देशा [°बिम्बा] Rtu (var.).

Vasantatilaka metre.

Today rivers are moving slowly like women under the influence of passion, with the beautiful, leaping *Śapharī* fish for girdle-bands [or : with girdle-bands like the beautiful, leaping *Śapharī* fish], with the rows of white birds stationed on

the margins for garlands [or : garlands like the rows, etc.] (and) with the broad, sandy regions (on the banks) for round hips [or : with round hips resembling the broad, sandy regions]. (M. R. Kale).

13840*

चञ्चरीक चतुरोऽसि चन्द्रिका-

वैमवे कुमुदिनीं निषेवसे ।

भास्करे जयिनि पुष्करे नवे

प्रोन्मिषन्नवदलेऽनुरज्यसि ॥

(अ) SR 223. 67, SSB 611. 31, RJ 363.

Rathoddhatā metre.

You are (indeed) clever, O Black bee, You enjoy the lily in profuse moon-shine, (but) as the sun rises, you make love with a new lotus with its petals abloom.

13841*

चञ्चलं किमपि नेक्षणद्वयं

नास्ति यद्यपि च वाचि वक्रता ।

किञ्चिदुन्नतमुरस्तथापि मे

मानसं हरति हन्त सुध्रुवः ॥

(अ) Janāṅg 94.

Rathodhatā metre.

Though the eyes of that damsel with lovely eye-brows are not at all fickle nor is there equivocation in her speech, still her slightly developed breasts win over my heart.

13842

चञ्चलं धनमपायि शरीरं

क्षीयते बलमुपैति जरत्रा ।

धेयसे च यशसे च यतध्वं

मृत्युरापतति गच्छति कालः ॥

(अ) SRHt 10. 18 (b's) (as reconstructed by Dr. V. Raghavan in Journal of Oriental Research 13. 4 ; p. 295).

(a-b) Omitted SRHt.

(c) ...तध्वं SRHt.

Svāgatā metre.

Wealth is fickle, body is perishable, strength dwindles and old age overtakes. Strive for the ultimate good (=beatitude) and glory. Death invariably comes and time fleets away.

13843

चञ्चलं वसु नितान्तमुन्नता

मेदिनीमपि हरत्त्यरातयः ।

भूधरस्थिरमुपेयमागतं

माश्वमस्तं सुहृदं महीपतिम् ॥

(अ) Kir 13. 53.

(आ) SR 151. 393 (a. Kir), SSB 478. 352 (a. Bhāravi).

(a) उद्धता Kir (var.); उन्नतां SSB.

(b) अपहरन्त्य° Kir (var.).

(d) माव° SR, SSB ; चमूपतिम् Kir (var.).

Rathodhatā metre.

Wealth is very fickle. Powerful enemies seize even your territory. Slight not the king, who, (though) fit to be appro-

ached, has come (to you of his own) and is friendly and firm like a mountain.

13844

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् बृहत् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

(अ) MBh (MBh (Bh) 6. 28. 34, BhG 6. 34).

(आ) Sama 2 च 3.

(b) प्रमाथी MBh (var.).

Kṛṣṇa, mind is restless, turbulent, mighty and obstinate. To restrain it, I think, is as mightily hard as to subdue the wind.

[For, fickle is the thought-organ, Kṛṣṇa, for impetuous, mighty, and hard ; the restraining; of it, I conceive, / is very difficult, as of the wind. (F. Edgerton)]

13845

चञ्चलत्वकलङ्कं ये श्रियो वधति बुधियः ।

ते मूढाः स्वं न जानन्ति निर्विवेकमपुण्यकम् ॥

(आ) Any 14. 115.

The dull-witted fools who espouse the fickle, baneful, indiscreet and vile riches, do not know their own self (which is eternal, spotless, discreet and virtuous).

13846*

चञ्चलनयननिपातेर्

जगदपि सम्मोहयन्तीनाम् ।

शिव शिव कुलकामिनीनां

हलिकपुरे डाकिनीप्रवादः ॥

(आ) Vidy 608.

Upagītī-āryā metre (defective in cd).

My Lord, even of the ladies of high birth who madden the world with their fickle glances, it is said in Halika's town that they are female imps.

13847

चञ्चुसम्पुटगृहीतमृणाल-

प्रस्थिसूत्रनिवहेन रथाङ्गः ।

विप्रयोगमयतो दयितायाः

कण्ठपाशमिव कर्तुमियेष ॥

(अ) Vikram 11. 5.

Svagaṭā metre.

The *Cakravaka*-bird, out of fear of separation from its beloved, as if wanted to make a halter round its neck with the fibres of lotus-stalks held in its beak. (S. C. Banerji).

13848

चञ्चवा नव्यसमीरधीरसरसीतीरं विलोक्योत्सुको

धीरं धीरमहो महोन्नतिपरस्तृणाङ्कुशाकशितः ।

पातुं यावदहो करोति विमलं नीरं मरालः कृती

मण्डूकध्वनिजर्जरीकृततनुस्तावच्छनैस्ताम्यति ॥

(अ) Anyśat 94.

Śardulavikrīḍita metre.

Given to soar high steadily, (but now) extremely feeble with pangs of thirst, as the lucky swan, on seeing the bank of a lake cool with fresh breeze, began to drink eagerly its pure water with its beak, just then the cacophony of the frogs shattered its heart, and it swooned by and by.

13849*

चटच् चटिति घर्मणि च्छमिति चोच्छलच्छोणिते

धगद्धगिति मेवसि स्फुटरघोऽस्थिषु ष्ठादिति ।

पुनानु भवतो हरेरमरवैरिनाथोरसि

ववणस्करजपञ्जरत्रकचकाषजन्मानलः ॥

(अ) SkV 116 (a. Vākpati), Kav 28 (a. Vākpati raja), Khaṇḍa-praśasti 4. 8, Skm (Skm (B) 197, Skm (POS) 1. 40. 2) (a. Vākpatirāja), ŚP 126 (a. Vākpatirāja), JS 29. 77 (a. Vākpatinatha), SR 19. 48 (a. ŚP), SSB 32. 9.

(a) चटिच् JS; च्छमिति Khaṇḍ°; चोच्च° JS.

(b) धगिद्ध° Kav, JS; °तरो [°रवो] Skm; °रवा ŚP; °रवे JS; °स्थिनिः ऽस्थिषु Kav, Khaṇḍ, ŚP, JS, SR, SSB; ष्ठागिति Khaṇḍ, SR, SSB.

(c) °वैरिवीरोरसि Khaṇḍ; वैरिवक्षःस्थल° ŚP, SR, SSB.

(d) °वघर्षजन्मानलः Khaṇḍ°; °चघर्षज° SSB; °रवः [°तलः] Skm, JS.

Prthvi metre.

May the fire protect you which rises from the saw like claws / of Hari the man-lion tearing at the demon prince's breast, / scratching at the skin, splashing in the flying blood, / ripping off the flesh and grindling at the bones. (D. H. H. Ingalls).

13850

चटिका काष्ठकूटेन

मक्षिका सह वर्द्धरेः ।

महाजनविरोधेन

कुञ्जरः प्रलयं गतः ॥

(अ) P (PP 1. 335, Pts 1. 332, Pts K 1. 377 and 1. 386, PP 1. 138) MK (S) 11.

(आ) IS 2224, Pr 367.

(a) चटकाका^० Pts, PtsK, MK(S); चटका IS; ^०कूटन [०टेन] IS (corrected).

(b) मक्षिकादर्दरैस्तथा Pts, PtsK.

(d) कुञ्चरः [कुञ्जरः] IS (corrected).

The elephant perished on account of its enmity with the concourse of people, the sparrow with the wood-pecker and the fly with the frogs.

[Wood-pecker and sparrow / with froggy and grant, / attacking *enmasse*, laid/the elephant flat. (A. W. Ryder).]

13851**

चटुचटुलनिमीलस्पर्शलीलातिमीलन्
नयनयुगमतङ्गारब्धनिद्राविनोदम् ।
शुकहरितनितम्बं पश्य वशीवनान्तेर्
अचलमखिलपृथ्वीमाल्यवन् माल्यवन्तम् ॥

(अ) Balarāmayana 10. 51.

(आ) JS 365. 24 (a. Rajaśekhara).

(a) ^०करेणु^० [निमील^०] JS ; ^०निमी^० JS.

(d) तरल^० JS.

Mālini metre.

Behold the Mālyavāna mountain where the elephants are having the pleasure of sleep with their tremulous eyes closed, its slopes are green with (or like) parrots and its bamboo forests serve as the garland of the whole earth.

चटुलचटुभिर्गाढाश्लेषैर् see No. 13897.

13852*

चटुलचातकचञ्चुपुटात्पतञ्ज
जलकणोऽपि मरोरतिगोचरः ।
स पुनरद्य घनागमबन्धुना
जलधरेण जलरपरः कृतः ॥

(आ) VS 939 (a. Chātra).

(d) अमरः VS (var.).

Drutavilambita metre.

Even a drop of water-slipping from the trembling beak of the Cātaka bird, was beyond the reach of the desert. But the cloud, the friend of the rainy season, has now made it (altogether) different with its (sharp) showers.

13853

चटुलनयने शून्या दृष्टिः कृता खलु केन ते
क इह सुकृती द्रष्टव्यानामुवाह धुरं पराम् ।
यमभिलिखितप्रख्यैरङ्गैर्न मुञ्चसि चेतसा
वदनकमलं पाणी कृत्वा निमीलितलोचना ॥

(अ) Amar (NSP) 145.

(आ) VS 1097 (a. Amaruka).

Harinī metre.

O Lady with fickle eyes ! who indeed has rendered your sight vacant ? Who in this world is the fortunate person who is foremost of the handsome ? With your lotus-like face placed on hand, eyes closed and your body resembling a painted (figure), whom you do not banish from your heart ?

चटुलवचनेर्गाढाश्लेषैर् see No. 13899.

13854

चण्डं पिण्डार्थिनां द्वेष- पिशुनानां क्षुनामिव ।
यया संजायते युद्धं किं तया बधविद्यया ॥
(अ) Dar 3. 44.

What is the use of the Science of killing that causes fierce fight among wicked men for the sake of bread as among the hateful dogs.

13855**

चण्डं षण्डं दण्डशीलम् अकामं सुप्रवासिनम् ।
सुवरिद्रं रोगिणं च ह्यन्यस्त्रीनिरतं सदा ॥
(अ) Śukr 3. 21.

(A woman may desert a husband) who is cruel or impotent or disposed to beating her or lacks passion or lives abroad for long or is extremely indigent or ill or is always attached to an other woman.

13856

चण्डचाणूरदोर्बण्ड- मण्डलीखण्डमण्डितम् ।
अव्यादो बालवेषस्य विष्णोर्गोपतनोर्बपुः ॥
(अ) VS 33 (a. Indubhatta), SR 22.
105 (a. VS).

May the person of Viṣṇu in the form of a cowherd boy, adorned with injuries caused by the long arms of cruel Cāṇūra,¹ protect you.

1. A Wrestler killed by Kṛṣṇa.

13857-61

चण्डत्वमाततायिवं राजकार्ये विलम्बनम् ।
अनिष्टोपेक्षं राजः स्वधर्मपरिवर्जनम्

त्यजन्तु सैनिका नित्यं सत्लापमपि वा परैः ।
नृपालया विना ग्रामं न विशेषुः कदाचन ॥
स्वाधिकारिगणस्यापि ह्यपराधं दिशन्तु नः ।
मित्रभावेन वर्तध्वं स्वामिकृत्ये सदाखिलैः ।
सूज्ज्वलानि च रक्षन्तु शस्त्रास्त्रवसनानि च ।
अन्नं जलं प्रस्थमात्रं पात्रं बहुन्नसाधकम् ॥
शासनादन्यथाचारान् विनेष्यामि यमालयम् ।
भेदायितान् रिपुधनं गृहीत्वा दर्शयन्तु माम् ॥

(अ) Śukr 4. 7. 382-386.

(a) स्वामिकार्ये [राज°] Śukr (var.).

(b) °काट्ये Śukr (var.).

(c) °ष्ठपेक्ष° Śukr (var.).

(f) संलापमपिचापरैः Śukr (var.).

(g) शासनादन्यथा° Śukr (var.).

(s) भेदायितारि° Śukr (var.).

Let them always avoid committing a rash act, a murderous assault, delay in the service of the king, overlooking what is disagreeable to the king and neglect in the performance of their duties ;

Let them avoid having conversations with strangers ; nor should they enter a village without the permission of the king ;

Let them communicate to us any mistakes made by an officer or a man belonging to the rank and file ; and may you always be, while in service of the king, in a state of friendship with all.

Let them keep the very clean arms, (projectile) weapons and dress, the food, water, the vessel which holds a *prastha* measure and in which much food can be prepared.

I shall remove the soldiers who disobey these orders, to the abode of death. The soldiers disbanded for blunders should show me what boots they have taken from the enemy. (G. Oppert).

13862

चण्डांशो विरमाशु मा मयि किराङ्गारान् करै-
र्बुःखिते

नाहं ते व्यदधां मनागपि कदाप्यागः पुनः क्रुत्

कथम् ।

त्वं चेदद्य कुहापि शीतकरणं सङ्गोप्य रात्रौ कुतो

मीलमोत्तापचण्डप्रवर्णणपरस्त्वं किंकृते प्रोद्यतः ॥

(आ) SSB 112. 125.

Śardūlavikṛīḍita metre.

Sun, stop at once. Donot shower burning coals on me, (already) tormented by your rays (hands). I did not ever cause you even a small offence. Why then, this wrath ? If you have concealed your cooling form somewhere at night, why then have you risen to-day, determined to pour (on me) the mass of terrible heat.

13863

चण्डानिलः स्फुरितमद्दचयं दवाचिर्
वृक्षव्रजं तिमिरमण्डलमर्कबिम्बम् ।
वज्रं महीध्रनिवहं नयते यथान्तं
वैराग्यमेकमपि कर्म तथा समग्रम् ॥

(अ) Sūmu 90.

(c) °यते Sūmu (Printing error).

Vasantatilakā metre.

As the terrific storm drives away the mass of clouds, the wild fire burns down the clusters of trees, the mass of darkness envelopes the sun-orb and the thunder-bolt rents asunder the chains of mountains, so renunciation alone destroys the totality of actions.

13864

चण्डायते विवदते स्वपित्यश्नाति मादकम् ।
करोति निष्फलं कर्म मूर्खो वा स्वेष्टनाशनम् ॥

(अ) Sukr 3. 269.

(आ) Śaśā 106. 129.

A fool turns violent, quarrels, sleeps, takes intoxicants, indulges in useless actions and harms his own interests.

13865

चण्डालः किमयं द्विजातिरथवा शूद्रोऽथ किं तापसः
किं वा तत्त्वनिवेशपेशलमतियोगीश्वरः कोऽपि
किम् ।
इत्युत्पन्नविकल्पलपमुखरैः संभाष्यमाणा जनैर्
न क्रुद्धाः पथि नैव तुष्टमनसो यान्ति स्वयं
योगिनः ॥

(अ) BhŚ 243. Cf. रथ्यान्तश्चरतस् तथा.

(आ) IS 2225, Subh 284, SMJ 910, SSV 892, SSD 4. fol. 26a.

(a) चांडालः or चाण्डालः BhŚ (var.); जंडालः BhŚ (var.); किमथ BhŚ (var.); शूरोथ or शूद्रोपि or शूद्रो न BhŚ (var.); वा [कि] BhŚ (var.); वा कोपि वा or वैश्योथ वा [कि तापसः] BhŚ (var.).

(b) क BhŚ (var.); °निविष्ट° BhŚ (var.), Subh; °विशेष° or °विवेक° [°नि°] BhŚ (var.); °निर्मल° BhŚ (var.), Subh; पटुर BhŚ (var.); कोप्यहो or कोपि वा or कश्चन BhŚ (var.); वा [किम्] IS.

(c) °विवेक° BhŚ (var.); °जाल° or °मोह° or °पक्ष° BhŚ (var.); °जत्य° Subh; संभाव्यमाना or आभाव्यमाणा (°णो or °णैर् or °ण) or संभाव्यमाणो (°नो) or आकीर्य-मागो or आकृष्यमाणा BhŚ (var.); °जनो [जनैः] BhŚ (var.); संभाव्यमाना IS.

(d) नो [न] BhŚ (var.); सं-° [न] BhŚ (var.); क्रुद्धो (°द्धः or °द्धा or °द्धः) BhŚ (var.); पथि चैव or पथिकैः सु° BhŚ (var.); हृष्ट° [तु°] BhŚ (var.); गच्छन्ति ते or यास्यन्ति ते BhŚ (var.).

Śardulavikriḍita metre.

Is he a Caṇḍāla or a twice-born or a Śūdra or some great yogī who has applied his keen mind to (seek) the spiritual truth !, thus being addressed by the people articulating these alternative possibilities, the Yogins were neither offended nor pleased, but went about their way (unconcerned).

["Is he a *Caṇḍāla*, or a twice-born, or a *Śūdra*, or a hermit, or some great Yogi who has renounced the World and sought real spiritual truth ?" Without paying the least heed to the aforesaid remarks of the general public, the Yogis are quite satisfied with the path they have undertaken, and accordingly they are neither pleased nor offended at the insulting comments of the masses. (P. G. Nath)].

13866

चण्डालः पक्षिणां काकः पशूनां चैव कुक्कुरः ।

कोपो मुनीनां चण्डालश्च चण्डालः सर्वनिन्दकः ॥

(आ) SR 159. 280, SSB 489. 287.

(a) चाण्डालः SR, SSB.

(c) चाण्डालो मुनिषु क्रोधश्च SSB; चाण्डालः- SR.

(d) चाण्डालो नृषु निन्दकः SSB; °श्चाण्डालः SR.

Crow is a Caṇḍāla among birds. Among animals it is a dog. Anger is (like) Caṇḍāla to the ascetics. He who speaks ill of all is a Caṇḍāla.

13867

चण्डालकल्पे कन्दर्पं प्लुष्ट्वा मयि तिरोहिते ।

संजातातुलनैराश्या किं सा शोकान् मृता भवेत् ॥

(आ) Kāla 1. 50.

When I, the like of *Caṇḍāla*, have disappeared after burning Cupid (passion in me), will she, being extremely disgusted, die of grief ?

13868

चण्डालश्च दरिद्रश्च द्वाविमौ तुलया धृती ।

एकः स्वबन्धुभिः स्पृष्टस् तैरपि त्यज्यतेऽपरः ॥

- (अ) Cr 1455 (CRC 4. 29, CRB 4. 19, CRBh II 4. 17, CPS 96. 39) Cf. Crn 1723.
 (b) एतो CRC; समो [धृ°] CRBh II.
 (c) स्पृश्यस् CRC.
 (d) °तेऽपरैः CPS.

A Caṇḍāla and a poor man, both these are held in balance (equal in status). However, the former is (promptly) joined by his kinsmen, while the latter is discarded by them also.

13869

चण्डालश्च दरिद्रश्च द्वावेव सदृशौ मम ।
 चण्डालस्य न गृह्णाति दरिद्रो न प्रयच्छति ॥

- (अ) R (R (Bar.) 6. 1584* l. 3-4, R (G) 6. 62. 40, R (L) 6. 61. 37, P (PT 2. 56) Cf. Rn 103.
 (आ) VS 3162 (a. Vyāsamuni), ŚP 412 (a. Śrī Vālmīki), SR 65. 6, SSB 332. 7, IS 2226, SRS 2. 1. 4, SH 892 and 87*, AIK 155. 16-7, Cit (V) 131. 22-3.
 (इ) SS (OJ) 290.
 (a) चाण्डालश्च SR, SSB, SRS, AIK, Cit,
 (b) द्वावेतौ सदृशौ मतो PT; SS (OJ); द्वावेतौ पुरुषौ समौ VS; द्वावेतौ सदृशाविह ŚP, SR, SSB, SH; जनावेतौ समाविह SRS; समाविति मतिर्मम Cit.
 (c) चाण्डालस्य SR, SSB, SRS, AIK; गृह्णाति ALK.

To me both the Caṇḍāla and the poor are equal. From the Caṇḍāla nothing is accepted, the poor does not (have the capacity to) give anything.

13870*

चण्डालस्ते विषमविशिखः स्पृश्यते दृश्यते न
 ख्यातोऽनङ्गस्त्वयि जयति यः किं नु कृत्ताङ्-
 गुलीकः ।

कृत्वा मित्रं मधुमधिवनस्थानमन्तश्चरित्वा
 सख्याः प्राणान् हरति हरितस्त्वयशस्तज्जु-
 षन्ताम् ॥

(अ) Naiṣ 9. 156.

Mandākrāntā metre.

Thy Cupid is a Caṇḍāla¹ who is not touched nor looked at, and who is called deformed, perhaps because when vanquished by thee, one of his fingers was cut off. Making friends with the spring in the jungle, and entering my friend's heart, he is stealing her life; and, let the directions of that account wait upon thy fame. (K. K. Handiqui).

1. Cupid employed by Nala to torture Dama-yanti, is called Caṇḍāla here.

13871*

चण्डि दरचपलचेल-

व्यक्तोरुविलोकनं करसिकेन ।

धूलिभयादपि न मया
 चरणहतौ कुञ्चितं चक्षुः ॥

(अ) ArS 2. 225.

Āryā metre.

Intent upon gazing at your thighs bared by your slightly fluttering garment, I, O Angry one, did not blink my eyes, when kicked by you, though there was fear of the dust falling in them.

13872**

चण्डि प्रसारितेन
स्पृशन् भुजेनापि कोपनां भवतीम् ।
तृप्यामि पङ्क्तिनामिव
पबन्नदीं नलितनालेन ॥

(अ) Ars 2. 222.

Aryā metre.

O Angry lady, I feel satisfied even while touching you, the irascible one, with an extended arm like one drinking water from the turbid river with a lotus-stalk.

13873**

चण्डीजङ्घाकाण्डः
शिरसा चरणस्पृशे प्रिये जयति ।
शंकरपर्यन्तजितो
वीरस्तम्भः स्मरस्येव ॥

(अ) SR 11. 8, SSB 18. 7.

Aryā metre.

Victorious is the trunk-like leg (*jaṅgha*) of the wrathful damsel (seen) while the lover touched her feet with his head and which is like the victory-pillar of the Cupid who vanquished even (the mighty) Śaṅkara.

13874**

चण्डीशकोदण्डमथाप भङ्गं
सत्यप्रभाषाज्जनकात्मजायाः ।
जगाम रामस्तदसन्निधानात्
लेवं यदाखण्डलकामुकेऽपि ॥

(अ) AIR 416.

Upajāti metre (Indravajrā and Upendravajrā)

The bow of Caṇḍi's lord (Śiva) snapped due to the might of Sita's virtues. Because of its loss, Paraśurāma got worried about Indra's bow as well.

13875

चण्डीशचूडाभरणं चन्द्र लोकतमोऽपह ।
विरहिप्राणहरणं कथय न मां वृथा ॥

(अ) Sah ad 7. 576 (p. 230), SR 282. 144.

(b) तमोपाह Sah (var.), SR.

Crest-ornament of the Lord of Caṇḍi¹, O Moon, who dispellest the darkness of the World, and takest the life of the absent lover, torment me not in vain. (Translation in Bibl. Ind. 9).

1. Pārvatī.

13876*

चण्डीशदर्पदलनात् प्रभृति स्मरस्य
वामभ्रुवां वदनमेव हि राजधानी ।
निःशङ्कुमङ्कुरितपुष्पितकान्तिकाशे
तत्राधुना तुहिनघास्मि मृगाश्चरन्ति ॥

(अ) SkV 420 (a. Saroka or Suroka), Prasanna 10a.

(a) प्रभृति SkV (var.), Prasanna.

(b) राजधानीम् SkV (var.).

(c) °कान्तिदेशे SkV (var.), Prasanna.

Vasantatilakā metre.

Since the time he broke the pride of Caṇḍi's husband¹ / love has moved his Capital to the face of fair women. / Deer now graze peacefully in the cool-rayed orb / where the *Kaśa*-grass of beauty has grown and flowered. (D. H. H. Ingalls).

1. Śiva.

13877

चतुःपर्वं च षट्पर्वं अष्टपर्वं विवर्जयेत् ।
केषाञ्चित् च भवेत् चापं वितस्तिनवसमितम् ॥
(अ) ŚP 1750.

One (the warrior) should discard a bow with four or six or eight knots. Only some have a bow measuring nine *vitastī-s*.¹

1. A measure of length equal to 12 *angulas*, being the distance between the extended thumb and the little finger.

13878**

चतुःशतैश्च काण्डानां यो हि लक्ष्यं विसर्जयेत् ।
सूर्योदये चास्तमये स ज्येष्ठो धन्विना भवेत् ॥
(अ) ŚP 1821.

He who hits the target with four hundred arrows, at sun-rise and sun-set, is the foremost of the archers.

13879**

चतुःश्रुतिस्त्रिः श्रुतिश्च द्विः श्रुतिश्च चतुःश्रुतिः ।
चतुः श्रुतिस्त्रिः श्रुतिश्च द्विः श्रुतिश्चेति ते स्वराः ॥
(अ) ŚP 2051.

The (seven) musical Svaras or sounds¹ are of four tones and three tones, two

tones and four tones, four tones and three tones and two tones respectively.

1. These are : Nīṣāda, Rśhabha, Gandhara, Śaḍja, Madhyama, Dhaivata and Pañcama.

13880

चतुःषष्टितमांशं तन्- नाशितं क्षमयेदथ ।
स्वधर्मनीतिबलवांस् तेन मंत्रीं प्रधारयेत् ॥
(अ) Śukr 3. 83.

The king should condone loss upto sixty fourth part. He should make friends with him (the opponent), maintaining his own virtue, polity and power.

13881*

चतुःसमुद्रीपरिखे नृपाणाम्
अन्तःपुरे वासितकीर्तिदारे ।
दानं दया सूनृतमातिथेयो
चतुष्टयी रक्षणसीविवल्ला ॥

(अ) Naiṣ 10. 28.

(अ) JS 409. 59 (a. Śrī Harṣa paṇḍita).

(a) °तुस्स° JS.

(d) °ष्टयीरक्ष° Naiṣ (Nārā).

(d) °दल्ला: JS.

Upajāti metre (Upendravajrā and Indravajrā).

In the inner apartment of the kings, where Fame, their wife, is made to abide, the four oceans serving as its moats; charity, kindness, pleasant truth and hospitality—these four are the chamberlains keeping watch over her. (K. K. Handiqui).

13882

चतुःसागरपर्यन्तां पृथिवीं यो ददाति च ।
तत्त्वज्ञस्य च यो भिक्षां समां वा नाथवा समाम् ॥
(अ) ŚP 4555 (a. Mārkaṇḍeya-pur.).

He who gives in charity the earth bounded by the four oceans, and he who gives alms to one who knows the ultimate truth, these two (charities) may or may not be equal.

13883

चतुःसागरपर्यन्तां यो दद्यात् पृथिवीमिमाम् ।
न खादेच्चापि यो मांसं तुल्यमेतद्विदुर्बुधाः ॥
(अ) Cr 362 (CSr 3. 93).

(अ) IS 7523.

(a) चतुःसागरपर्यन्तां CS (var.); चतुःसागरपर्यन्ता (चतुःस°; चतुर°) CS (var.).

(b) या CS (var.); पृथिवीमिमाम् CS (var.); पृथिवीमिम CS (var.).

(c) खद्य (°दे) CS (var.); खदे° [खादे°] CS (Printingerror); मांसं CS (var.).

(d) तुल्यमातद् CS (var.); विदुः CS (var.); बुधा CS (var.).

A gift of the earth to its utmost limit of the sea, and abstaining from animal food are esteemed by the wise, acts of equal merits. (B. C. Dutt).

13884

चतुःसागरपर्यन्तां यो दद्याद् वसुधामिमाम् ।
यश्चाभयं च भूतेभ्यस् तयोरभयदोऽधिकः ॥

(अ) VCsr 13. 10.

(आ) IS 2232.

(a) °पर्यन्तं VCsr (var.).

(c) यस्याभयं VCsr (var.).

(d) °भयतो VCsr (var.); वरः or निशम् [°सधि°] VCsr.

As between one who gives this whole earth bounded by the four seas and one who gives security to creatures, the giver of security is the greater. (F. Edgerton).

13885

चतुःसागरपर्यन्तां यो भुङ्क्ते पृथिवीमिमाम् ।
तुल्याश्मकाञ्चनो यश्च स कृतार्थो न पाथिवः ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19. 265.

(c) यश्च PdP (var.).

He who enjoys the earth bounded by the four oceans and he who looks upon gold and stone alike, he (the latter) is blessed, not the king.

1. The king.

13886*

चतुरं तुरगं परिनर्तयतः

पथि पौरजनान् परिमर्दयतः ।

न हि ते भुजभाग्यमवो विभवो

भगिनीभगभाग्यमवो विभवः ॥

(आ) Sama 2 अ 3.

(c) भगभाग्यं [भुज°] Sama ((var.).

Tōṭaka metre.

Making the restive horse dance all over, trampling the city-folk on the way; this feat of yours does not stem

from the might (lit. fortune) of your arms
but from the female organ of your sister.

13887**

चतुरः सखि मे भर्ता
यल्लिखति च तत् परो न वाचयति ।
तस्मादप्यधिको मे,
स्वयमपि लिखितं स्वयं न वाचयति ॥

(अ) Sama 2 स 41, SRM 2 2. 534.

Giti-aryā metre.

Clever is your husband, O Friend.
What he writes, that others cannot read.
Cleverer than him is mine ; he himself
cannot read what he writes.

13888

चतुरः सृजता पूर्वम् उपायांस्तेन वेधसा ।
न सृष्टः पञ्चमः कोऽपि गृह्यन्ते येन योषितः ॥

(अ) Vet (Vet 9. 16, Vet Hu 19. 9).

(अ) ŚP 1493, VS 2769, SRHt 78. 1
(a. Vallabhadeva), SR 348. 10,
(a. ŚP), SSSN 67.3 (a. Vallabhadeva),
SSB 227. 10, IS 2227, GVS 508,
SH 1215.

(a) चत्वारः Vet (var.) ; चत्वारो Vet, GVS ;
निमित्तः Vet ; निमित्ताः GVS ; सज्जिताः GVS
(var.) ; सृज्यतां Vet ; सृजतः SR ; राजन्
[पू] VS, SSSN.

(b) उपायास् Vet, SR.

(c) पञ्चम SH.

While formulating the four means (to
subdue the enemy) in the past, Brahmā

did not enunciate any fifth means where-
by women could be seduced.

13889

चतुरः स्याद् यथा हंसो विभागे क्षीरनीरयोः ।
सत्यासत्ये तथा राजा कृत्याकृत्ये हिताहिते ॥
(अ) Lau 33.

Just as the swan cleverly divides¹
milk mixed with water, so also a king
should distinguish between the true and
the false, right and wrong action, and
what is beneficial and harmful. (V.
Krishnamacharya).

1. Separates milk from the water,

13890

चतुरङ्गं बलं मुक्त्वा कोशो मन्त्रश्च युध्यते ।
तत् साधुमन्त्रो मन्त्रेण कोशेन च जयेवरीन् ॥

(अ) KN (KN (ĀnSS) 18. 2, KN (TSS)
18. 2, KN (BI) 17. 2). Cf. No.
13891.

(a) मुक्त्वा [मुक्त्वा] KN (ĀnSS) (Printingerror)
चतुरङ्गबलं KN (BI).

(b) कोषो KN (BI).

(d) कोषेण KN (BI) (var.).

A solvent treasury and a good counsel
fight better than an army consisting of
four kinds of forces. Therefore a king
of sound political knowledge—should
conquer his enemies by the power of
counsel and treasures. (M. N. Dutt).

13891

चतुरङ्गबलं कृत्वा कोशो मन्त्रश्च रक्ष्यते ।
कोशाच्छत्रुर्भवेद् भृत्यो जगन् मन्त्रेण जीयते ॥

(अ) P (PS 3. 81, PSh 3. 17, PSb 3.
17, PN 3. 14). Cf. No. 13890.

- (a) हित्वा [कृ] PS (var.), PN.
 (b) कोशमन्त्रश्च (°न्त्रं PN) PS (var.), PN ;
 °क युज्यते [र] PS (var.) ; युद्ध्यते PS
 (var.), PN ; युद्यते PS (var.).
 (c) कोशश्चतुर् PS (var.) ; कोशाद् भृत्यो भवेद्
 भर्तुर् or कोश भृत्यो भवेत् or कोषाच्छ्रुभवेद्
 भृत्या PN.
 (d) जीवते PS (var.) ; जीयते PS (var.), FN.

By raising the four-fold army, One
 secures self and counsel. Coffer turns
 an enemy into one's slave while wise
 counsel wins over the whole world.

चतुरङ्गबलं मुक्त्वा see No. 13891.

13892

- चतुरङ्गबलो राजा जगतीं वशमानयेत् ।
 अहं पञ्चाङ्गबलवान् आकाशं वशमानये ॥
 (आ) SR 44.1, SSB 299.1, SRM 2.2.592.
 (d) वशंभावये SRM.

A king with an army of four-fold
 divisions may bring the World under his
 control. I have an army of five divisions,
 I would, (therefore) bring the sky under
 my thumb (I am equipped with the power-
 knowledge—of almanac, I would hold
 sway over the sky).

13893**

- चतुरचटुभिर्गाढाश्लेषैर्हठात्परिचुम्बनेर्
 मधुरवचनैर्वारं वारं गतोऽप्यतिमन्दताम् ।
 अपरवनितासङ्गालग्नं विलोषय विलेपनं
 कुवलयदशः कोपः कान्ते पुनर्नवतां गतः ॥
 (म) RS 6. 61.

- (a) चटुलवचनैर्गा° RS (var.) ; कुटिलवचनैर्गा°
 RS (var.) ; चटुल° RS (var.) ; °हंसत्प° or
 °हंतात्प° RS (var.) ; °चुम्बितैर् RS (var.).
 (b) °रलकवलनै° or °रलवननै° or °रलकलतैर्वारं
 RS (var.).
 (c) °लनानं RS (var.).
 (d) कामकोपः पु° or कान्ते कोप पु° RS (var.).

Harinī metre.

The anger of the lotus-eyed lady towards
 her lover, though reduced to the mini-
 mum by shrewd flattery, close embraces,
 forcible kisses and repeated sweet words,
 flared up again on seeing the cosmetics
 stuck to him due to his (sexual) contact
 with another woman.

13894*

- चतुरश्रं ब्राह्मणस्य त्रिकोणं क्षत्रियस्य तु ।
 वैश्यस्य वर्तुलाकारं शूद्रस्याभ्युक्षणं तथा ॥
 (आ) NBh 204.

(Sacred water) should be sprinkled in
 the form of square for a Brāhmaṇa, in
 the form of triangle for a Kṣatriya and in
 oval form for Vaiśya and Śūdra.

13895*

चतुरसखीजनवचनेर्

अतिवाहितवासरां विनोदेन ।

निशि चण्डाल इवायं

मारयति विद्योगिनोश्चन्द्रः ॥

- (आ) KH 239. 3-4, Amd 172. 457.

- (b) °वासरा Amd.

Ārya metre.

Women separated from their lovers, spend the day in amusement due to sweet words of their shrewd friends, but at night this (cursed) moon oppresses them like a (ruthless) Caṇḍāla

चतुरस्रवसहितान् see No. 335.

13896**

चतुरिकमलाकण्ठच्छेदो मनोभववञ्चनं
दूषदि मधुनो लिप्सा लोके विडम्बनमात्मनः ।
उपरि परितः प्रत्याशानां शिलाशतपातनं
सहचरि ! परीतावस्थानं जडे हृदयार्पणम् ॥

(अ) Vidy 716 (a. Prāṇaṇārāyaṇa-nṛpa),
Almu 24. 25-28.

(a) °रिमक° [°कमला°] Almu.

(c) सङ्कल्पानां [प्र°] Almu.

Haripī metre.

To surrender one's heart to a frigid person, O Friend, tantamounts to Chopping the throat of a shrewd, lovely woman, befooling the Cupid, expecting honey from a stone, ridiculing One's ownself, hurling hundreds of rocks on one's hopes from all sides and is a source of (perpetual) anguish.

13897

चतुरो मधुरस्त्यागां गम्भीरश्च कलातयः ।
गुणग्राही तथा चैवं एकोऽपीदृश्वरः सुतः ॥

(अ) Śts 23. 18 (79. 9-10 and 58. 6-7).
Cf. No. 10122-23.

(c) लक्ष्मी [तथा] Śts (var.); वृद्धोर्मत Śts (var.).

(d) परः [सुतः] Śts (var.).

Even a single such son who is skilful, sweet, munificent, sagacious, art-lover and admirer of virtues is better (than a dull brood).

13898

चतुरो वार्षिकान् मासान् यथा शक्रोऽभिवर्षति ।
परिहारं तथा राष्ट्रम् अभिवर्षेज्जनाधिपः ॥
(अ) R (R (Bar.) 2. App. I. 29 l. 3-4, R (G) 2. 122. 18. R (B) — ; R (R) — R (L) —). Cf. यथेन्द्रश्चतुरो मासान् and वार्षिकांश्चतुरोमासान्.

(अ) IS 2228.

(c) प्रतिहारं (प्रती° or प्रत्या) or वारिदानं R (var.); वर्षम् [रा°] R (var.).

(d) राजा समभिवर्षति R (var.).

As Indra showers rain for four months of the rainy season, so the king should oblige his people with grants and exemption from taxes (from time to time).

13899

चतुर्णां प्लक्षवृक्षाणां रोपणान्नात्र संशयः ।
राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ॥
(अ) ŚP 2095.

By planting four fig trees man doubtless attains the merit of (performing) four Rājāsūya sacrifices.

13900*

चतुर्णां वेदानां हृदयभिदमाकृष्य हरिणा
चतुर्भिर्वृक्षैस्फुटमघटि नारायणपदम् ।
तदेतद्गायन्तो वयमनिशमात्मानमधुना
पुनीमो जानीमो न हरिपरितोषाय किमपि ॥

- (आ) PG 17, SH fol. 18a (no number).
 (a) विदानामियहृदयमाकृत्य विधिना SH ; विधिना [हं] PG (var.).
 (b) चतुर्भिर्यं PG ; वर्णैर्यत्स्फुं SH.
 Śikharinī metre.

This word Nārāyaṇa that was evidently formed by Hari with four syllables, drawing (as it were) the essence of the four Vedas, singing it ceaselessly we now purify ourselves, but know nothing (else) to please the Lord.

13901

-
 चतुर्णामपि वर्णानां दारा रक्ष्यतमाः सदा ॥
 (अ) Mn 8. 359cd. Cf. सर्वेषामेव वर्णानाम्.
 (आ) Vivādaratnākara 1128 l. 6, SSap 416.
 (d) स्मृतः [सदा] Govindarāja's and Nandana's Commentary Vivādaratnākara.

For, the wives of all the four castes even, must always be carefully guarded. (G. Bühler).

13902

- चतुर्णामाश्रमाणां तु गृहस्थस्तु विशिष्यते ।
 सीदमानेन तेनेह सीदन्त्यन्येऽपि ते त्रयः ॥
 (आ) SRHt 22. 1 (a. Manu, but does not occur there).

MS-VIII. 28

Of the four stages of life, the stage of a householder is the foremost. With its decay, the other three also perish.

13903

- चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमाश्रमम् ।

 (अ) R (R (Bar) 2. 98. 58ab, R (B) 2. 106. 22, R (R) 2. 106. 22, R (G) 2. 113. 14, R (L) 2. 118. 14).
 (a) चतुर्वर्णाश्रं R (var.); च [हि] R (var.).
 (b) श्रेष्ठम् R (var.); उत्तमं or आत्मनः [आश्रं] R (var.).

Of the four stages of life, that of house holder is supreme.

13904**

- चतुर्थं हृदये चक्रं विज्ञेयं तदधोमुखम् ।
 ज्योतीरूपं च तन्मध्ये हंसं ध्यायेत् प्रयत्नतः ।
 तं ध्यायतो जगत्सर्वं वश्यं स्यान् नात्र संशयः ॥
 (आ) ŚP 4355.

Know it that the fourth circle (*Cakra*) is in the heart, (and) that has its opening downwards. One should earnestly meditate upon the soul in the form of light, in its midst. The whole World comes under his control who meditates upon it. There is no doubt about it.

13905*

- चतुर्थमाददानोऽपि क्षत्रियो मागमापदि ।
 प्रजा रक्षन् परंशक्त्या किल्बिषात् प्रतिमुच्यते ॥

(अ) Mn 10. 118.

(b) भागमर्हति Anonymous Kaśmirian commentary.

A *Kṣatriya* ruler, who takes in adversity even the fourth part (of the produce), is released from the sin provided he protects his people with utmost capability.

[A *Kṣatriya* (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability, (G. Bühler)].

13906**

चतुर्थेऽह्नि स्नातां त्रिदिनविरहापाण्डुरमुखीं

रजोमुक्तां तन्वीं विशददशनां स्वच्छवदनाम् ।
हरिद्राह्णीवेरप्रचुरपटुगन्धप्रणयिनीं

मदन्यः को भुङ्क्ते च्युतकुसुमशेषामिव लताम् ॥

(अ) JS 422. 5, ŚP 3758, SR 351. 33, (a. ŚP) SSB 231. 34, SH (Part II) fol. 22a (37),

(a) द्व्यहविरहापाण्डुकृत JS (var.), SH; °विरहा-त्पाण्डुवदनां ŚP, SR, SSB; °मुखी SH.

(b) अधिकचपलस्वच्छनयनाम् JS (var.); चपल-नयनां [विश°] ŚP, SR, SSB; °मधि च कपल-स्वनयनाम् SH; कामकलिताम् [स्व°] ŚP, SR, SSB.

(c) हिमत्वङ्मार्जारीमलयभवगन्ध° ŚP, SR, SSB.

(d) अधन्यः ŚP, SR, SSB; मधः न्यः SH; घृत-कमलमालां कुलवधूम [च्युत°] SH.

Śikharinī metre.

Who else but me enjoys, like a creeper that has shed its flowers, a woman who has taken the (purificatory) bath on

the fourth day, whose face has turned pale due to her being away (from her husband) for three days, is (now) free from menstrual discharge, is slim, has shining teeth and beautiful face and who has intense liking for the strong smell of turmeric and *hrivera* ¹

1. A kind of perfume.

13907

चतुर्थोपायसाध्ये तु रिपो सान्त्वमपक्रिया ।

स्वेद्यमामज्वरं प्राज्ञः कोऽम्भसा परिषिञ्चति ॥

(अ) Śis 2. 54, P (PP 3. 21, Pts 3. 27 and 3. 135, PtsK 3. 26, PM 3. 10, PSh 1. 117.

(आ) IS 2229, Almm 189, (Vaidyakiya-Subhāṣitāvalī p. 44).

(b) शत्रौ [रि°] Pts, PSh.

(c) आमज्वरं Pts, PtsK; प्राज्ञ PSh.

Conciliatory policy towards the enemy who ought to be dealt with by the fourth expedient (*danḍa*)¹; is detrimental (to one's cause). What wise person would pour water on the (person suffering from) acute fever that needs intense sweating ?

[Towards an enemy who ought to be reduced by the fourth expedient,¹ adoption of pacific policy is injurious to one's interest. Who, that is wise, would give a cold-water bath to a person suffering from an acute fever that requires sweating ? (M. S. Bhandare)].

1. Fourth expedient of policy i. e. war.

13908

चतुर्वंश सहस्राणि रक्षतां भीमकर्मणाम् ।

हतान्येकेन रामेण मानुषेण पदातिना ॥

- (अ) R (R (Bar.) 3. 25, 22, R (B) 3. 26.
35, R (G) 3. 32. 34, R (L) 3.31.42).
(आ) AA 67.20-1 (AA (ALed) 82. 7-8).
(b) क्रूरकमणां [भी] R (var.).
(d) दूषणश्च निपातितः R (var.).

Fourteen thousand demons of frightful deeds were slain single-handed by Rāma, moving on foot in human form.

13909*

- चतुर्विंशं श्रुतयस् तावन्मात्राश्च मूर्च्छनाः ।
गीयन्ते मानवर्भूमाब् अन्यास् तु त्रिदशालये ॥
(आ) ŚP 2044.

Fourteen *Śruti-s*¹ in all and the same number of *murchhanā-s*² are sung by men on the earth; others (are sung) in the heaven (the abode of the gods).

1. A division of the Octavo, a quarter tone or interval.
2. A duly regulated rise and fall of serends. Modulation and melody.

13910*

- चतुर्धा रासकः प्रोक्तो गीतवादित्रकोविदेः ।
विनोदो वरदो नन्दः कम्बुजश्चेति कीर्तितः ॥
(आ) ŚP 2023.

The experts in music and instruments mention four types of Rāsakas.¹ They are known as *Vinoda*, *Varada*, *Nanda* and *Kambuja*.

1. A kind of dance practised by Kṛṣṇa and the cowherdesses.

13911

चतुर्भिः कारणैर्दुःखं शरीरं मानसं च यत् ।
मानसं चाप्यप्रियस्य संयोगः प्रियवर्जनम् ॥

- (अ) SkP, Maheśvara kh. 46.28 (in some texts 26).

Physical and mental pain is caused by four reasons. The mental agony is union with the undesirable and separation from one's loved ones.

13912

- चतुर्भिरर्बुदैः कल्पं द्वात्रिंशद्भिश्च कोटिभिः ।
चतुर्विंशं सुरेन्द्राश्च पतन्ति ब्रह्मणोऽहनि ॥
(आ) ŚP 4263 (a. Yogarasāyana).

A Kalpa (unit of time) is equal to four thousand three hundred and twenty million human years. This is one day of Brahmā and in it occur fourteen *Manvantaras* i. e. it is made up of fourteen *Manvantaras*.

13913

- चतुर्भिरुह्यते यत्तत् सर्वशक्त्या शरीरकम् ।
तूलायते तदेवाहं - धियाघ्रातात्मचेतसाम् ॥
(आ) SRHt 269. 20 (a. Brhatkathā).

That body which is carried by four persons with all their might is light like cotton in case of those whose mind is over-whelmed with arrogance.

13914

चतुर्मुखमुखोद्गीर्णा निगमा इव ते बभुः ।
ल्यातो महीधरो जह्लः साम्बगङ्गाधरावपि ॥

(आ) JS 1. 6.

(c) °ता JS (var.) ; जल्हः JS (var.).

They¹ appeared like the (four) Vedas emerged from the four faces of Brahṃā. They were known as Mahidhara, Jahla, Sāmba and Gangādhara.

1. The four sons born in the family of 'Vatsamuni'.

13915

चतुर्मुखो न च ब्रह्मा वृषाहृदो न शंकरः ।
निर्जोषी च निराहारी अजस्रं घान्यमक्षणम् ॥

(आ) SR 185. 24, SSB 529. 25.

It has four faces but is not Brahṃā, rides the bull but is not Śaṅkara; it is lifeless and abstains from food (but) perpetually eats corn.¹

1. A sack of corn placed on an ox.

13916

चतुर्युगसहस्रेण कल्पाख्यं ब्रह्मणो दितम् ।
तत्प्रमाणा तथा रात्रिः सृष्टिसंहारकारिणी ॥

(आ) SP 4264 (a. Yogarasāyana).

The day of Brahṃā, known as *Kalpa*, comprises one thousand *Caturyugaś*.¹ Of the same measure is his night which brings about the dissolution of the creation.

1. Satya, Tretrā, Dwāpara and Kaliyuga. Their combined duration is 43,20,000 human years,

चतुर्वर्णं तथा वेदास् see No. 14189.

चतुर्वर्णहितार्थाय see No. 14191.

13917

चतुर्वर्णश्रमस्यायं लोकस्याचाररक्षणात् ।
नश्यतां सर्वधर्माणां राजा धर्मप्रवर्तकः ॥

(अ) K (K) 3. 1. 38, K (S) 150. 4-5, K (G) 9. 1-2, K (J) 88. 18-9, K (V) 121, K (P) 247. 26-7).

(d) राजधर्मः प्रवर्तकः K (G), K (P).

When all laws are perishing, the king here is the promulgator of laws, by virtue of his guarding the right conduct of the World consisting of four *Varaṇa-s* and four *aśrama-s*. (R. P. Kangle).

13918

चतुर्वर्णश्रमो लोको राज्ञा दण्डेन पालितः ।
स्वधर्मकर्माभिरतो वर्तते स्वेषु वर्त्मसु ॥

(अ) K (K) 1. 4. 16, K (S) 9. 14-5, K (G) 33. 6-7, K (J) 6. 10-1, K (V) 5, K (P) 14. 3-4). Cf. JSAIL 32. 1. No. 1 and J. J. Meyer in his translation p. 672ad 5. 23.

(आ) SRHt 90. 4 (a. Kauṭilya).

(a) लोके SRHt.

(b) दण्डेन K (P).

(d) वर्तते SRHt; वेश्मसु K (var.); कर्मसु SRHt.

The people of the four *Varaṇa-s* and in the four stages of life, protected by the king¹ and the rod, (and) deeply attached to the occupations prescribed as their special duties, keep to their respective paths. (R. P. Kangle).

1. With a rod i. e. fear of punishment.

13919

चतुर्विंशति चर्माणि सिनत्पेकेषुणा नरः ।
तस्य बाणो गजेन्द्रस्य कायं निभिद्य गच्छति ॥

(अ) ŚP 1860.

The man who pierces twenty four hides with one arrow, his arrow darts (ahead) after rending the body of the mighty elephant.

13920

चतुर्विंशतिभिस्तत्त्वैः क्रियाशक्तिरचेतना ।
ज्ञानशक्त्या युता वापि लक्ष्यते चेतनावती ॥

(अ) ŚP 4295 (a. Yogarasayana).

Twenty four elements constitute the power of action, which is (however) without Consciousness. United with the power of perception, it seems to be invested with Consciousness.¹

1. According to the Sāṅkhya Philosophy the body is Constituted of 25 elements, the most important of them being the soul (*puruṣa*).

13921 *

चतुर्विंशङ्गुलो हस्तश्चतुर्हस्तं धनुः स्मृतम् ।
तद् भवेन् मानवं चापं सर्वलक्षणसंयुतम् ॥

(अ) ŚP 1748.

Twenty four fingers (*aṅgulas*) make the measure of one *hasta* (hand), four *hastas* (hands) are equal to one *dhanuh* (bow); that should be the size of man's bow, endowed with all distinctive marks.

13922 *

चतुर्विधः स चाप्युक्तः सामान्यो विप्रलम्भकः ।
संयोगो मिश्रकश्चेति रसिकानां सुखाप्तये ॥

(अ) ŚP 3075.

That (erotic sentiment) too is said to be of four varieties, viz. simple, separation, union and mixed one. They impart pleasure to the connoisseur.

13923

चतुर्विधा तु सा ज्ञेया रक्ता पीता सितासिता ।
तामोषधीं समादाय शुक्लपक्षे शुभे दिने ॥
(अ) ŚP 3029.

That¹ is known to be of four kinds : red, yellow, white and black. Taking that medicinal herb on an auspicious day of the bright half of the month.²

1. Medicine named *Rudauti* referred to in Verse 3028 of ŚP
2. Its use is further explained in Verse 3030, 31, 32 of ŚP.

13924

चतुर्विधानि भूतानि जङ्गमानि स्थिराणि च ।
अस्त्राद्भवन्ति राजेन्द्र सृष्टिरेषा प्रजायते ॥
(अ) MBh (Bh) 14, App. I. No. 4. l. 888-9) (a. also in MBh (Bh) 12. 204.1).

(अ) SRHt 18. 1.

(a) जातानि [भू°] MBh (var.).

(d) सनातनी [प्रजा°] MBh (var.).

O King, the four types of movable and immovable beings are born of food. Thus springs up this creation.

13925*

चतुर्विधे धर्मिजने जिनाधिने
निरस्तमिथ्यात्वमलेऽतिपावने ।
करोति वात्सल्यमनर्थनाशनं
सुदर्शनो गौरिव तर्लके नवे ॥

(अ) AS 164.

- (a) धर्म्म° or द्वर्म्म° AS (var.); जना° [जिना°] AS (var.); °श्रते [°श्रिते] AS (var.).
- (d) सुदर्शना (°नां or °न) AS (var.); गोरित AS (var.); वने [नवे] AS (var.).

Vamśastha metre.

Like a cow on a new-born calf, king Sudarśana showers affection that dispels evil, on four types of religious men, who have taken refuge with Jina, are extremely pious and have shed the filth of falsehood.

13926*

- चतुर्वेदोऽपि दुर्वृत्तः स शूद्रादतिरिच्यते ।
योऽग्निहोत्रपरो दान्तः स ब्राह्मण इति स्मृतः ॥
- (आ) SRM 1. 2. 150 and 2. 2. 470.

He is worse than a Śūdra who, though well-versed in the four Vedas, is a man of evil conduct.

He who performs *Agnihotra* and has subdued his mind and senses, is considered a (true) Brāhmaṇa.

13927

- चतुर्वेदोऽपि यो भूत्वा चण्डकर्म समाचरेत् ।
चण्डालः स तु विज्ञेयो न वेदास् तत्र कारणम् ॥
- (आ) IS 2230, Subh 170.
- (c) चण्डाल स तु विज्ञेयो Subh.

The person, who, though well-versed in the four Vedas, indulges in odious acts, should be considered a *Caṇḍāla*. The Vedas are not instrumental in it¹.

1. In purifying his character,

13928

- चतुर्षु पुरुषार्थेषु स्वेषु स्वेषु पृथक् पृथक् ।
स्थानेषु स्थापितास्तास्ताः शृण्वन्स्ववहिता बुधाः ॥
- (आ) SRHt 2. 11.

The wise may listen to it attentively that of the four aims of life, each one assigned to its specific place is (followed) separately !

13929

- चतुर्वर्षि समुद्रेषु संध्यामन्वास्य तत्क्षणात् ।
कक्षाक्षिप्तं निशान्ते स्वे वालिः पौलस्त्यमत्यजत् ॥
- (अ) R (B) 7. 34, 33.

- (आ) ŚP 4024 (a. Valmīkimuni), SR 363. 3, SSB 251. 4 (a. Valmīki).

- (b) वानरः [त°] R (var.).
- (c-d) रावणोद्धूतश्चान्तः किष्किन्धोपवनेऽपतत् R (var.).
- (d) वाली SR.

At the end of night, Vālin, having said morning prayers at all the four oceans, immediately released Ravana held under his armpit.

13930*

- चतुष्कपुष्पप्रकरावकीर्णयोः
परोऽपि को नाम तवानुमन्यते ।
अलक्तकाङ्कानि पदानि पादयोर्
विकीर्णकेशासु परेतभूमिषु ॥

- (अ) Kum 5. 68. (Cf. A. Scharpé's *Kāli-dāsa-Lesicon* I. 3 ; p. 76).
- (b) °मंस्यते Kum (var.).

(c) °केशनु or °शाषु Kum (var.); °केशास्थिव° Kum (var.).

(d) परीत° Kum (var.).

Vaniśastha metre.

What enemy even would possibly allow the foot-prints tinged with the *alakatka* dye of your feet, used to tread on heaps of flowers in the four-pillared halls, on the cremation grounds with hair spread all around ?

[Even the ill-wishing enemies cannot imagine such a misfortune of thine that the red-tinged steps of thy two feet set on clusters of flowers in a beautiful room, will be on the cemeteries with dead bodies scattered¹ on them. (H H. Wilson)]

1. Clusters of hair scattered.

13931

चतुष्पथं चेत्यतरं श्मशानोपवनानि च ।
दुष्टस्त्रीसंनिर्गर्षं च वर्जयेन् निशि सर्वदा ॥

(अ) Viṣṇu-purāṇa 3. 12. 3.

(a) चतुष्पथंश्चै° Vi-pur. (var.); °थांश्चैत्यतरं Vi.-pur. (var.); °तरं Vi-pur. (var.).

(c) °स्त्रीसन्निर्गर्षञ्च Vi.-pur. (var.).

One should invariably shun at night a crossing; a fig tree in a shrine, the parks in a cemetery and the company of a wanton woman.

13932*

चतुष्पथे राजमार्गे गोवत्सां कामयेच्छुनिः ।
तत्र भीतिं समाख्याति स मासेनैव वरिणाम् ॥

(आ) ŚP 2441.

If a dog crosses with (lit. longs for) a young cow at a crossing on a high-

way, that forebodes fear (attack) from the enemies barely in a month.

13933

चतुष्पादां गोः प्रवरा लोहानां काञ्चनं वरम् ।

शब्दानां प्रवरो मन्त्रो ब्राह्मणो द्विपादां वरः ॥

(अ) MBh (MBh (Bh) 12. 11. 11, MBh (R) 12. 11. 11, MBh (C) 12. 315).

(आ) IS 2231.

(a) चतुष्पादां or चतुःपादां MBh (var.); गो or गोः or गौ MBh (var.); प्रवरो MBh (var.).

(b) लोहानां MBh (var.); परं MBh (var.).

(c) प्रणवं [प्रव°] MBh (var.).

(d) ब्राह्मणा MBh (var.); द्वि पादा [द्वि°] MBh (var.); वराः MBh (var.).

Among the quadrupeds, the cow is the foremost, of metals, gold is the foremost, Of words *mantra-s* and of bipeds—Brāhmaṇas are the foremost. (P. C. Roy).

13934

चतुष्पादस्य तूदाहे पदेकं स्यात् ततः पदम् ।
किञ्चिदुच्चं द्वितीयं स्याद् विरभ्यस्तमिदं द्वयम् ॥

(आ) ŚP 1972.

Upon taking up (*Dhruvaka*¹ song) of four lines (quarters), the first line will be normal (in pitch), then the second one will be a little higher and repeated twice. These are the first two.

1. In this verse, the third category of '*Dhruvaka*' type of song is explained. It has four quarters. The third and fourth quarters are explained in the next verse no. 1973.

13935*

चत्वारः प्रथयन्तु विद्रुमलतारक्ताङ्गुलिश्रेणयः

श्रेयः शोणसरोजकोरकरुचस् ते शार्ङ्गिणः

पाणयः ।

मालेखवज्जम्बुवो लिखन्ति पुणपद् ये पुण्यवर्णावलीः

कस्तूरीमकरीः पयोधरयुगे गण्डद्वये च

श्रियः ॥

(अ) Prasannarāghava 1. 1.

(आ) SR 15. 33 (a. Pra^o), SSB 25. 35.

Śardulavikrīḍita metre.

May the four hands of Viṣṇu advance our felicity—the hands which have a row of fingers as red as a coral creeper, which possess the grace of red lotus-buds, which simultaneously inscribe the lines of sacred characters on the four heads of the lotus-born and, with musk unguent, paint the fish-mark (by way of decoration) on the breasts and either cheek of the Goddess of wealth. (S. R. Khopakar).

चत्वारः सृजता पूर्वम् see No 13894.

13936*

चत्वारस् तस्य सञ्जातास् तनया नयशालिनः ।

भुजा इव हरेः शश्वद् विक्रमश्रीविभूषिताः ॥

(आ) JS 1. 5.

Four sons were born to him. They were well-versed in polity and were always invested with valour and grace like the four arms of Viṣṇu.

चत्वारस्ते तात गृहे see No. 13939.

13937

चत्वारिंशत्पङ्कधिका

मध्यमाश्वस्य कीर्तिता ।

षट्त्रिंशदङ्गुलैर्ग्रीवा

हीनाश्वस्य प्रकीर्तिता ॥

(आ) SP 1634.

The neck of mediocre quality horse is said to be (of the size) of forty six fingers, and that of an inferior horse, thirty six fingers.

13938**

चत्वारि कर्माण्यभयंकराणि

भयं

प्रयच्छन्त्ययथाकृतानि ।

मा नाग्निहोत्रमुत मानमौनं

मानादधीतमुत

मानयज्ञः ॥

(अ) MBh (MBh (Bh) *ad* 5.33.61 (182*); 1. 85. 24 (in some texts *cd/ab*), 5. 35 38 *cd/ab*, MBh (R) 5. 32. 77, 1. 90. 24, 5. 34. 45, MBh (C) 5 1043, 1. 3628, 5. 1226).

(आ) IS 2233, Saśā 10. 41.

(a) एतानि चत्वार्यभयं MBh 1. 85. 24; 5. 35. 38.

(b) श्रियं प्रयच्छन्ति यथाकृतानि MBh 5. 35, 38 (var.).

(c) °यज्ञः (°ज्ञः) [°मौनं] MBh 5. 35. 38 (var.).

(d) मानाधीतं MBh 5.35.38 (var.); मानेनाधी^o MBh (var.), 5. 33. 61, Saśā.

Epic Upajāti metre (Indravajrā and Upendravajrā).

The four acts (otherwise) bestow fearlessness, but cause fear if not done properly. They are the *Agnihotra*, the vow of silence, study and sacrifice carried out with reverence.

[These four acts that are calculated to remove fear, bring on fear when they are improperly performed, viz. the *Agnihotra*, the vow of silence, study and sacrifice (in general) carried out. (P. C. Roy).]

चत्वारि घोरकर्माणि see न हि कर्माणि चत्वारि.
चत्वारि घोररूपाणि see न हि कर्माणि चत्वारि.

13939

चत्वारि ते तात गृहे वसन्तु
धियाभिजुष्टस्य गृहस्थधर्मो ।
वृद्धो ज्ञातिरवसन्नः कुलीनः
सखा दरिद्रो मणिनी चानपत्या ॥

- (अ) MBh (MBh (Bh) 5. 33. 59, MBh (R) 5. 32. 74, MBh (C) 5. 1040).
(आ) IS 2234, E-SL 75, SRHt 23. 10 (a. MBh), SSSN 213.
(इ) SS (OJ) 237.
(a) चत्वारस् MBh (var.), SS (OJ), SRHt, SSSN; वसन्ति MBh (var.), SRHt.
(b) श्रेयः MBh (var.); अभियुक्तस्य (अवि^०) MBh, SRHt, SSSN; ^०अभिभूतस्य MBh (var.), SS (OJ); मनुष्यधर्मो or गृहस्थधर्मः MBh (var.).
(c) श्रान्तो MBh (var.), SRHt; श्रान्तो or श्रान्तो [वृ^०] MBh (var.), SSSN; दीनो [वृ^०] SS (OJ); ज्ञातिश्चाव^० SS (OJ).
Epic Upajāti metre (Indravajrā and Upendravajrā).

May these four (always) abide in your house as you are endowed with fortune in carrying out the duties of a house-

holder : an aged kinsman, a well-born person now impoverished, a poor friend and an issueless sister.

[May these four find refuge in your house, as you fulfil the obligations of a well-to-do householder : an aged kinsman, a person of noble descent now impoverished, friend in distressed circumstances and an issueless sister. (Dr. A. Sharma).]

13940

चत्वारि प्राक्तनान्याहुर् दुर्विज्ञेयानि तत्त्वतः ।
सुबोधो मषणस्तेषु तेन पूर्वं स कथ्यते ॥
(आ) SP 2326.

The first four¹ (of *Jañghika* omens) are said to be difficult to understand correctly. Of them *Bhaṣaṇa* is easily comprehensible. It is therefore described first.

1. Three types of omens are discussed here. They are क्षेत्रिक, आगन्तु and जाङ्घिक. Of these the third has five varieties: पोतकी, पिङ्गला, काकः, जम्बुकी and भषणः, the first four of which are difficult to describe according to SP.

13941

चत्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।
अल्पप्रज्ञैः सह मन्त्रं न कुर्यान्
न दीर्घसूत्रैरलसंश्चारणं ॥

- (अ) MBh (MBh (Bh) 5. 33. 58, MBh (R) 5. 32. 73, MBh (C) 5. 1039).
(आ) Saśa 10. 40.
(a) ^०ऽपि or हि [तु] MBh (var.).

- (b) विद्यात् or जह्यात् or विद्वान् MBh (var.).
 (cd) अल्प° and दीर्घ° tr. MBh (var.).
 (c) प्रकुर्यात् [न कु°] MBh (var.).
 (d) रभसैः [°रल°] MBh (var.), Saśa; अशनै°
 or अबलै° [चार°] MBh (var.); °सूत्रैरमसैश्
 Saśa.

Epic Upajāti metre (Indravajrā and
 Upendravajrā).

A powerful king should eschew these four, so say (the theoreticians). A wise man should know them well. He should not hold consultation with men of small intelligence, those who are procrastinating, indolent and eulogists.

[Learned men have declared that a king, although powerful, should never consult with these four, viz. men of small sense, men that are procrastinating, men that are indolent and men that are flatterers. (P. C. Roy)]

13942**

चत्वारि सन्ति पर्वाणि मासे तेषु विधीयते ।

उपवासः सदा यस्तत्- पौषघ्नतमीर्यते ॥

(अ) AS 808.

(d) प्रौषध° AS (var.); पौषघ्न° AS (KM);
 °मीर्यते AS (var.).

There are four *parvans*¹ in a month. A fast is invariably observed on those days, which is known as *pauṣadhavrata*.

1. The days of the four changes of the moon i. e. the eighth and fourteenth day of each half month, and the days of the full and new moon.

13943

चत्वारो धनदायादा धर्माग्निनुपतस्कराः ।
 ज्येष्ठस्यापि विरोधेन त्रयः कुप्यन्ति बान्धवाः ॥

(अ) BhŚ 490 (doubtful). Cf. No. 13946.

(आ) SR 156. 164 (a. BhŚ), SSB 485, 168, SRK 237. 67 (a. Sphuṭaśloka, SSg 96, SH 964. 157.

(a) घन° SSB.

(b) धर्मचौराग्निपार्थिवाः SH.

(c) तेषां (तत्र SSg) ज्येष्ठावमानेन SR, SSB, SRK, SSg; ज्येष्ठावमानितो (ज्ये°) ये वै SH.

(d) त्रयं कूप्यन्तनतिस BhŚ; तेष्यः क्रुद्धास्त्रयो
 जुजाः SH.

Four are the (natural) heirs to wealth : righteousness, fire, king and thief. If the foremost of them (righteousness) is ignored, the (other) three kinsmen get annoyed¹.

1. If money is not spent on pious deeds, it is appropriated by the king or stolen by the thieves or burnt by the fire.

चत्वारो निर्मितः पूर्वम् See No. 13888.

13944

चत्वारोऽप्यसिताः पादाः सर्वश्वेतस्य वाजिनः ।

भवन्ति यस्य स स्याज्यो यमदूतः सुदूरतः ॥

(अ) ŚP 1654.

An all-white horse that has all the four feet black, should be discarded from afar, (as it is) a (virtual) messenger of death.

13945*

चत्वारो वयमृत्विजः स भगवान् कर्मोपदेष्टा हरिः

संग्रामाच्चरक्षितो नरपतिः पत्नी गृहीत-
 व्रता ।

कोरुष्याः पशवः प्रियापरिभवक्षेशोपशान्तिः फलं
 राजव्योपनिमन्त्रणाय रसति स्फीतं यशो-
 दुन्दुभिः ॥

(अ) Veṇī 1. 25.

(आ) Almm 188, SR 361. 44 (a. Veṇī), SSB 248. 44 (a. Veṇī), SRK 288. 4 (a. Veṇī), Amd 132. 308, Kpr 7. 231, AIS 104. 21 105. 2. (Cf. A. B Keith's The Sanskrit Drama, p. 216), AA 61.8-11 (AA (AL ed. 74. 4-7), KāP ad 7. 7 (p. 220).

(c) फले Veṇī (var.).

(d) हतो दु° Kpr, KāP.

Śardūlavikrīḍita metre.

We four are the officiating priests, that (celebrated) lord Hari is the director of the ritual, the king (Yudhiṣṭhira) is initiated into the sacrifice of war, the sacrificer's wife has taken up the solemn pledge, the scions of the Kuru race are the sacrificial animals, the cessation of the agony caused by our beloved's insult is the fruit, the drum of fame sounds aloud to invite the *kṣatriya* warriors.

[We four are the officiating priests ; he that lord Hari is the director of the ritual ; the king has fixed himself up in engagement in the sacrifice of battle ; the sacrificer's wife has taken up her solemn vow ; the scions of the Kuru stock are the goats to be sacrificed ; the subsidence of the agony caused by insult to the beloved, is the fruit ; the trumpet of fame sounds aloft for inviting the kings. (C. S. R. Śāstri)].

13946**

चत्वारो वित्तदायाश्च धर्मचौराग्निभूभुजः ।

ज्येष्ठायमानिते पुंसे त्रयः कुप्यन्ति सोदराः ॥

(आ) SuB 9. 2, Cf. No. 13943.

(c) पुंसी SuB.

Religion, thief, fire and king, these are the four heirs to wealth. If the eldest of them is slighted, the three brothers get annoyed with man¹.

1. They take away one's wealth.

13947-48

चत्वार्याह महाराज साद्यस्कानि बृहस्पतिः ।

पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे ॥

देवतानां च संकल्पम् अनुभावं च धीमताम् ।

विनश्यं कृतविद्यानां विनाशं पापकर्मणाम् ॥

(अ) MBh MBh (Bh) 5. 33. 60-1, MBh (R) 5.32.75-6, MBh (C) 5.1041-2)

(आ) IS 2236-7.

(a) °प्राज्ञ (°ज्ञः) [°राज] MBh (var.).

(b) श्रेयस्कानि or सद्यस्कानि or यशस्यानि or सद्शानि or सद्यस्तानि MBh (var.).

(d) तानि वक्ष्यामि मे शृणु MBh (var.); एतानि or तानि [इमानि] MBh (var.).

(e) दैवतानां or देवताः MBh (var.).

(f) महात्मनां [धी°] MBh (var.).

(h) विनाशः MBh (var.); °कर्मिणां MBh (var.).

Bṛhaspati, O mighty king, proclaimed to the lord of celestials as he asked him, these four things as yielding instantaneous results. Know them from me. These are : the resolve of the gods, the majesty of the wise, the modesty of the learned and the extinction of the sinful.

[On being asked by the Chief of the celestials, Bṛhaspati, O mighty king ! declared four things capable of fructifying or occurring within a single day, viz. the resolve of the gods, the comprehension of intelligent persons, the humility of learned men and the destruction of the sinful. (P. C. Roy).]

13949

चत्वार्याहुर्नरधेष्ठा व्यसनानि महीक्षिताम् ।
मृगयां पानमक्षाश्च ग्राम्ये चैवातिसक्तताम् ॥

- (अ) MBh (MBh (Bh), 2. 61. 20, MBh (R) 2. 68. 20, MBh (C) 2. 2270).
(आ) IS 2238, SR 380. 145 (a. MBh).
(a) चत्वार्याहुं मुनिश्रेष्ठ MBh (var.); नृपश्रेष्ठा (°ष्ठ) or जनश्रेष्ठा or नत° or मुनि° or जनाः श्रे° MBh (var.).
(b) महीभृतां or °क्षतां MBh (var.).
(c) विषयापानमक्षाश्च MBh (var.); मृगयापान-मक्षाश्च (°चाश्च; °मुक्षाश्च) MBh (var.), SR.
(d) ग्रामे or स्त्रीषु MBh (var.); °तिसक्तता or °तिसंगमं or °तिरक्ततां or °तिशक्तता (°कितता) or °भिषक्तता or °तिशित्तता (°तिसं) or °तिसत्तमाः MBh (var.); °तिरक्तता SR.

Wise men declare four vices of the kings viz. hunting, drinking, gambling and excessive indulgence in sex.

13950*

चन्दनं चन्द्रिका गन्धो गन्धवाहश्च दक्षिणः ।
इयमग्निमयी वृष्टिः शीता किल परान् प्रति ॥

(अ) AIS 109. 15-6.

Sandal, moonshine, fragrance and southern zephyr : all this is the rain of fire (for me), but is cool for others.

15951*

चन्दनं चन्द्रिकाचक्रं विषञ्चो चम्पकलजः ।
पञ्चमः पञ्चमश्चेति पञ्चभ्योजनि सङ्जनः ॥

(अ) JS 52. 1 (a Rajaśekhara), SH 524 (a. Rajaśekhara), Kav p. 89.

(c) पञ्चम [°मः] SH.

Sandal-paste, moonlight, lute, wreaths of *Campaka* flowers and the amorous act, these five make a gentleman.¹

1. A cultured citizen is supposed to be fond of these things.

13952

चन्दनं चन्द्रिका मन्वो गन्धवाहश्च दक्षिणः ।
सेयमग्निमयी वृष्टिः मयि शीता परान् प्रति ॥

(अ) KāD 2. 305.

(आ) IS 2239, Cit (V) 243. 1-2.

(a) गन्धो Cit.

(b) °वाही KāD (var.).

(c) स्वयम° Cit.

(d) शीता किल प° प्र° KāD (var.), Cit.

Sandal, moonshine and soft southern breeze which carries fragrance—their nature, so far as I am concerned, is full of fire, so far as others are concerned — are cool. (V. Nārāyan Ayer).

13953

चन्दनं शीतलं चन्द्राच्च चन्दनेन तु चन्द्रमाः ।
चन्द्रचन्दनयोर्मध्ये साधुसंपर्कशीतलम् ॥

- (अ) Cr 363 (CSr 3. 13, CRr 8. 72, CvTb 2. 16, CNI I 324, CNL 83, CPS 265. 4, CM 184, CKL 59-60). Cf. जिह्वाग्रे वसते लक्ष्मीर्; बुधैर्बोध्यानि शास्त्राणि; यस्य नास्ति स्वयं प्रज्ञा; हे जिह्वे कटुकस्नेहे. Cf. No. 13954-55.

(आ) SR 86. 6, SSB 366. 8.

(इ) LN (P) 48 DhN (P) 65, MhN 9.

(a) शीतल चन्दनं लोके (शी° च° tr. CvTb) CR, CPS, CvTb; शीतलं CS (var.); चन्दन° CS (var.); चन्द्रः (°न्द्रश्; °न्द्र, °न्द्र; °न्द्रनं) CS (var.), CL (var.); सन्द्रं CS (var.); चतश् CS (var.); लोके [चन्द्राच्] CNI I, CNL, SR, SSB.

(b) चन्द्रनेन (°न्द्रेण तु; °न्द्रेण तु; °नादपि CR, CvTb, CNI I, CNL, CPS, SR, SSB) CS (var.), CR, CvTb, CNI I, CNL, CPS, SR, SSB; शीतलो न [चन्दनेन] CS (var.); चन्द्रमा CS (var.), CvTb, CNI I.

(c) चन्द्रचन्द्रययोर् CS (var.), CvTb; चन्द्र-चन्द्रनयो (°योर्) CS (var.); चन्द्रचन्द्रहनयो CS (var.); चन्द्रं च CR (var.); चन्द्रम-श्चन्द्रनाभ्यां च SSB मध्य CS (var.).

(d) शीतलः साधुसंगमः (°म CvTb) CR, CvTb, CPS; शीतलं चर्चनं सताम् CNL; शीतला साधुसंगतिः SR, SSB; सधुः (सा°) संगति-शीतला CNI I; साधुसंपर्कशीतलम् CS (var.); साधुसंपर्कशीतलः (°ल) CS (var.).

Sandal is cooler than the moon, and the moon is cooler than the sandal, but more than these two, cool is the association with the virtuous men.

13954

चन्दनं शीतलं लोके चन्दनादपि चन्द्रमाः ।
चन्दनाच् चन्द्रमाश्चैव शीतलः साधुसंगमः ॥

(अ) MK (K) 623.

(आ) SuB 11. 11. Cf. No. 13953.

(c) चन्द्रचन्दनयोर्मध्ये MK.

(d) प्रियसंगमः MK.

Sandal is cool in the world. The moon is cooler than even the sandal. Company of the virtuous is (however) cooler than both the moon and the sandal.

13955

चन्दनं शीतलं लोके चन्दनादपि चन्द्रमाः ।
साधुसङ्गतिरेताभ्यां नूनं शीततरा स्मृता ॥

(आ) SRS 2.2.10. Cf. No. 13953.

Translation See No. 13953 and 13954.

13956

चन्दनं शुचिवस्त्रं च पानीयं शुचिशीतलम् ।
सेव्यमानोऽपि मधुरः शुचिर्जयति तान्यथा ॥

(अ) Śts 23. 11. (141) (78 2-3).

(b) सेव्यमाने or सिच्यमनोति Śts (var.).

(d) शुचि Śts (var.).

Sandal-wood, spotless dress, pure and cold water; and quality Sugar-cane (or *gudā*-molasses) excel (i. e. reveal their true worth) when used, not otherwise.

13957**

चन्दनं स्तनतटेऽधरबिम्बे

यावकं घनतरं च सपरन्याः ।

प्रातरीक्ष्य कुपिताऽपि मृगाक्षी

सागति प्रियतमे परितुष्टा ॥

(आ) JS 288. 16, VS 2158. ŚP 3739, SR 328. 7 (a. ŚP), SSB 192. 6.

(c) कामिनी [मृ°] JS.

Svāgata metre.

On seeing sandal-paste on the breast-region and thick lac dye on the *bimba*-like lower lip of her co-wife in the morning, the fawn-eyed woman, though angry, was happy with the guilty husband (to find him return to her).

13958

चन्दनजन्म-पदार्थं

यद्यपि लोके सुविश्रुतं भवतः ।

विषधरसंश्रयदानात्

तदसद्विवेक्यभून्मलय ॥

(आ) SSB 596. 2.

Āryā metre. (defective in *d*).

O Malaya mountain, though you are very well-known in the world as the birth-place of the sandal trees, but that seems to be negated by your according refuge to the poisonous snakes.

13959

चन्दनतरुषु भुजंगा

जलेषु कमलानि तत्र च ग्राहाः ।

गुणघातिनः खलु खला

भोगेषु इव नु सुखान्यविधनानि ॥

(अ) P (PT 1. 106, P_{Tem} 1. 98, PS 1. 94, PN 2. 72, PP 1. 277, PRE 1. 105), H (HJ 2. 162, HS 2. 153, HP 2. 149, HN 2. 148, HM 2. 162, HK 2. 160, HH 68. 9-10, HC 90. 13-4). Cf. Ru 61.

(आ) IS 2240, Sama 1 च 5.

(a) भुजङ्गा PT (var.).

(b) कमलान्वितग्राहाः PT (var.); कमलान्वितेषु

च ग्राहः PS (var.); ग्राहाः HN (var.), HJ; °तिनश्च पिशुना IS; गुणघातिनश्च भोगे H (var.), Sama.

(c) °नश्च पिशुना PS, HJ; °नश्च खला इति PP; °नश्च खला HP, HN, HH (*Contra metrum*); °नश्च भोगे HM, HIL.

(cd) गुणघातिनोपिरखला / भोगेषु न सु° PN, HN. (*Contra metrum*).

(d) भूभृत्सु (भूज्यत्सु) सुखेषु विधनानि PS; भोगेषु; अलं सु° HH (*Contra metrum*); भवन्ति न सु° PP; न भोगेषु न HP, HN, IS; सुखान्य° HJ, HP, Sama; खला न च सु° HS, HM, HK, HN.

Giti-āryā metre (in some texts Āryā metre).

Snakes live in sandal wood-trees, in the waters are water-lilies, but also crocodiles; scoundrels, we all know, are death to good characters. Where, pray, can be found happiness in enjoyments without something to spoil it? (F. Edgerton).

13960

चन्दमवनमतिलोभाद्

अत्याधानाद् धनस्य कोशधिः ।

अध्यक्षैर्भषनिकरो

गौरव्यतिरक्षणावष्टा ॥

(अ) PTu 87. 5-6 (14).

Āryā metre.

The sandal-wood forest was destroyed because of excessive greed, the rich treasure perished due to high deposits of wealth, the multitude of fish because of numerous supervisors and the cow due to too much protection.

13961**

चन्दनागरकुष्ठानि शिवा सजंरसो सिता ।
मलयानिलनामायं धूपोमीभिः सुरप्रियः ॥

(अ) ŚP 3256 (a. Yōgaratnāvali).

Sandal, aloe wood, *kuṣṭha*, *śiva* and *sarja*--essence and *sita*, incense made with the mixture of these plants is known as *malyanila* and is pleasing to the gods.

13962**

चन्दनागुरुकुष्ठैश्च लोध्रभार्गीफणिज्जकैः ।
दंशलेपो विषं हन्ति जंगमं स्थावरं पुनः ॥

(अ) ŚP 2843.

Paste of *Candana*, *aguru*, *kuṣṭha*, *lodhra*, *bhārgi* and *phañijjaka* (plants and herbs), applied to the stung place (lit. sting), removes poison caused by a living being or an immovable object.

13963

चन्दनादपि संभूतो बहस्येव हुताशनः ।
विशिष्टकुलजातोऽपि यः खलः खल एव सः ॥

(अ) P (PP 1. 399, PM 1. 177), Cr 1456 (CNP II 158). Cf. HPañ 88-9.

(आ) IS 2241, Subh 89, VP 8. 15.

(इ) Old Syriac 1. 36a, J Cap 49. 2.

(a) संदनाद् [च°] N in PP.

(c) वसिष्टः कु° CNP II (MS); वशिष्ट° bh in PP; वसिष्ट N in PP.

(d) खलु खलु एव च CNP II (MS); खलः om. P in PP.

A fire will burn, though kindled / in fragrant sandal wood : / a rascal is a rascal, / although his birth is good. (A W. Ryder).

13964*

चन्दनानां महार्हाणाम् अगुरुणां तथा प्रभो ।
नावस्थायी चिरं गन्धो यथा कीर्तिसमो नृणाम् ॥

(अ) R (R (Bar.) App. I. No. 18 lines 37-38; R (B)-, R (R)-, R (G) 2. 61. 20, R (L) 2. 61. 21.

(आ) IS 2242.

(b) अगुरुणां R (Bar.); तथा प्रभो (°धां) R (var.).

(c) नावस्थायी R (var.); न च स्थायी R (var.), IS.

(d) तथा R (var.); कीर्तिः समाजिता R (var.).

O Lord, the fragrance of (even) the highly priced sandal and aloe wood does not last long as those of men in the form of their renown,

13965**

चन्दनारण्यमाधूय स्पृष्ट्वा मलयनिर्भरान् ।
पथिकानामभावाय पवनोऽयमुपस्थितः ॥

(अ) KāD 2. 238.

(आ) Sar 3. 21, IS 2243.

(b) °निके° IS.

(c) पथिकानां प्रमाथाय Sar.

This breeze has started blowing for putting an end to the existence of the travellers, after touching the water-falls of the *Malaya*-hill and after having blown through in a sandal-wood forest. (V. Nārāyan Ayer).

13966*

चन्दनासक्तभुजग- निःश्वासानिलमूर्च्छितः ।

मूर्च्छयत्येष पथिकान् मधौ मलयमारुतः ॥

- (अ) Dhv ad 2. 28 (p. 139), Amd 261. 728, AIR 529, VyVi ad 2. 43 (p. 367) and ad 3. (p. 496), KHpK 75. 144, Kālā ad 3. 7 (a only).

Intensified by the breath of snakes coiling the sandal-wood trees, the Malaya-Zephyr sends the wayfarers (separated folk) into swoon in the spring season.

13967

चन्दने विषघरान् सहामहे

वस्तु सुन्दरमगुप्तिमत् कुतः ।

रक्षितुं वद किमात्मगौरवं

संचिताः खदिर कण्टकास्त्वया ॥

- (अ) Bhallatśāhaka 32.

- (आ) Any 183. 197, SR 242. 165 (a. Bhallaṭa), SSB 643. 2 (a. Bhallaṭa), SRK 212. 1 (a. Śārṅgadhara), JS 115. 51 (a. Bhallaṭa), SRHt 218. 19 (a. Bhallaṭa), VS 798 (a. Bhallaṭa), ŚP 1043 (a. Bhallaṭa), AP 61, SRRU 920 (a. Bhallaṭa), SSSN 161. 23 (a. Bhallaṭa), Regnad VI. 166 (a. Bhallaṭa), RJ 459 (a. Mallabhaṭa).

- (c) रक्षितं Any ; वद [वद] SRHt ; °सौष्ठवं Any, SR, SSB, SRK, JS, SRHt, VS, ŚP, SRRU.

- (d) वधिताः Any, ŚP ; कण्टकाः [संचिताः] JS ; संचिता^० [कण्टका^०] JS.

Rathodhata metre.

We would suffer snakes around the sandal-wood tree. Where could be a beautiful thing without safety? Please tell us, *Khadira*¹, have you gathered thorns around you to safeguard your worth?

1. Name of a tree, *Acacia Catechu*.

13968**

चन्दनैलादलोशीर- तगरैर्वसिते जले ।

पीते संजायते नित्यं गन्धो वपुषि भोगिनाम् ॥

- (आ) ŚP 3008.

On drinking water scented with sandal-wood, cardamom (*Elā*), *uśīra* and *tagara*, there is perpetual fragrance in the body of the seekers of sexual pleasures.

13969

चन्दनो विषघरान् स्वमस्तके

दीपको निजशिखामु कज्जलम् ।

चन्द्रमा वहति लक्षणं तनौ

भूपतिः खलजनान् स्वसन्निधौ ॥

- (आ) AnyT 2. 58.

Rathodhata metre.

The Sandal-wood tree carries snakes on its top (head), the lamp bears soot on its flame, the moon carries a dark spot on its person and the king harbours rogues close to him.

चन्दाकारमिव शिरः see No. 14549.

13970*

चन्द्रं कलङ्कुरहितं शकरद्वयं च

निस्तोयमन्धतमसं च सुगन्धि तन्ध्याः ।

अत्रच्छलेन भुवि सृष्टवतो विधातुर्

वर्ष्येत केन करकोशलमबुभुतं तत् ॥

(अ) SR 262. 189, SSB 79. 71.

(b) °तसमं SSB.

Vasantatilakā metre.

How can one describe the marvellous feat of the Creator, who has created on the earth moon without a blot, two fish without water and blinding darkness with fragrance in the garb of the face of that slender one ?

13971*

चन्द्रं गता पद्मगुणान् न भुङ्क्ते

पद्माश्रिता चान्द्रमसीमसिख्याम् ।

उमामुखं तु प्रतिपद्य लोला

द्विसंश्रयां प्रीतिमवाप लक्ष्मीः ॥

(अ) Kum 1. 44 (in some texts 1. 43), (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3, p. 231.

(अ) Almm 190, Kpr 7. 294, KaD 252. 5-6, KH 222.16-7, VyVi 52.18-9, AIS 261. 10-3. Amd 165. 430, AA 73. 18-21 (AA (ALed.) 89. 16-7), KHpK 263. 379.

(a) भुङ्क्ते Amd (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The unstable goddess of Fortune and beauty when got to the Moon does not enjoy the excellence of the lotus¹ and again when she gets to the lotus she does not obtain lunar splendour. But getting to Umā's face she received the

two fold delight both of the Moon and the lotus. (H. H. Wilson).

1. Which closes at night.

13972

चन्द्रं चन्दनकर्वमेन लिखितं संमाष्टि दष्टाधरा

कामः पुष्पशरः किलेति सुमनोवर्गं लुनीते

च यत् ।

वन्द्यं निन्दति यच्च मन्मथमसौ भङ्गत्वाऽग्रहस्ताङ्-
गुलीस्

तत्कार्यं सुभग त्वया वरतनुवतिलतां

लम्बिता ॥

(अ) Viddhaśalibhañjika 2. 20. (Cf. A. B. Keith's The Sanskrit Drama; P. 237.

(अ) SkV 541 (a. Rājaśekhara), Kav 277 (a. Rājaśekhara), Prasanna 127b ac/bd, Skm (Skm (B) 623, Skm (POS) 2. 30. 3) (a. Rājaśekhara), JS 157. 9 (a. Nandana), SR 290. 82 (a. JS), SSB 127. 88, ŚB 4. 509.

(a) यन्माष्टि Vidd (var.); सा माष्टि SkV, Kav, Skm, JS; यन्माषि Prasanna.

(b) पुष्पशरः [पु°] Vidd (var.); सुमनोरंगं Prasanna; °वर्गान् JS.

(c) बंधं [वद्यं] Vidd (var.); बन्ध्यं Kav; वन्द्य Skm (POS); मन्मथ° Vidd (var.); °स्ताङ्गुरीः SkV, Kav, Prasanna.

(d) तत्कार्यं Vidd (var.); सत्कारं सा Skm; सौत्कारं Prasanna; तत् काम्या SkV, Kav; तत्कामं JS; तूलतां SKV, JS, SR; शिक्षिता [ल°] JS.

Śārdūlavikrīḍita metre.

That she, biting her lower lip, wipes out the moon painted with sandal-paste, plucks the whole lot of flowers because the Cupid has verily flowery darts, and, while snapping the fingers of her hands, denounces Kāma, adorable to all; O handsome king, these actions of hers show that you have rendered the fair woman crazy (with love for you).

[With sandal-paste the Moon she paint would cleanse, / the while she gnaws the petals of her lips; / and crying, "Love hath flowers darts in sooth!" / She rendeth blossoms fait from parent stems / on mighty Kāma, worthy of all land, / she railleth land, biting her tender nails; / oh, happy king, surely, these tokens show / a beauteous maid distraught for love of thee. (L. H. Gray)].

13973**

चन्द्रं चन्द्रार्धचूडं चतुर्दशचयं चन्द्रिकां चन्द्रकान्तं
चावङ्गीलोचनान्तं चमरसहचरीबालमारो-
चयं च ।

खर्वो कुर्वन्ति दर्वीकरतिलकमपि ध्वस्तगुर्वीतिभङ्गि
स्वर्वीथि प्रेषिता रे दलपतिगृहिणि स्वच्छशः-
स्तोमसोमाः ॥

(अ) Akabari-othasa !

(आ) PV 76 (a. Akbari-Kalidāsa), (Cf. PdT p. LV), SR 115.28, SSB 413.1.

(c) °निभीति SR ; °भाति [°तिभ°] SSB.

(d) सर्वीथि° PV (MS) ; °वीथि° SR ; °वीथी प्रस्थितास्ते SR, SSB ; °गृहिणी SR ; °सोह PV (MS).

Sragdharā metre.

O queen of king Dalapati, the moons of the mass of your fame that put to shame the moon, Śiva, the group of four oceans, moonshine, the moon-stone,

the corner of the eyes of the lovely dame, the mass of hair of the spouse of the Camara deer and the lord of serpents (Śeṣa), have repaired (lit. have been despatched) to the streets of heaven.

13974**

चन्द्रं प्रयच्छ सखि मे चषकानुयातं
पाटीरपङ्कनिलयां नय मे सपत्नीम् ।
मामुद्धरोद्धुरकुचे मुकुरान्तरालान्
मग्नामिवापदि भुजङ्गभुजोपगूढाम् ॥

(आ) PV 450 (a. Venīdatta).

Vasantatilakā metre.

O friend with plump breasts, give me the moon reflected in the Cup (of wine), take away my rival smeared with sandal-paste, get me out of the looking-glass, rescue me clasped by the rogue in his arms as if I were sunk in adversity.

13975

चन्द्रं समाश्रयतु नाम तिथिस्त्वनेका
क्षीणस्य बिम्बपरिपूरणकारणाय ।
एवं पुनः सकलमण्डलपूर्णवर्णं
सा पूर्णमेव खलु पूरयितुं समर्था ॥

(आ) Ava 198, SR 210.29, SSB 588.32.

(a) °श्रयति SR, SSB.

(b) क्षीणस्तु SR, SSB; °पूर्णमपूरणाय SR, SSB.

Vasantatilakā metre.

Various *tithis*¹ may enter into the moon in order to complete its emaciated orb, but it is *pūrṇimā*² alone which is able to restore the beauty of its full orb.

1. Lunar dates.

2. Last date of the bright half of lunar month.

13976

चन्द्रं सान्द्रं रोचिषा निमिमीते
यान्त्या कान्त्या स्वीयया घामसिन्धुः ।
यो निःशोकं सर्वलोकं विधत्ते
तं विश्वेशं भास्करं भावयामि ॥

(आ) SH fol. 5a (32).

Śālinī metre.

I reflect upon the sun, the lord of the world, which being the repository of lustre, makes the moon stout with its brilliance (transferred to it), and frees the whole world from distress with its retreating light.

13977

चन्द्रः क्षयी प्रकृतिवक्रतनुर्कलङ्की
दोषाकरः स्फुरति मित्रविपत्तिकाले ।
मूर्ध्ना तथापि सततं ध्रियते हरेण
नैवाभितेषु महतां गुणदोषचिन्ता ॥

(अ) VCsr 4.9, KR 10.230.1. Cf. Nos. 13803 ; 14028.

(आ) SkV 1372, SR 50. 194 (a. VC), SSB 308. 199, NBh 136, SRK 12. 24 (a. Sphuṭaśloka), IS 2244

(a) जडात्मा [कल°] VCsr (var.), KR, SkV, SR, SSB, SRK, IS; °तनुः NBh; जितात्मा VCsr (var.).

(b) भवति [स्फु°] VCsr (var.); दोषाऽऽकरः SRK.

(c) मूर्ध्ना VC (var.); हाहा [मू°] NBh; न ह्याश्रि° KR; विधृतः (°भृ°) परमेश्वरेण [स° ध्रि° ह°] VCsr (var.), KR, SkV, SR, SSB, SRK, IS; शिरसा [स°] NBh.

(d) °शङ्का [°चिन्ता] SR, SSB, SRK.

Vasantatilakā metre.

The Moon is consumptive [or : subject to warning], its body is by nature

deformed [or : curved], it has spots [or : is defiled], has a mass of faults [or : makes the night], and rejoices when its friend is in distress [or : comes out, or shines, when the Sun is invisible]; yet Hara always wears it on his crest. Truly the great take no account of the good or bad qualities of their dependants who are at their mercy. (F. Edgerton).

चन्द्रः क्षीरमिव क्षरत्य° see No. 12217.

13978**

चन्द्रः शोभति निर्मले च गगने ताराविचित्राम्बरे
हंसः शोभति पद्मपत्रसलिले वैडूर्यवर्णोदके ।
हारः शोभति कामिनीकुचतटे स्त्री चञ्चला योवने
राजा शोभति मन्त्रिभिः परिवृते सिंहासने सुस्थितः ॥

(अ) BhŚ 491.

Śārdūlavikrīḍita metre.

The moon looks lovely in a clear, star-decked sky. A swan looks beautiful in a lotus-pool with *lapis lazuli*-coloured water. A garland shines forth on the breasts of a charming woman. A fickle woman looks beautiful in youth. A king looks splendid, seated majestically on the throne and surrounded by his ministers.

13979

चन्द्रः सुधांशुरयमन्त्रिसुतो द्विजेशः
पुण्यैरवापि शरणाय मयेति तोषम् ।
मुग्धैराशव भज मा त्यज पापमेनं
मीनं प्रभुज्य सहसा कुतमेषभोगम् ॥

(आ) VS 663 (a. Paṇḍita Pajaka).

Vasantatilakā metre.

O foolish hare, don't be overjoyed thinking that this moon has rays of

nectar, is son of sage Atri, is lord of Brāhmaṇas (stars) and you found it for refuge (or protection) due to your pious deeds. Forsake this sinner, who having enjoyed *Mīna*¹ immediately turns to enjoy *Meṣa*.²

1. Twelfth sign of Zodiac.
2. First sign of Zodiac.

13980

चन्द्रकला इव पूर्णा

निष्पन्ता सस्यसंपत्तिः ।

ग्रस्ता क्षणेन दृष्टा

निःशेषा दिविरराहुकलयैव ॥

(अ) Kal 5. 2.

Udgiti-ārya metre.

The wealth of rich crop is seen to be misappropriated in its totality by the craftiness of the Kāyastha in a while, as the full orb of moon is fully eclipsed in a moment by Rāhu's shadow.

13981

चन्द्रकान्तगलदम्बुनाऽधुना

हा चकोरनयने समाश्रिते ।

कोकलोकहृदयानलः पुनः

सूर्यकान्तमणिमाधयत्यहो ॥

(अ) SR 323. 7, SSB 183. 7.

Rathoddhata metre.

O, wonder. As the water trickling from the moon-gems now resorted to the eyes of the *Cakoras*, the fire (of separation) in the hearts of the flocks of *Cakravāka* birds is turning to the sun-stone.¹

1. The poetic tradition has it that the *Cakoras* feed on the moonshine only. They have reason to grieve at day-break. The *Cakravāka* birds, on the other hand, are united in the morning. The fire of separation in their hearts is therefore quenched. It is said to have been transferred to the sun-stones.

13982

चन्द्रकान्तो मणिः स्वच्छः सूर्यकान्तस् तथैव च ।
किं तु सूते सुधामाद्यो ज्वालामन्य इयं भिदा ॥
(आ) SSB 602. 1.

The moon-stone is transparent. So is the sun-stone. But the former emits nectar, the latter fire. This is the difference (between the two).

चन्द्रखड्गकरायते see No. 13999.

13983*

चन्द्रग्रहणेन विना

नास्मि रमे किं प्रवर्तयस्येवम् ।

देव्यं यदि रुचितमिवं

नन्विन्नाह्वयतां राहुः ॥

(आ) VS 126 (a. Mayūra), AR 222. 5-6, (ARS 201. 6-7, Kav p. 68, (Cf. A. B. Keith's A History of Sanskrit Literature; p. 211) (Śiva and Parvati May 230).

(b) प्रतारय° AR.

Ārya metre.

"I will not play without the stake of the moon".¹ "Why do you conduct yourself so" ? Nandin, if the Devī approves of it, let Rāhu be summoned².

1. Pārvatī.
2. Śiva.

13984

चन्द्रचन्दनकर्पूर-

गोस्तनीशकंरावयः ।

एतेषां सारमादाय

जनन्या जनितं मनः ॥

(आ) SuM 31. 2.

(c) जायते [ए°] SuM (var.).

(d) निमित्तं [जनि°] SuM (var.).

The heart of the mother was created by putting together the essence of the moon, sandal, camphor, grapes, sugar and such other things.

13985

चन्द्रद्युतिशीतलवारितया

दैतेयसुरैः परिवारितया ।

अहो गजदारणकेसरिताम्

एते गमिता न हि के सरिता ॥

(ग्रा) Vidy 833 (a. Gokulanatho'padhyāya).

Moṭanuka metre.

Who were they that were not turned into lions in tearing asunder the tuskers of sin by the river Ganges by virtue of its (sacred) water, cool like the moonshine, and its being waited upon by the demons and gods !

13986

चन्द्रपादजनितप्रवृत्तिभिश्च

चन्द्रकान्तजलबिन्दुभिर्गिरिः ।

मेखलातरुषु निद्रितानमून्

बोधयत्यसमये शिखण्डिनः ॥

(अ) Kum 8. 67 (Cf. A. Scharpé's Kāli-dasa-Lexicon I. 3; p. 130).

(आ) SR 299. 30 (a. Kum), SSB 145.32.

(a) °वृत्तयश्च Kum (var.).

(b) °मणि° [°जल°] Kum (var.); विन्दवो गिरी [°भिर्गिरिः] Kum (var.).

(c) निवृत्तान् [नि°] Kum (var.); इमान् [ममून्] Kum (var.).

(d) °घयन्त्य° Kum (var.).

Rathodhatā metre.

By the drops of water of the moon-gems with their flow stirred by the rays of the moon, the Himālaya mountain is awaking, at an inopportune hour, the peacocks sleeping on the trees on its slopes.

[By the water trickling from the Moon gems watered by the rays of the moon the mountains are awaking at an improper time the peacocks sleeping on their waist. (H. H. Wilson).]

13987*

चन्द्रप्रभाप्रसरहासिनि सौघपृष्ठे

दुर्लक्षपक्षतिपुटां न विवेद जायाम् ।

मूढश्रुतिर्मुखरनूपुरनिःस्वनेन

व्याहारिणीमपि पुरो गृहराजहंसः ॥

(आ) KāvR 13. 26.

Vasantatilakā metre.

The domestic royal swan with dull sense of hearing, did not notice his mate before him, on the palace-top flooded with moon-light which had made her wings scarcely visible, though she beckoned to (lit. called) him with the sound of her jingling anklets.

13988

चन्द्रबिम्बरविबिम्बतारका-

मण्डलानि घनमेघडम्बरैः ।

भक्षितानि जलदोदरेषु तद्

रोदनध्वनिरिवैष गजितम् ॥

(आ) Pad 76, 32 (a. Lakṣmaṇa), SR 340. 3, SSB 212. 9.

Rathodhatā metre.

The orbs of the moon and sun, and the constellation of stars were devoured by the mass of dense clouds. This thunder appears to be the sound of their screams in the stomach of the clouds.

13989*

चन्द्रमण्डलसुरङ्गया जगन्-

मन्दिरे मदनदस्युरागतः ।

मानचित्तमपहर्तुमुज्झिता

मोहचूर्णपटलीव चन्द्रिका ॥

(अ) Caur (A) 44.

(c) °वित° Caur (var.); °मुद्यतो Caur (var.).

(d) मोहभस्मकलिकेव Caur (var.).

Rathodhata metre.

The bandit of Cupid has entered the mansion of the world through the subterranean passage of the moon-disc and has showered moon-shine like a mass of stupefying powder to rob anger of the (lovers') heart.

13990*

चन्द्रमाः पीयते देवैर् मया त्वन्मुखचन्द्रमाः ।
असमग्रोऽप्यसौ शशवद् अयमापूर्णमण्डलः ॥

(अ) KaD 2. 90.

(आ) IS 2245.

(c) ह्यसौ KaD (var.).

The moon is drunk by the gods, by me (is drunk) the moon of your face. That moon is never full, while this (your face) has a full orb.

13991**

चन्द्रमाश्चन्द्रमास्तावत् सुरभिः सुरभिस् तथा ।
संयोगो वरवर्णिन्या वैपरीत्यमतः परम् ॥

(अ) SSB 101. 2 (a. Samgrahituh).

The moon is merely a moon, the spring is merely a spring, but the union with that fair lady is quite distinct from them.

13992-13997**

चन्द्रमुखो मृगनयना

मदनधनुर्भूः शशाङ्कुशिशिरा या ।

समशिखरसदृशदशना

मुखपरिमलत्तोनमधुपालिः ॥

पुंस्कोकिलमधुरोक्षित्

बिम्बोष्ठी कम्बुकण्ठकृतशोभा ।

कोमलमृणालबाहू

रक्तोत्पलसदृशकरचरणा ॥

धीफलसमचक्षोजा

मध्ये क्षीणा गभीरनामिश्र ।

त्रिभुवनजयरेखा इव

यस्यास् त्रिवलीलता भाति ॥

पृथुतरनितम्बबिम्बा

हरिणीसमस्मरमन्विरोद्देशा ।

कामतरोरङ्कुर इव

यस्या रोमावली विभात्युदरे ॥

रम्भोरुर्हसगतिः

कनकरुचिर्नीलनीरजामासा ।

सुरभक्ता पतिभक्ता

लज्जालुः सुरभिरतनीरा ॥

सितवसनकुसुमनिरता

लघवाहारा च कृष्णघनकबरी ।

चिरकालितपतिरमणा

देवी सा पद्मिनी वा स्यात् ॥

(अ) SP 3092-3097 (a. Śrīdhara). Cf. R. Selunidt, Beiträge Zur Indischen Enotik (p. 162).

(e) पुंस्कोकिल^o Selunidt.

(r) °रजमासा Selunidt

Āryā metre.

She who has moon-like face, doe-like eyes, eye-brows like Cupid's bow, even and pointed teeth, is cool like the moon, on the fragrance of whose mouth the bees swarm ;

has voice sweet like that of the male cuckoo, lips (red) like the *bimba* fruit, is beautiful with conch-like neck, has arms tender like the lotus-stalk, feet like red lotus, breasts like the *bilva* fruit, slender waist, deep naval, three folds on whose belly shine like the marks (lit. lines) of victory over the three worlds ;

has broad circular hips, female organ like that of a doe, on whose belly the line of hair looks beautiful like a shoot of the tree of love ;

has thighs like the plantain tree, swan-like gait, golden hue, lustre of the blue lotus, is devoted to gods and her husband, is bashful, whose emission in sexual act smells sweet, is fond of white apparel and flowers, is a light eater, has dark thick braid, whose sexual sports with her husband last long, such a woman is known as *Padminī*.

13998**

चन्द्रमूर्तिरिवात्यर्थं कलत्रातीवशालिनी ।
दरिद्रद्विजवत्तनु- मध्या सुमध्यमा ... ॥

(अ) Śts, Reccusion A 5 1 (defective).

(a) चंद° Śts (var.).

She is extremely beautiful among wives like the lunar orb, and has a waist lean like an indigent Brāhmaṇa.

चन्द्रव्रतसहस्रं तु see No. 6005.

13999*

चन्द्रश्चण्डकरायते मृदुगतिर्वीतोऽपि वज्रायते

माल्यं सूचिकुलायते मलयजो लेपः स्फुलिङ्गायते ।
आलोकस् तिमिरायते विश्वेशात् प्राणोऽपि भारायते
हा हन्त प्रमदावियोगसमयः संहारकालायते ॥

(अ) VCbr II. 17, Śrīgāratliaka of Kālī-dāsa (?) 16, Han 5. 26. (Kālī Kri-shna's ed. 201), (also in some MSS of Vik), MK (A) 118.

(आ) VS 1277, SR 274. 8 (a. Śrīg), SSB 101. 9, SRK 129. 1 (a. BhŚ), AIK 119. 21-24, IS 2246.

(a) °खड्गकरायते or चन्द्रकलायते VC (var.).

(b) मालं or मायां VC (var.); माला IS; मालाकु° VC (var.); सूचिकलायते VC (var.); मलयजालेपः Śrīg, VS, SR, SSB, SRK, AIK, IS; प्रतिदिनं भूषापि शैलायते [म° °ले स्फु°], MK; पारायते VC (var.).

(c) आहारो गरलायते प्रतिदिनं VC (var.); रात्रिः कल्पशतायते Ham, SR, SSB, SRK; आलोकं स्तिमितायते ALK.

(d) °समयः or °समये VC (var.); किं किं न दुःखायते VC (var.); कल्पान्तकालायते VS Śrīg.

Śārdūlavikrīḍita metre.

The Moon seems to have fierce-burning rays; a gently-blowing breeze is like a thunderbolt; a garland seems like a bunch of needles, sandal-wood salve like sparks of fire, light like darkness by the power of destiny, and the very breath of life seems a burden; alas, alas! —the time of separation from a beloved wife seems the time of the destruction of the world. (F. Edgerton).

14000*

चन्द्रश्चण्डकरायते हिममरुद् दावाग्नि-दाहायते

शीतं धर्मभरायते भ-दचिरा रात्रिश्च कल्पायते ।
क्वाणः शाण-भरायते शुचिपयः क्वाथस्य कल्पायते
हारो मारशरायते किमपरं प्राणोऽपि पान्थायते ॥

(आ) PV 653 (a. Vepidatta).

(a) °कारायते PV (MS) (*Contra metrum*); °भर PV (MS) (*Contra metrum*).

Śārdūlavikrīḍita metre.

The moon seems to have fiercely burning rays, the cool breeze scorches

like wild-fire ; winter is burdensome like summer, the night, lovely with stars, seems to be long like a kalpa¹, the sound (of musical instruments) is jarring like that of a whetstone ; pure water (tastes bitter) like a decoction ; the garland acts like Cupid's arrow. What more ? Even the life-breath behaves like a way-farer² !

1. A day of Brahmā is equal to 4320 million years,
2. i. e. is ready to depart.

14001**

चन्द्रश्चन्दनपिण्डपाण्डुरवपुस् तस्याः कुरङ्गोदृशो
मुग्धेनाचलकाञ्चनच्छविमुषा वक्रेण निर्भस्मितः ।
कौटिल्यं सहजं कलापरिचयादाच्छाद्य सम्प्रत्यसौ
वव्रथीलपिसीहृदेन कमलालक्ष्मीं हरन् मोदते ॥

(आ) AIR 203.

Śardulavikrīḍita metre.

Put to shame by the lovely face of the doe-eyed damsel which surpasses the brilliance of the golden mount (*Sumeru*), the moon with its form pallid like a log of sandal-wood, having hid its innate crookedness by fostering its digits (in course of time), now rejoices in robbing the lotus of its beauty because it bore similarity with the brilliance of her face.

14002**

चन्द्रश्चन्दनमिन्दुरिन्दुरमणं पीयूषमीशावयो
विश्वस्योपकृतावनेन महता ते तेजवतारा धृताः ।
एतद् यत्र न विद्यते त्रिभुवने न स्थानमेवंविधं
जाने जङ्गमपारिजातसगुणं ब्रह्मेव पूर्णं यशः ॥

(आ) SSS 90 (a. Candrucīḍa), SR 137.
59, SSB 450. 59.

(d) पूर्वं (पूर्णं) SR. SSR.

Śardulavikrīḍita metre.

This Supreme lord assumed many a form such as moon, sandal-wood, camphor, moon-stone, nectar, Śiva and others for the good of the universe. I know of no such place in the three worlds where he does not exist. He is the peer of the fleeting Pārijāta and (an embodiment of) all glory like Brahman.

14003**

चन्द्रश्चन्द्रमुखीक्षयतां क्षणमियं संभाव्यतां मञ्जरी
चूतस्य स्मरचिद्विषि प्रियतमे कोपेऽपि केयं रतिः ।
इत्युक्ते सुचिरेण तत्करतलं पादापसंवाहनाद्
चुन्वत्याः सुदृशो बलात्पुलकिते जङ्घे च दोर्वल्लरी ॥

(अ) RŚ 2. 38.

(a) क्षणमिवं RŚ (var.).

(c) इत्युक्ता प्रणतस्य त^० RŚ (var.) ; इत्युक्त्वा रुचिरेण or रुचिरेऽपि त^० RŚ (var.) ; °रतले RŚ (var.) ; °वाहनं (°ने) RŚ (var.).

(d) चुम्बत्यास् or चुंबत्या or चुम्बत्याः or चुम्बत्या or चुम्बत्याः or चुम्बत्याः RŚ (var.) ; वल्लोपु^० RŚ (var.).

Śardulavikrīḍita metre.

'O my lass with moon-face, have a look at the moon, honour this mango-blossom for a while, why this prone-ness to anger that is inimical to love', thus addressed by her lover, the thighs and tender arms of the pretty woman were covered with horripilation, as she shook off perforce his palm that fondled the forepart of her feet for long.

14004**

चन्द्रश्चम्बति पङ्कजं नवघनस् तारातति वर्धति
प्रोन्मादं च रथाङ्गको व्रजति संमोहं च
शम्पाञ्जलि ।
रम्भा स्फूर्जथुमातनोति मधुरं हंसीगणः कूजति
खट्वः सर्गमहो तनोति मदनो व्यस्तार्थ-
मत्यर्थतः ॥

(अ) PV 474 (a. Vepidatta), SuSS 746.

(a) तारा° PV (var.).

Śardūlavikrīḍita metre.

The moon kisses the lotus, the fresh cloud rains a series of stars, the *Cakra-vaka* bird undergoes intoxication, the lightning lapses into swoon, Rambhā sends out a peal of thunder, the female swans warble sweet; Ah! the Cupid has thrown the Creator's creation in utter disorder.

14005*

चन्द्रस्यान्योक्तयो ज्ञेया मेघस्यान्योक्तयस् तथा ।
वायोरन्योक्तिरपरा हंसान्योक्तिस्ततः परा ॥
(अ) SP 23.

One should know (well) the *Anyoktis* based on moon, also those based on cloud, others based on wind, and those others based on swan.

14006*

चन्द्रस्येव तवोदयेन महती श्रीश्रन्द्रिका वर्धतां
द्वेष्टारश्शलभीभवन्तु भवतः तीक्ष्णप्रतापानले ।
त्वद्-दोषेण्डमहाभुजङ्गशिरसि स्थेयावनन्ता चिरं
दिङ्मारीकुक्षमण्डले तव यशःपुरो विहारायताम् ॥
(अ) NBh 173.

MS-VIII. 31

(d) or °पूरोऽपि हा° NBh.

Śardūlavikrīḍita metre.

May your mighty glory increase with your (successive) elevation as does the moonshine with the rise of the moon. May your enemies become moths in the fire of your fierce valour. May the earth rest for long on the hood of the mighty serpent of your stout arm. May the stream of fame sport on the breast-region of the quarter-damsels.

14007

चन्द्र स्वैरं विहर गगने प्रेयसी नञ्जवश्रा
उच्चैश्चोक्ति कुक्ष पिक वने मोनवृत्तियं देषा ।
नीलान्मोज प्रसर सहसा मुद्रिताक्षीयमस्ति
युष्मद्-भाग्यं फलितमधुना यद् गृहीतोऽद्य मानः ॥
(अ) IS 2247, Subh 323, Vidy 524 *ac/bd*.
(a) गगणे Subh.
(b) उक्ति मुक्ताङ्कुर पिक निजां मोनमास्ते यदैषा
Vidy.
(c) वक्त्राम्भो° Vidy; मीलिताक्षी मृगाक्षी Vidy.
(d) °भाग्यैः Vidy; °तमनया Vidy; °तोद्यमानः
Vidy (var.).

Mandākrāntā metre.

Moon, sport at will in the sky, my beloved will not confront you with her face (lit. has bent down her face). Cuckoo, Coo aloud in the wood because she is keeping silence. Blue lotus, bloom at once, she has closed her eyes. Your luck has (really) borne fruit now because she has to-day lapsed into anger / pride (*mana*).

[Flaunt your proud head, Moon. Nightingale, arise / and sing. Wake, lotus, spread your petals wide. / My lady who has vanquished all your pride / is gently sleeping, silent, with closed eyes. (J. Brough)].

14008

चन्द्रांशुनिर्मलं वारि चन्द्रो हंससमद्युतिः ।
हंसास्तु शरदि स्मेर- पुण्डरीकमनोरमाः ॥

(अ) Rasagaṅgā 427. 12-3 (87).

The water is clear like the moon-beams. The moon is bright like a swan, and the swans are charming like the white lotuses blooming in winter.

14009

चन्द्रादिस्थपुरंदरक्षितिधरश्रीकण्ठसीर्यादयो
ये कीर्तिद्युतिकान्तिधीधनबलप्रख्यातपुण्योदयाः ।
स्वे स्वे तेऽपि कृतान्तवन्तदलिताः काले व्रजन्ति शयं
किं चान्येषु कथा सुचारुमतयो धर्मो मति
कुर्वताम् ॥

(अ) AS 299.

(a) °पुरंदर° AS (var.); °क्षितिधर° AS (var.).

(c) °कलिताः AS (var.).

(d) कथासु चारु° (°र°) AS (var.).

Śārdulavikriḍita metre.

The Moon, Sun, Indra, Śeṣa, Śiva, Balarāma and others who were endowed with fame, splendour, lustre, wisdom, wealth, valour and celebrated virtuous deeds, they too, torn by Yama's teeth, suffer decay / wane at their assigned hour ; what to talk of others ! wise men, apply your mind to righteousness.

14010**

चन्द्रादिस्थोरनेत्रः कमलभवभवस्फारपृष्ठप्रतिष्ठो
भास्वत्कालाग्निजिह्वः पृथुलगलगुहादृष्टनिःशेष-
विश्वः ।
अद्भिः पुच्छोत्थिताभिश्चकितसुर-वधूनेत्रसंसूचिताभिर्
मत्स्यश्छिन्नाब्धिबेलं गगनतलमलं क्षालयन् वः
पुनातु ॥

(अ) Khaṇḍaprasāsti 1. 2.

(अ) SR 17. 13, SSB 30. 9.

(c) पुच्छोच्छ्रिता° Kika Tika.

Śārdulavikriḍita metre.

May the Fish (incarnation of Viṣṇu) sanctify you ; fish, which has prominent eyes of moon and sun, tongue of the blazing fire of destruction, rests on the vast surface (of earth) created by Brahma, in the wide cavity of whose throat is seen the whole universe, and which, leaping beyond (lit. tearing apart) the sea-tides, washes the impurities of the sky with the water raised by its tail, as indicated by the frightened eyes of the heavenly nymphs.

14011*

चन्द्राद्रूपकमण्डलीः समुदयद्गौरांशु-गङ्गाजलेर्
ज्योत्स्नाचन्दनवर्चनेविकसितेस्ताराप्रसूनैरपि ।
एतद् विष्णुपदं किमञ्चति भवत्कीर्तिर्महायोगिनी
पूजापूर्तिविधायि लक्ष्म तुलसीदाम्ना कदा-
न्विष्यति ॥

(अ) SSS 91 (a. Candracūḍa), SR 137. 60, SSB 450. 60.

Śārdulavikriḍita metre.

Is it the great *yoginī* (female ascetic) of your fame that is worshipping the sky

with the water of the Ganges in the form of pure rays issuing from the silver-gourd of moon, applying the sandal-paste of moon-light and offering flowers of stars in bloom ? When will she offer it the wreath of Tulasī, a sign of bringing the worship to conclusion ?

14012**

चन्द्राधिकतन्मुखचन्द्रिकाणां
दरायतं तत्किरणादनानाम् ।
पुरःसरस्त्रस्तपृषद् द्वितीयं
रवावलिद्वन्द्वति बिन्दुबृन्दम् ॥

(अ) Naiṣ 7. 44.

(आ) SR 261. 156 (a, Naiṣ), SSB 76. 2.

(c) पुरः सरस्त्रस्त° Mallinātha ad Naiṣ, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The slightly elongated drops of lustre, thicker than the rays of the Moon, emitted by her¹ face excelling the Moon, are acting as the two rows of her teeth, the drops oozing first having become second (in the process).² (K. K. Handiqui).

1. Damayanti.

2. Lower teeth.

14013*

चन्द्रानना चन्द्रकषाणगात्री
सा कोपवित्रस्तचकोरनेत्रा ।
शंलियभृग्मिः स्मरभाववद्भिः
संसेव्यतेऽद्रावरिभामिनी ते ॥

(आ) PV 167 (a, Gaurī), SSKrP 22.

(a) °गायत्री SSKrP (*Contra metrum*).

Indravajrā metre.

(O King !) The wife of your enemy, her face like the moon, her body lovely like the eyes on a peacock's tail, her-*cakora*-eyes trembling with anger, is being courted (enjoyed) on the hill by its lustful residents. (J. B. Chaudhuri).

14014*

चन्द्राननार्धदेहाय चन्द्रांशुसितमूर्तये ।
चन्द्रार्कानलनेत्राय चन्द्रार्धशिरसे नमः ॥
(अ) SR 3. 4, SSB 6. 5.

Salutation to the Lord with crescent on his head, the half of whose body is formed by the moon-faced lady (Pārvati), whose person is white like the lunar beams and who has eyes of moon, sun and fire.

14015**

चन्द्राभेभवतो यशोमिरमलंविस्तारितायां दिशि
ज्योत्स्नायां तव वैरिवर्गवदने विश्रान्तमन्धं तमः ।
किं च भूलतिकास्तपातमिलितश्रीभारतवर्षित-
प्रेमाणि प्रहसन्ति बन्धुकुमुदान्यामोदवन्ति
स्फुटम् ॥

(अ) Skm (Skm (B) 1608, Skm (POS) 3. 48. 3) (a, Gosoka).

(d) प्रसरन्ति Skm (POS).

Śārdulavikrīḍita metre.

O King ! as the moon-shine was spread in the quarters by your moon-like spotless fame, blinding darkness settled on the faces of the hordes of your enemies. But the lilies of your friends with their affection heightened by the affluence (beauty), gained at the fall (hint) of your

creeper-like eye-brow, and filled with happiness (fragrance), are clearly delighted (abloom).

14016*

चन्द्रायते शुक्लरुचाऽपि हंसो
हंसायते चारुतेन कान्ता ।
कान्तायते स्पर्शसुखेन वारि
वारीयते स्वच्छतया विहायः ॥

(अ) Sāh ad 10. 664 (p. 276), KāRu ad 8. 28, Sar 4.20 (p. 411), SR 344. 16 (a. KāRu), SSB 219. 23, IS 2248.

(a) °रुचाद्य KāRu.

(c) तस्य मूखेन [स्प°] KāRu.

Indravajra metre.

The swan, in its white lusture, resembles the moon ; lovely women, in their charming gait, resemble the swan ; the waters, in their delightful touch, resemble lovely women ; and the heavens in their clearness, resemble the waters. (Translation in Bibl. Indica 9).

14017*

चन्द्रारविन्वयोः कक्षाम् अतिक्रम्य मुखं तव ।
आत्मनैवाभवत्तुल्यम् इत्यसाधारणोपमा ॥

(अ) AIK 19. 22-3.

Defying similarity with moon and lotus, your face compares with its own-self This is an 'uncommon simile'.

14018**

चन्द्रार्कचक्रघटनद्युरथाधिरूढं
तं चण्डताण्डवदशं गिरिशं प्रपद्ये ।
यद्बाहुघातकलया परिताड्यमानो
वञ्चाहति सुखममन्यत शैलवर्गः ॥

(अ) AIR 546.

Vasantatilakā metre.

I seek refuge with Lord Śiva who is seated on the heavenly car equipped with the wheels of moon and sun, who performs the boisterous *Taṇḍava* dance, and struck by the blows of whose arms, the mountains considered the swipe of the thunderbolt as a relief.

14019**

चन्द्रार्कग्निलोचनं स्मितमुखं पद्मद्वयान्तःस्थितं
मुद्रापाशमुषाक्षसूत्रविलसत्पाणिं हिमांशुप्रभम् ।
कोटीचन्द्रगलमुधावभूततनुं हाराविभूषोज्ज्वलं
कान्त्या विश्वविमोहनं पशुपतिं मृत्युञ्जयं
मावयेत् ॥

(अ) Sama 1 च 3.

Śārdūlavikrīḍita metre.

One should meditate upon Paśupati (Lord Śiva), the vanquisher of death, who has eyes of moon, sun and fire, a smiling face, the lustre of moon is seated between two lotuses whose hands are adorned with Mudrā, noose, nectar, and *Rudrakṣa*-rosary who has a body wondrous with nectar dripping from crores of moons, and shines with ornaments, necklace and others, and who fascinates the whole world with his splendour.

14020**

चन्द्रार्को प्रेक्ष्य वर्षासु रीत्यूर्ध्ववदनो यदि ।
सप्तरात्राद्वारिपूरं पतिष्यति वदत्यदः ॥
(अ) ŚP 2416.

If a dog, with its snout raised upwards, cries on seeing the moon and sun in the rainy season, it presages that copious rain will fall after seven days.

14021**

चन्द्रार्को यावदङ्घ्र्युद्बद्धमरसरित्तोयताम्यत्त्रिलोकी-
केदारे देवलक्ष्मीपुनरुदयविधौ बीजभावं भजन्त्यः ।

वित्रस्यद्भुतैः स्वःक्रमणकुतुकिनो निष्पतन्त्यः

समन्ताद्

दीयामुर्दानवारेः पदकमलरजोराजयो मङ्गलं वः ॥

(अ) Satyavratarukmāṅgadanāṭaka (MS No. 12089 O. I. Baroda, according to JS) 1. 1.

(आ) JS 31. 87 (a. Devabodhi).

Sragdharā metre.

May the series of dust of Viṣṇu's lotus-feet grant you happiness as long as the moon and sun last ; series of dust that serve as seeds in the re-emergence of divine prosperity in the field of the three worlds choked with the water of the Ganges, issuing from his (Viṣṇu's) feet, and that drop all around, being keen to tread the agitated regions of *bhu*, *bhuva* and *sva*.

14022**

चन्द्रार्घ्यादितरिष्वयानदशनो व्योमाधितान्तर्मुखो

बालार्कयितलोचनः सुरधनुर्लीलायितभ्रूलतः ।

अन्तर्नादिनिरोधपीवरगलत्वक्कूपनिर्यत्तडित्

तारस्फारसटावरुद्धगगनः पायान् नृसिंहो जगत् ॥

(अ) Khaṇḍaprasāsti 7.

(आ) JS 29. 75 (a. Hanūmat), SH 45 (a. Sūkti-Sahasrī).

(a) भोमादार्घ्यित निःपिधानं Khaṇḍ °निः पिधानद SH ; सन्ध्यायि° Khaṇḍ.

(c) °गलस् त्वक् रूपं SH.

(d) नृसिंहः स वः Khaṇḍ, SH.

Śārdūlavikrīḍita metre.

May the Man-lion (incarnation of Viṣṇu), whose deadly teeth appear like (a series) of crescents, interior of mouth looks like the sky, eyes seem like the rising sun, eye-brows sport like rainbow, and who has choked the sky with his luxuriant manes, radiant like the lightning flashing (lit. emanating) from the well of throat-skin (that has) swollen due to obstructing the inner voice, protect the world.

14023**

चन्द्रालोक्य पश्य पन्नगपते वीक्षध्वमेतद् गणाः

कामारेः स्तनभारमन्थरमुरो लाक्षाख्याङ्घ्रि-
भियः ।

आकर्ण्य त्रिदशापगागिरिभिर्मां सोत्लासमाभाषितां

श्रीडास्मेरनताननो विजयते कान्तार्धहारीश्वरः ॥

(आ) Skm (Skm (B) 133, Skm (POS) 1. 27. 3) (a. Yogeśvara), Kav p. 78.

(c) सोत्प्राप्त° Skm (POS).

(d) श्रीडास्मे° Skm (var.); °र्द्धहा° Skm (POS) (var.).

Śārdūlavikrīḍita metre.

"Look, Moon, see, O Lord of serpents, behold, O Attendants (of Śiva), the chest of cupid's foe is tardy with the weight of the breast and the lusture of his foot is red with lac" —listening to these words of the Ganges uttered with joy, Śiva with His face bent down and bashfully smiling, and sharing half of the body of His spouse, excels all (lit. is victorious).

14024*

चन्द्रीभूतं जगति सकले त्वद्यशश्चक्रमेतद्
हंसीभूतो विलसति पुनस्त्वत्प्रतापः प्रताप ।
चित्रं मैवं प्रभवति तयोः सङ्गमोऽद्याप्यमासु
प्रासोद्प्रासो न च पुनरहोरात्रजन्मा विलासः ॥

(अ) PV 93 (a. Veṇīdatta).

(b) घंसि भूतो PV (MS) (*Contra metrum*).

(d) ०द्प्रासो PV (MS); अहोरात्रि° PV (MS).

Mandakrānta metre.

O Pratāpa, this disc of your fame has become moon in the world, and your valour, having assumed the form of sun, shines forth every where. It is no wonder that the two (fame-valour, moon-sun) unite even now on *ama* days', but there is no eclipse and release nor the beautiful phenomenon caused by day and night.

1. Days of conjunction of sun and moon.

14025*

चन्द्रे कलङ्कं समवेक्ष्य कान्ता-
वियोगिनां प्रज्वलितेन्द्रियाणाम् ।
इतीव तर्को भवति प्रसह्य
भात्यन्धकारो दिननाथबिम्बे ॥

(अ) SSB 523. 1 (a Kṛṣṇarāma).

Upajāti metre (Indravajrā and
Upendravajrā).

On seeing the spot in the moon, those separated from their spouses and with their sense-organs aflame, are perforce led to infer that darkness shines in the orb of the sun.

14026

चन्द्रेण त्वमधिकपूर्णतावशायाम्
उत्सङ्गावनपगमय्य रक्षितोऽभूः ।
तं पात्वा समयवशादुपेतकार्यं
दुष्टात्मन् हरिण पलायितोऽसि कुत्र ॥

(अ) KaVik 2. 7.

Praharsinī metre.

You were shielded by the moon, without separating you from 'his' bosom (even for a moment), when 'he' was in full bloom (lit. state). O wicked deer! where do you flee now, deserting 'him', as 'he' has emaciated (waned) by a turn of fate (time).

[You were brought up by the Moon when full, / with fond love, on his own bosom; / now, when he has waned by turn of time, / where are you running away, O deer? (K. Krishnamoorthy).]

14027*

चन्द्रेणैव तरङ्गमङ्गिबहुलं संवर्धयमानांभसो
दद्युर्जोवनमेव किं गिरिमरित्त्रोतांसि यद्यम्बुधेः ।
तेष्वेव प्रतिसंविधानविकलं पश्यत्सु साक्षिष्विव
द्रागदर्पोव्धुरमागतेष्वपि न स क्षीयेत यद्यन्यथा ॥

(अ) Bhallaṭaśataka 90.

Śardūlavikrīḍita metre.

The moon alone augments the water of the ocean causing a flood of tides therein. Do only the streams of hilly rivers provide it with water (life)? If it were otherwise (i.e. the streams alone provided it with water), then why should it not dry up soon as they (the streams) are indifferent like umpires (i.e. hold their water back) out of extreme arrogance, without providing any remedy!

14028

चन्द्रे मण्डलसंस्थे
विगृह्यते राहुणा दिनाधीशः ।
शरणागतेन सार्द्धं
विपदपि तेजस्विनां श्लाघ्या ॥

(अ) P (PtsK 1. 231). Cf. No. 13977 ;
12181.

(आ) IS 2149.

(b) निगृह्यते IS.

Āryā metre.

The lord of the day (sun) is seized (eclipsed) by Rāhu while the moon is in its full orb. Even an adversity befalling the brilliant alongwith one who has sought refuge with them, is commendable.

14029**

चन्द्रे यत् किल कालकूटशकलं भ्राजिष्णु संदृश्यते
तत् केऽपि प्रवदन्ति भूतलगतां छायां वदन्स्वेव ते ।
मन्येऽहन्तु सहस्रमानु-चरण-व्यासक्ति-भञ्जित-
प्रेमोद्भासि-पतिव्रता-द्विजवधू-शापः समुज्जृम्भते ॥

(आ) PV 582 (a. Veṇīdatta), SuSS 249.

Śārdūlavikrīḍita metre.

The bit of *Kalakuṭa* that is seen sparkling in the moon, some take it to be the shadow of the earth. Let them say so. But I believe it to be the curse of the faithful Brāhmaṇa lady (Tara) sanctified by intense love, devotion and attachment to the feet of Sahasrabhānu (Bṛhaspati) which manifests itself there.

14030*

चन्द्रे लक्ष्म त्रिपुर-जयिनः कण्ठमङ्गं मुरारेर्
दिङ्नागानां मदजलमषीमाञ्जि गण्डस्थलानि ।
अद्याप्युर्वीवलय-तिलक श्यामलिम्बोनुलिप्तान्य-
उद्भासन्ते वद धवलितं किं यशोभिस्त्वदीयैः ॥

(आ) Khaṇḍapraśasti 44.

(a) इन्दो [चन्द्रे] Khaṇḍ (var.).

(b) °मलम° Khaṇḍ (var.); गल्लस्थ° Khaṇḍ (var.).

(c) °लिम्बानु° Khaṇḍ (var.).

Mandākrāntā metre.

There is a (dark) spot on the moon. The throat of the vanquisher of the three cities (Śiva) is dark. So is the body of the foe of Mura (Kṛṣṇa). The temples of the quarter-elephants are smeared with the ink of ichor. O Forehead mark of the earth ! please tell. Do they, though besmirched with darkness now shine white with your fame ?

14031*

चन्द्रे लाञ्छनता हिमं हिमगिरौ क्षारं जलं सागरे
रुद्धाश्चन्दनपादपा विषधरंरम्भोरुहे कण्टकम् ।
स्त्रीरत्नेषु जरा कुचेषु पतनं विद्वत्सु दारिद्र्यता
सर्वं रत्नमुपद्रवेण सहितं निर्वैरमेकं यशः ॥

(अ) KR 3. 52. 6.

(आ) IS 2250, Subh 126, SH 1445.

(इ) PrŚ (C) 97.

(a) हिमो PrŚ (C).

(b) रुद्धाश्च° Subh; लग्नाश् PrŚ (C); अम्भोरुही Subh ; °रुहं SH ; पद्मेषु वं कण्टकाः PrŚ (C) ; कण्टकैः SH, KR.

- (c) स्त्रीरत्नञ्च PrŚ (C) ; पतितं [पतनं] PrŚ (C) ; दारिद्र्यता Subh, SH, PrŚ (C).
 (d) सर्व Subh ; निर्वेकमेकं Subh ; निर्दोषमेक-
 मृतम् PrŚ (C); निर्दोषमेकं यणः SH; दुर्वैधस
 निर्मितम् [नि° य°] KR.

Śārdūlavikrīḍita metre.

There is a dark spot on the moon, snow on the Himalayas, saltish water in the sea and thorn with the lotus. The sandal-wood trees are encircled by the snakes, the beautiful women are overcome by old age, their breasts droop and the learned suffer poverty. All excellent things are accompanied by misfortune. Fame alone is without animus.

14032*

चन्द्रे शीतलयत्यलीकनयनं शंभोः सुषाशीकरैर्

विष्वग्व्याकुलयत्सु संयमघनान् कान्तादुगन्तेषु च ।
 लीलायै परमैक्षवं धनुरिषून् बिभ्रत् प्रसूनात्मनः

स्वच्छब्दं रतिवल्लभो विजयते श्रैलोवयवीरः स्मरः ॥

(अ) SR 250. 20, SSB 56. 28.

Śārdūlavikrīḍita metre.

As the moon cools with drops of nectar the (third) eye on Śambhu's brow, and the side-long glances of the lovely women perturb (even) the self-restrained all around ; the Cupid, the darling of Rati and a matchless warrior in the three worlds, wielding for mere sport bow of sugarcane and arrows of flowers, triumphs all at his sweet will.

14033*

चन्द्रे सान्द्रमरीचिसं च यजुषि प्राचीप्रियाप्रेयसि
 प्राप्ते प्रौढनमिलभाकितमिरध्वंसप्रशंसानिधौ ।
 कालिन्दी सुरनिम्नगीयति तथा विन्ध्या हिमाद्रीयति
 क्षोणी राजतभाजनीयति तथा चक्रोऽपि हंसीयति ॥

(अ) Skm (skm (B) 873, Skm (POS) 1. 75. 3).

(a) °युधि [°जुषि] Skm (var.).

(b) °ध्वान्त° Skm (var.); °विधौ Skm (var.).

(c) विन्ध्यो Skm (POS).

Śārdūlavikrīḍita metre.

As the moon, the darling of the lady of the eastern quarter, and a (virtual) abode of praise for dispelling the extremely dense darkness, arises equipped with a mass of thick beams, the Yamuna (of dark water) turns into Gaṅgā (of white water), the Vindhya mountain looks like Himālaya (covered with snow), the earth seems like a (vast) silver platter and the Cakravāka bird appears like a swan.

14034

चन्द्रो जडः कदलिकाण्डमकाण्डशीत-

मिन्दीवराणि च विसूत्रितविभ्रमाणि ।

येनाक्रियन्त सुतनोः स कथं विधाता

किं चन्द्रिकां क्वचिद् शीतरुचिः प्रसूते ॥

(अ) Viddhaśālabhañjika 2. 4.

(अ) SkV 448 (a. Rājāśekhara), Kav 196 (a. Rājāśekhara), SR 253. 22, SSB 62. 35.

(a) चन्द्रोदयः Vid° (var.); कदलिकाण्ड° SkV, Kav.

(b) विमृद्भित° Vid° (var.), SR, SSB.

Vasantatilakā metre.

How could he, who made the moon 'dull', the plantain tree cool for no reason and robbed the blue lotuses of their grace, create this lovely maid ? Does the sun ever shower moon-shine ?

[Could he who chills the Moon and plantain-nodes, / and robs the lotus of its azure hue, / create the wondrous beauty of this maid ? / The radiant Sun sheds not the Moon beams cold. (L. H. Gray).]

14035**

चन्द्रोदय चिरं मनोमयचमूच्छिन्नांशुकैरंशुभिर्

मन्दं चन्दनशैलसौरभभरंश्चैत्रानिलाः सर्पत ।

उज्जृम्भस्व मधो मधुव्रतवधूवाचालवल्लीशतंश्

चापं मण्डलयन्त्रं विरहिणां प्राणैः स्मरः क्रीडतु ॥

(अ) Skm (Skm (B) 975, Skm (POS) 2. 100. 5) (a. Śāntyakara).

Śardūlavikrīḍita metre.

O Moon, rise up for long with your (cool) beams, the distinguishing silken robes of Cupid's army. O Vernal zephyr, blow gently with the wealth of fragrance of the sandal-wood mount. O Spring, burst up with hundreds of creepers noisy with female bees. Let this Cupid, drawing his bow into a circle, play with the life of the separated folks.

चन्द्रोदयः कदलिकाण्ड° see 14034.

14036**

चन्द्रोदये चन्दनमङ्गकेषु

विहस्य विन्यस्य विनिर्गतायाः ।

मनो निहन्तुं मदनोऽपि बाणान्

करेण कौन्वान् बिभरांबभूव ॥

MS-VIII. 32

(अ) Rasamañjarī 79.

(आ) SG 304 (a. Bhānukara), SuSS 178 (a. Bhānukara), SR 298. 11, SSB 142. 10.

Upajāti metre (Indravajrā and Upendravajrā).

As she smilingly slipped out at moon-rise after applying sandal-paste to her body, the Cupid too took up the arrows of jassamine flowers in his hand to strike at her heart.

14037*

चन्द्रो द्वावश भास्कराः समभवन् रात्रिर्युगानां शतं

मिष्टं तिक्तरसं विलेपनमहो दीप्तानलो मे तव ।

विच्छेवान् मलयानिलः प्रियतमे किं कालकूटः श्रुतो

गीतादिध्वनिरेव वज्रसदृशोऽरण्यं विचित्रं गृहम् ॥

(अ) SR 292. 35, SSB 132. 37.

(a) भास्करा SSB.

(d) गीतापि ध्व° SSB.

My love ! due to separation from you, the moon has become for me, (scorching like) twelve Suns ; the night equals a hundred yuga-s ; the sweets taste bitter, Ah ! the unguent is a blazing fire, the Malaya breeze is a deadly poison, the musical notes are like thunderbolt to my ears and the beautiful house is a (mere) jungle.

14038**

चन्द्रो न चेद् व्रजति तत्सखि किञ्चिदेव

चक्रं कथञ्चिदपसारय तारकाणाम् ।

एताः कदाचिदद्युर्भः पतिखण्डितानां

विण्डित्वमेव रचयन्ति विधुं द्वितीयम् ॥

(अ) JS 142. 8 (a. Bihlaṇa = Bilhaṇa).

Vasantatilakā metre.

If the moon does not depart (set), then, O Friend, somehow drive away this constellation of stars. These stars, turning themselves into a mass, may form another moon due to the misfortune of the women betrayed by their husbands.

14039*

चन्द्रोऽनेन कलङ्कितो बत वने रामोऽमुना वञ्चितः

किं चानेम कुलाङ्गनानयनयोर्लावण्यलक्ष्मोर्हृता ।

सस्यानामभिलाषुकस्य भवतः श्रीरुद्रचन्द्र प्रभो

तन्मन्ये हरिणस्य हन्त हननायाखेटकोपक्रमः ॥

(अ) Pad 117. 79 (a. Rāmacandra), SR 122. 174, SSB 424. 4.

c) °लाषकस्य SR ; °चन्द्रप्रभो Pad.

Śārdūlavikrīḍita metre.

It, alas, tainted the moon and duped Rāma in the forest. Moreover, it robbed the wealth of beauty from the eyes of the high-born women. I believe, it is because of this, O Lord Rudracandra, that you, being eager to have a plentiful crop, prepare yourself for hunting to kill the deer.

14040

चन्द्रो भाति सुनिर्मलेऽथ गगने तारा विचित्रेऽम्बरे

हारो भाति च कामिनोकुचतटे पीनोन्मते योवने ।

हंसो भाति सरोवरे सनत्तिने बंदूर्यवर्णोवके

राजा भाति सुमन्त्रिभिः परिवृतः श्रीराम्नि

सिंहासने ॥

(अ) Cr 1457 (CRC 8. 131, CRBh I 8. 131 [incomplete], CRBh II. 8, 78, CPS 325. 23).

(a) °ले गतघने CRBh II; °ले गतघते CRBh I; °चित्रं वरे CRBh II; °चरे CRBh I.

(b) योवनात् CRBh II.

(c) °नलिले CPS; बंदूर्य° CRC, CRBh I, CPS.

(d) भातिच् म° CRBh II; चमन् म° CRBh I; परिवृत्ते CRBh I; श्रीराम्नि CRBh I.

Śārdūlavikrīḍita metre.

The moon looks beautiful in a spotless sky, the stars in a lovely firmament. The necklace shines in glory on the stout and prominent breasts of the women, in their youth. The swan looks charming in a lotus-tank with water of the lapis lazuli-colour. The king looks glorious (when) surrounded by able ministers and (seated) on the throne, an abode of fortune.

14041

चन्द्रोऽयमम्बरोत्तंसो हंसोऽयं तोयभूषणम् ।

नभो नक्षत्रमालोदम् चत्फुल्लकुमुदं पथः ॥

(अ) KāD 2. 194, Sar 3. 97 (p. 358).

(b) °भूषणः KāD (var.).

(d) इदमुत्कुमुदं [उत्फुल्ल°] KāD (var.), Sar.

This moon is the crest ornament of the sky ; this swan is an ornament of the waters ; this sky has the stars as garland ; this expanse of water has blossoming Kumuda-flowers. (V. Narayana Ayer).

14042**

चन्द्रो वह्निर्मलयपवनो भोगिकृत्कारपात-

स्तिग्माग्रान्तनिपतनमहो मालतिः पुष्पशय्या ।

कस्तूयादिर्मधुरसुरभेश्चन्दनस्य प्रलेपो

ज्वाला तन्व्या इति बत कथं जीवनं भो विभाव्यम् ॥

(आ) SSB 104. 46.

Mandākṛāntā metre.

The moon (to her) is fire ; the Malaya-breeze is the hiss of a snake ; the bed of Malati-flowers is (like) lying on pointed nails ; the paste of sandal-wood of sweet fragrance and musk etc. is a (virtual) flame. Alas ! how could one think of life in this slender damsel.

14043*

चन्द्रो हन्त कलङ्कुशङ्किततनुः क्षारान्वितः सागरो

हंहो कल्पतरुस् तरुः पुनरहो मेरुः स्वयं पर्वतः ।

कामं कामगवो पुनः पशुरहो किं वा बहु भूमहे

संसारे भवतस्तुलां कलङ्कितुं को वा समर्थो भवेत् ॥

(अ) Anyśat.

Śārdūlavikrīḍita metre.

Alas ! the form of the moon is marked with stigma ; the ocean is saltish ; Oh, *Kalpataru*¹ is only a tree ; *Meru*² itself is after all a mountain ; *Kamadhenu*³ is surely an animal. What more shall we say ? Who, in this world, could be able to equal you ?

1. A wish-granting tree in heaven, which came out of ocean at the time of its churning.
2. A mountain of gold.
3. A wish-granting cow in heaven.

14044*

चपलं तुरगं परिणतंयतः

पथि पीरजनान् परिमर्दयतः ।

न हि ते भुजभाग्यभवो विभवो

भगिनी-सग-भाग्य-भवो विभवः ॥

(अ) Śūktisāgara (MS quoted in SskṛP) fol. 46, SskṛP 39 (a. Lakṣmī Thakurāṇī).

Toṭaka metre.

Your wealth—you who make your spirited horse prance and trample on the town-folk on the road—is really not due to your (own) labour and luck, (but) to (the sale) of the beauty and fortune of your sister. (J. S. Chaudhuri).

14045**

चपलः स्थूलो रूक्षः

पुरुषो घनमांसलः शिरानिचितः ।

स पुमान् वंतरणारूपः

समुद्रमपि क्षोषयत्यखिलम् ॥

(अ) Sāmudṛīkatilaka (MS as quoted in JS) 2. 71.

(आ) JS 399. 107 (a. Durlabharāja).

(b) पुरुषो JS (var.).

(c) पैत° JS (var.).

Ārya metre.

Rash, hefty, rough, harsh, extremely muscular and covered with veins, that man named Vaitaraṇa dries up even the whole ocean.

14046

चपलतरतरङ्गैर्वरमुत्सारितोऽपि

प्रथयति तव कीर्तिं दक्षिणावर्तशङ्खः ।

परिकलय पयोधे विष्णुपादार्घ्ययोग्यम्

तत्र निकटनिषण्णैः क्षुरलकैः श्लाघ्यता का ॥

(अ) BhŚ 492 (doubtful).

(आ) ŚP 1092, SR 216. 21 (a. ŚP), SSB 598. 27, Any 96. 30.

(c) परिणयः ŚP, SR, SSB ; पद्मनाभाद्ययोग्यं ŚP ; °भाद्ययोग्यस् ŚP, SR, SSB ; इति कलपयोधे पद्मनाभा° Any.

Malini metre.

Know it, O ocean, that the *Dakṣiṇā-varta* (right-faced) conch, though driven afar by your strong currents, proclaims your glory, (as) it is fit to be a offering at Viṣṇu's feet. What glory do the tiny shells bring to you ?, though they stay close to you ?

14047

चपलभुजङ्गीभुवतोऽभिक्त

शीतलगन्धवह निशि भ्रात ।

अपराशा पूरयितुं

प्रयूषसदागते गच्छ ॥

(अ) ArS 2, 223.

Āryā metre.

O Morning breeze, cool zephyr, gone astray at night ! You have been enjoyed and discarded by the fickle female snakes. Now go to pervade another direction (or Now go to fulfil other's hopes).

14048*

चपलस्य तु कृत्येषु प्रसमीक्षाधिकं बलम् ।

क्षिप्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥

(अ) R (R (Bar.) did not appear get ; R (B) 6. 12. 33).

(आ) IS 2251.

(c) द्विद्रमन्ये R (var.), IS.

The fickle-minded, however strong they may be, are easily conquered by their opponents, even as the swans cross the inaccessible Krauñca-mountains by making a hole in their devices. (T. S. Rāghavacārya).

14049**

चपलस्य पलितलाञ्छित-

चिकुरं दयितस्य मौलिमवलोक्य ।

खेदोचितेऽपि समये

संभवमेवाददे गृहिणी ॥

(अ) ArS 2. 221.

Āryā metre.

Beholding the hair on the head of her inconsistent lover marked with greyness, the wife felt happy even at a time when grief would have been proper.

14050*

चपलस्येह कृत्यानि सहसानुप्रधावतः ।

क्षिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥

(अ) R (R (B) 6. 63. 19, R (R) 6. 63. 19), R (Bar) not get issued) Cf. No. 14048.

(आ) IS 2252.

(c) क्षिप्र° R (var.), IS.

A king who, without any forethought, listens to the advice of an incapable and roguish minister, gives a loophole to his enemies, even as birds find loopholes in the Krauñca-hills and get their passage through. (T. S. Rāghavacārya).

14051*

चपलहृदये कि स्वातन्त्र्यात् तथा गृहमागतश्
चरणपतितः प्रेमाद्भिः प्रियः समुपेक्षितः ।
तदिदमधुना यावज्जीवं निरस्तमुखोदया
वदितशरणा दुर्जितानां सहस्व रुषां फलम् ॥

(अ) Amar (Amar (D) 50, Amar (RK) 56, 57, Amar (K) 53, Amar (S) 48, Amar (POS) 48, Amar (NSP) 56).¹

(अ) VS 1176 (a. Amar), SR 308. 11 (a. Amar), SSB 159. 11 (a. Amar), IS 2253.

(a) स्वयाद्य गृहमागतः Amar (D) (var.); °यात् स्वया गृ° Amar (S) (var.); स्वयं [त°] SR, SSB.

(b) प्रियास° Amar (var.).

(d) दुर्जितानां Amar (D) (var.); लभस्व [स°] Amar (D) (var.); र° फ° tr. Amar (var.).

Hariṇī metre.

1. Western (Arj.) 56, Southern (Venna) 48, Ravi 96, Rāma 59, B.MM 57, BORI I 59, BORI II 57.

O thou with thy fickle heart ! Wherefore didst thou spurn thy lover when out of free impulse and overflowing with love he had come to thy dwelling in that way and had thrown himself at thy feet ? Now endure, as long as thou livest, the fruit of thy sordid anger ; happiness shall never more come to thee ; and thy tears shall be thy sole refuge. (C. R. Davadhar).

14052**

चपलां यथा मदान्धश्
छायामयमात्मनः करो हन्ति ।
आस्फालयति करं प्रति-
गजस्तथायं पुरो रुद्धः ॥

(अ) ArS 2. 229.

Āryā metre.

As this elephant, blind with intoxication, strikes at his moving shadow, so this rival elephant, stopped in front, rubs his trunk at it.

14053

चपलाचपलं हि जीवितं
विषयाः सन्ति समे विषोरकटाः ।
जडबुद्धिरसौ तथाप्यहो
न जनो मुञ्चति तान् मनाक् क्वचित् ॥

(अ) Vai 41.

Viyoginī metre.

Life is transient like the lightning. The worldly pleasures are frightful like poison. Even then, the dull-witted man does not ever give them up in the least.

14054*

चपला जलदाच् च्युता लता वा
तरुमुख्यादिति संशये निमग्नः ।
गुरुनिःश्वसितैः कपिमन्नीषी
निरण्वीदथ तां वियोगिनीति ॥

(अ) BhV 4. 24, Rasagaṅgā 342.

Aupacchandāsika metre.

While plunged in doubt as to whether it was lightning dropped down from a

cloud or a creeper come down from its supporting tree, the intelligent monkey¹ at last determined from the heavy sighs that it was a woman,² separated from her husband.³ (H. D. Sharma).

1. Hanumān.
2. Sita.
3. Rāma.

14055*

चपला तिष्ठति हर्ष्ये
गायति रथ्यावलोकिनी स्वरम् ।
धावत्यकारणं वा
हसति स्फटिकाश्ममालेव ॥

(अ) Kal 3. 17.

Āryā metre.

The fickle woman stands in the mansion. She sings at will, looks into the street, runs and laughs for no reason as a wreath of crystals (shines of its own accord).

चपलामिः प्रवृद्धेयं see No. 13518.

14056*

चपलो निर्दयश्चासौ जनः किं तेन मे सखि ।
आगः प्रमार्जनायैव चाटवो येन शिक्षिताः ॥

(अ) KāD 2. 268 (P. 1103).

(आ) Sar 4. 124, IS 2254, Kuv ad 72. 138 (p. 156).

Friend, this person is fickle and ruthless. I have nothing to do with him. He has learnt flattering words only to wipe out his faults.

[This person is fickle and heartless ; my friend, why do you have any thing to do with him, whose clever words are designed merely to wipe off faults (of his). (V. Nārāyaṇa Aṣṭak).]

14057**

चपलो यः स्वभावेन माया यस्य पदे पदे ।
योऽक्षि कस्यापि नो दत्ते स्त्रीभावं लभते नरः ॥

(आ) IS 2255, Subh 232.

(a) सुभावेन Subh.

(c) मोक्षं [योऽक्षि] Subh.

(d) स्त्रीभवो Subh.

He who is fickle by nature, practices deceit at every step, and does not eye anybody (confidently), he develops (for sure) a feminine nature.

14058

चमत्करोति केषांचित् सुकृतेन सुभाषितम् ।
दुर्लभं पुनरेतस्य वेलक्षणपरीक्षणम् ॥

(आ) SMH 2. 27.

A wise-saying charms only some by virtue of their meritorious deeds. But it is difficult to evaluate its uniqueness.

14059*

चमूरन्यञ्चदुदञ्चदुर्वी-
तले प्रयाणे तव भूमिपाल ।

अमूर्तपाणां विगलत्रपाणां

कण्ठे कुठारः कमठे ठकारः ॥

(आ) Pad 107. 3.

Upajāti metre (Upendravajrā and Indravajrā).

In the course of your march wherein the surface of the earth turned downwards and upwards under the weight of your army, O Lord of earth, your rival kings, hereft of shame, received

(the blows of) axes on their necks, while Kamaṭha¹ had *thak-thak* sound (on its back).

1. Tortoise incarnation of Viṣṇu who is believed to support the earth on its back.

14060**

चम्पककलिकाकोमल-

कान्तिकलापाय दीपितानङ्गी ।

इच्छति गजपतिगमना

चपलायतलोचना लपितुम् ॥

- (अ) KHPk 331. 494, KaRu 4. 19, Sar 2. 8 (p 147).
(b) °कपोलाथ KaRu ; °पिकान° KHPk ; दीपितानङ्गी Sar.

Aryā metre.

Possessed of wealth of tender charms of *Campaka*- buds, flared up passion, elephant's gait, and tremulous and wide eyes, she wishes to confide (something).

14061

चम्पकतरुणा सार्धं

स्पर्धां शाकोटकस्य युक्तेव ।

अस्मिन् मलयमहीमृति

सर्वे किल चन्दनं तरवः ॥

- (अ) Skm (Skm (B) 1807, Skm (POS) 4. 34. 2) (a. Muṣṭika or Svastika) AB 529.
(d) चन्दनः Skm (var.).

Aryā metre.

It is but just for the *Śakoṭa* tree to compete with the *Campaka* tree. All the trees on this Malaya mount are indeed sandal-wood trees.

14062*

चम्पकेषु यथा गन्धः कान्तिर्मुक्ताफलेषु च ।
यथेक्षुवण्डे माधुर्यम् मोदार्यं सहजं तथा ॥

(अ) VCsr 3. 17.

- (a) पृष्पकेषु VCsr (var.) ; सुवर्णत्वं [यथा गन्धः] VCsr (var.) ; सदा [यथा] VCsr (var.).
(c) तथे [य°] VCsr (var.) ; इक्षुवण्डेषु VCsr (var.) ; °खण्डे or °खण्डमा° VCsr (var.).

Magnanimity is an inborn quality just as fragrance in *Campaka*- flowers, beauty in pearls, and sweetness in sugar-cane. (F. Edgerton)

14063*

चम्पायां जायते ब्रह्मा राजगृहां महेश्वरः ।
माथुरो जायते त्रिणुर् एकमूर्तिः कथं भवेत् ॥

- (अ) IS 2256, Subh 232. Cf. प्रजापतिमुनो ब्रह्मा.
(c) माथुरां Subh.

Brahmā is born in *Campa*, the great god Śiva in *Rajagrha* and Viṣṇu in *Mathurā*. How can God have one manifestation only ?

14064*

चयस्त्वेषामित्यवधारितं पुरा
ततः शरीरीति विभाविताकृतिम् ।
विभुविमक्तावयवं पुमानिति
क्रमादमुं नारद इत्यबोधि सः ॥

(अ) Śis 1. 3.

(अ) Alum 191, AIR 500.

(a) पुरस् AIR.

Vamśastha metre.

Having first understood it to be a mass of lusture, then having cognised it as an embodied being as its outlines became visible, and then knowing it to be a man, when the limbs became distinct, finally the Omnipresent Lord realised him to be Nārada. (S. V. Dixit).

14065

चर करभ यथेष्टं सन्ति शठराण्यरण्ये

बहुकुसुमसमृद्धाः पीलवश्च स्थलीषु ।

यदि गणयसि वाक्यं बन्धुवर्गस्य दूरात्

परिहर करवीरं मृत्युरेवैष सद्यः ॥

(अ) Any 42. 36, AAS 4. 8.

(a) यथेष्टं AAS ; शिष्याण्य^० or सस्यान्यरण्ये [शिष्या^०] AAS (var).

Mālinī metre.

O Camel move at will. There is (abundant) grass in the forest and *Pilu* trees laden with many a flower on the dry ground. If you heed the words of your kin, (then) shun the *Karavīra* tree from afar. It is surely an instant death.

14066*

चरणकमलं तदीयं

लाक्षाबालातपेन संवलितम् ।

अध्याप्तं भृङ्गमाला-

बलिभिर्मणिखचितनूपुरव्याजात् ॥

(अ) SR 269. 409, SSB 917.

Giti-āryā metre.

Her lotus-like feet are covered with the morning sun-shine in the form of

red lac, and are occupied by the rows of bees in the garb of the jewel-studded anklets.

14067*

चरणकमलदातस्त्रेष संकल्पसङ्गे

सुमुखि यममिधत्से त्वं बलात्कारधूर्तम् ।

प्रसभविधूततर्षः पीडयाम्यात्मनैव

द्विरद इव सरोजं पाणिमापाटलं ते ॥

(अ) SR 306. 34, SSB 156. 36.

(c) °त्मने च SSB.

Mālinī metre.

This person, O Fair-faced one, whom you run down as a rogue doing an outrage is but a slave of your lotus-feet Over-powered by intense longings, I seize your pinkish hand with mine as does an elephant with a rose

14068*

चरणकमलमुद्रासनिवेशं मुरारेः

पुलिनभुवि विलोक्य प्रीतवत्ता युवत्याः ।

कलयति हृदि तापं चारुचामीकराभ-

प्रवलकदलवृन्दस्पन्दनो गन्धवाहः ॥

(अ) Kṛṣṇabhāvaśataka (ABL 33 ; p. 366) 76.

Mālinī metre.

The cool breeze, shaking the beautiful golden leaves of the grove of plantain trees, causes anguish to the heart of the young maiden who was filled with delight on seeing the imprint of Kṛṣṇa's lotus-feet on the sandy banks (of the Yamunā).

14069*

चरणनलिनसाध्यं यानमाहार्यमम्भः

शयनमवनिपृष्ठं मण्डनं स्नानमात्रम् ।

तव तरुणि तथापि एवं श्रिया चक्षुषी मे

हरसि पुरमयोध्यामावसन्तीव चित्रम् ॥

(अ) Ås 2. 4.

Mālinī metre.

Your¹ travel is by lotus-like feet, your food is water, your bedding is the surface of the earth, and your ornamentation consists of mere bathing. Still, O young damsel, you attach my eyes by your beauty—I wonder verily as if you were in the city of Ayodhyā!² (C. S. Sastri).

1. Sitā.

2. Words of Rāma.

14070**

चरणपतनं सास्त्रालापा मनोहरचाटवः

कृशतरतनोर्गाढाश्लेषो हठात् परिचुम्बनम् ।

इति बहुफलो मानारम्भस् तथापि च नोत्सहे

हृदयदयितः कान्तः कामं किमत्र करोम्यहम् ॥

(अ) Amar (Amar (D) 16 (doubtful), Amar (RK) 109, Amar (K) 97, Amar (S) 96, Amar (POS) 96, Amar (NSP) 95).¹

(आ) VS 1137 (a. Puṇḍraka).

(a) सख्यालापा [सा°] Amar (D) (K), (NSP); सन्त्रालापा (शान्ता°) Amar (RK), VS.

(b) कृशतनोर् Amar (RK); पुलकितत° [कु°]

MS-VIII. 33

VS ; बलात् [ह°] Amar (RK) (var.); हठाच्च कचग्रहः VS.

(c) इति हि चपलो मा° Amar (K) (NSP); इति च बहुलो (वचन) मा° Amar (RK); हि [च] Amar (D), (NSP), VS.

(d) °दयित (°ता) Amar (D) (var.), RK; कान्ता Amar (RK); कामं प्रेयान्करो-
म्यहमत्र किम् VS.

Harinī metre.

1. Western (Arj. 95), Southern (Venna) 96. Ravi om.; Rāma om.; BrMM om. BORI III. BORI II 109.

Prostration, tearful conversation, sweet blandishments, close embraces of the body grown thinner, and passionate kisses – thus the assumption of anger bears manifold fruit; and yet I dare not do it; for my husband is very dear to my heart; what can I do? (C. R. Devadhar).

14071**

चरणपतनप्रत्याख्यानात् प्रसादपराङ्मुखे

निभृतकितवाचारेत्युक्त्वा रुषा पक्षीकृते ।

व्रजति रमणे निःश्वस्योर्ध्वः स्तनाहितहस्तया

नयनसलिलविलम्बा दृष्टिः सखीषु निपातिता ॥

(अ) Amar (Amar (D) 19, Amar (RK) 21, Amar (K), Amar (S) 19, Amar (NSP) 20, Amar (POS) 19).¹

(आ) Skm (Skm (B) 897, Skm (POS) 2. 85. 2) (a. Amar), VS 1047 *ba/cd* (a. Amaru), IS 2257, SR 357. 50 (a. Amar), SSB 242. 10, Sāh 4 *ad*

- 249 (p. 99), Dhv (HSS) 66 *ad* 2. 25 (p. 96).
- (a) चरणपतित^० Amar (var.); प्रत्याख्यान-प्रसाद^० (°प्रकोप) (S) Amar [NSP], VS.
- (b) कृतकमधुराचारे VS; उक्ते Amar (D) (RK) (NSP); कलुषीकृते SKM.
- (c) निष्व^० Amar (S), Dhv; °स्योष्णं VS; स्तनापित^० Amar (NSP); स्तनस्थित Amar, SKM, SR, SSB, Sāh, Dhv (RK); °हितहस्तया Amar (D),
- (d) °च्छन्ता [°विलम्बा] Amar (D), (RK) (NSP), Skm, Sāh, Dhv, VS, IS, SR, SSB; °च्छलाद् Amar (D) (var.); निवेशिता Skm (var.), SR, Dhv; निवेशितः SSB.

Hariṇī metre.

1. Western (Atj.) 20, Southern (Venna) 19, Ravi 17, Rāma (miss) BrMM 21, BORI I 23, BORI II 20,

As she forbade the lover throwing himself at her feet, he showed himself averse to kindness or favour and when his feelings were soured by epithets like 'sly scoundrel' he turned his back on her; thereupon she heaved a deep sigh and held her hands on her bosom and directed her glance, veiled in tears, towards her friends. (C. R. Devadhar).

14072**

चरणपतनात्पत्युर्मुखो मनाक् शिथिलीकृते

त्यजति च किमप्युत्कम्पत्वं घनस्तनमण्डले ।

तदपि विलसत्सारङ्गाक्षया प्रियानुनयेच्छ्रया

कथमपि पुरो दृष्ट्वा द्विती पुनर्भृकुटी कृता ॥

(आ) RŚ 2. 60

(a) °त्युमनि RŚ (var.).

(b) भवति च or व्रजति च RŚ (var.); किमप्युक्तं प्राप्तं घनस्तनमण्डले RŚ (var.); घनमतुले RŚ (var.).

(c) विसरत्सार^० or विकसत्सार^० RŚ (var.); °क्षया चिरादवेक्ष्यया or चिरानुनयेच्छ्रया [प्रि^०] RŚ (var.).

(d) °भृकुटी (°टिः) RŚ (var.); °कटी कृता RŚ (var.).

Hariṇī metre.

As her anger subsided a bit following her husband's throwing himself at her feet, and the throb of the orb of her stout breasts somewhat ceased, the fawn-eyed lady saw, right then, a female messenger (come) to convey (to her husband) the supplication of his (other) beloved. At it, she knit the frown again.

14073**

चरणपतनैर्वाक्येर्दोनेनिरन्तरसेवया

प्रियतममनो गृह्णन्त्ययाः शठा हि पुरन्ध्रयः ।

स्मरशरखरैः शोभासारैर्वृणन्तनिरीक्षणैः

सहचरि मया कान्तः कामं कृतः परिचारकः ॥

(अ) Janāśrīg 97.

Hariṇī metre.

Other wily mature women captivate the hearts of their lovers by falling at their feet, by sorrowful words and constant service. I, O friend, have completely enslaved my lover by side glances,

which are sharp like Cupid's shafts and are virtual torrents of beauty.

चरणपतितप्रत्या° see No. 14071.

14074*

चरणयोर्नखरागसमृद्धिभिर्

मुकुटरत्नमरीचिभिरस्पृशन् ।

नृपतयः शतशो मरुतो यथा

शतमखं तमखण्डितपौरुषम् ॥

(अ) Ragh 9. 13 (Cf. A. Scharpé's Kāli-dāsa-Lexicon I. 4 ; (p. 136).

(अ) Almm 192.

(b) मकुट° Ragh (var.).

(c) शतसो Ragh (var.).

Drutavilambita metre.

The kings by hundreds touched him of undaunted valour on his feet with rays proceeding from the diamonds in their crowns brightened by the red lustre of his toe-nails, as the gods bowed to him of one hundred sacrifices. (G. R. Nandargikar).

14075**

चरणादूर्ध्वगोभूय यद्यारोहति मस्तकम् ।

प्राज्यं राज्यं तदा दत्ते पल्लो श्वेता विशेषतः ॥

(अ) ŚP 2534.

If a lizard, moving above from the foot climbs up to the head, it bestows (on the person) a vast kingdom, especially if it is of white colour.

14076*

चरणान्तनिवेशितां प्रियायाः

सरसां पश्य वयस्य रागलेखाम् ।

प्रथमामिव पल्लवप्रसूति

हरदग्धस्य मनोभवद्रुमस्य ॥

(अ) Māl 3. 11. (Cf. A. Scharpé's Kāli-dāsa-Lexicon I. 2 ; p. 31).

(b) रागरेखाम् Māl (var.).

(d) मनोरथ° Māl (var.).

Aupacchandisika metre.

Friend ! See the wet streak of colour applied to the fringe of my beloved's foot. It looks like the first growth of sprout on the tree of Cupid, burnt down by Śiva.

[Friend ! Observe the moist streak of colour placed upon the extremity of my darling's foot, like the first peeping forth of the bud of the tree of love consumed by Śiva. (C. H. Tawney).]

14077*

चरणाञ्जनखभ्रेणी राजते हरिणीवृशः ।

रत्नावलीव लावण्य- रत्नाकरसमुद्गता ॥

(अ) SRK 282. 1 (a. Śaṅgadhara), RJ 740 (=4. 13) (a. Bilhāṇa).

The row of nails of the lotus-feet of the doe-eyed damsel looks beautiful like a jewel-necklace, emerged from the sea of beauty.

चरणामचरा ह्यन्नम् see No. 14091.

14078**

चरणारविन्दयुगलम् अन्योन्यं सुप्रतिष्ठितम् ।

एवंविधा तु सा नारी सर्वलक्षणलक्षिता ॥

(अ) Vet. 16. 11.

(a) Hypermetric.

Such a woman as has her lotus-feet well-set with each other, is invested with all good qualities.

14079

चरणेनापि सव्येन न स्पृक्ष्यं निशाचरम् ।

रावणं किं पुनरहं कामयेयं विगृहीतम् ॥

(अ) R (Bar) 5. 26. 8. R (R) 6. 26. 22.

I would not touch a demon even with my left foot; how then could I long for the despicable Rāvaṇa ?

14080

चरणीः परागसंकेतम्-

फलमिदं लिखति मधुप केतव्याः ।

इह वसति कान्तिसारे

नान्तःसलिलापि मधुसिन्धुः ॥

(आ) ĀrS 2.227.

Aryā metre.

O Bee, in vain do you scratch with your feet the sand-bank in the form of pollen of the Ketakī flower. Though (visibly) the essence of beauty, there is no stream of honey in it though there is water therein.

14081

चरत वृषभा जालीमांसं यथेच्छमभीरवः

पिबत नलिनीकच्छेष्टवच्छं पुनर्महिषाः पयः ।

बहुत करिणो भूयः शोभां मदेन कपोलयोर्

असह्यतया दूरीभूतो विषेर्बत केसरी ॥

(आ) VS 611.

Harinī metre.

O Bulls ! wander at will and without fear in the *Jalimansa* forest. O Buffaloes ! drink clear water on the environs of the lotus-ponds. O Elephants ! regain the beauty of your temples with ichor. The

lion, as luck would have it, is gone afar. It is a matter of joy.

14082

चरन्ति चतुरम्भोधि- वेलोद्यानेषु वन्तिनः ।

चक्रवालाद्रिकुञ्जेषु कुन्दभासो गुणारच ते ॥

(अ) KāD 2. 99.

(आ) Amd 271. 761.

The elephants traverse the gardens on the shores of the four oceans as your excellences which shine like *kunda*-flowers traverse the bowers on the *cakravala*-hill. (V. N. Ayer).

14083**

चरमगिरिकुरङ्गीभृङ्गकण्डूयनेन

स्वपिति सुखमिदानीमन्तरिक्षोः कुरङ्गः ।

परिणतरविगर्भव्याकुला पौरुहती

विगपि घनकपोतीहृकुतः क्रन्दतीव ॥

(आ) JS 290. 25, ŚR 322.7, SSB 182. 7, RJ 1091 (a. Bhārati - Kalidāsa), SuSS 21.

(a) °कुरंग° RJ.

(b) मुखमि° SR, SSB.

(d) कृप्यतीव SR, SSB.

Mālinī metre.

(Gently) rubbed by the doe of the occidental hill with its horn, the deer in moon's orb is sleeping restfully in the moon's orb. now. The eastern quarter, uneasy with the developed foetus of the Sun, also seems to be crying with the *humkrta* sound of the she-pigeons of the clouds.

14084*

चरमगिरिनिकुञ्जमुष्णभानौ

भगवति गच्छति बिप्रयोगखिन्ना ।

मुकुलितनयनाम्बुजा धरित्री

वपुषि बभार तमांसि शंवलानि ॥

(भा) Pad 67.51 (a. Bhānukara), SR 290. 22, SSB 141.25, RJ 1059 (a. Bhānukara), SuSS 152 (a. Bhānukara).

Puspitagrā metre.

As the worshipful Sun entered the bower of the western hill, the earth, dejected due to separation (from its lord, the Sun) and with its lotus-eyes closed, wore the moss of darkness on its person.

14085*

चरमाचलव्यवहितस्य रवेः

किरणावशेषमवरोद्धुमिव ।

कथमेकदं व सहसा परितस्

तमसा समावृत्तिरे हरितः ॥

(भा) SMH 8 53.

Pramitākṣarā metre.

Was it to remove instantly, as it were, the lingering rays of the Sun hidden behind the western hill that the quarters were at once enveloped, all around, by the darkness ?

14086

चरमो मातापितरौ

चरमा गृहिणी सुताश्चरमाः ।

कर्तव्येऽपि प्रेमणि

कथमिह धीरा विरज्यन्ते ॥

(अ) Vaidi 14.

Upagiti Āryā metre.

Parents rank high (are lovable), so are wife and sons Why do the wise then turn back on them, while they should be making love to them ?

14087

चराचरजगज्जाल-

सदनं वदनं तव ।

गलद्गगनगाम्भीर्यं

वीक्ष्यास्मि हृतचेतना ॥

(अ) Rasagaṅgā° 52. 2-3 (28).

Seeing your face which (to me) is the abode of the whole world, moving and stationary, and which makes the sky lose its depth, I am robbed of my consciousness.

14088**

चराचरजगत्स्फार-

स्फुरत्तामात्रधर्मिणे ।

दुर्विज्ञेयरहस्याय

युक्तैरप्यात्मने नमः ॥

(अ) VS 23, SR 1. 8 (a. Rasagaṅga, but not found in the KM edition).

Obeisance to the supreme lord, whose peculiarity it is to make the Universe, moving and stationary, throb (with life) and whose secrets are inscrutable even to the wise.

14089

चराचरेषु पिण्डस्थं

पदस्थं खानिलादिषु ।

भास्करादिषु रूपस्थं

रूपातीतं परं विदुः ॥

(अ) ŚP 4306 (a. Yogarasāyana).

The supreme being, who is beyond all forms, is known to exist in the bodies of the movable and immovable objects, in the respective places of sky, air and other elements and in the forms of Sun etc.

14090

चराचरोभयाकार- जगत्कारणविग्रहम् ।
कल्पान्तकालसंकुद्धं हरं सर्वहरं नुमः ॥

(अ) Rasagaṅga 292. 7-8 (28).

We bow to Hara who is the cause of both the moving and static forms of creation, and, who (being) wroth, destroys it all at the end of the aeon.

14091

चराणामचरा ह्यन्नम् अदंष्ट्रा दंष्ट्रिणामपि ।
अपाणयः पाणिमताम् अन्नं शूरस्य कातराः ॥

(अ) MBh (MBh (Bh) 12. 100. 15, MBh (R) 12.99.15, MBh (C) 12, 3678), Śukr 4. 7. 316. Cf. No. 14092.

(2) चारणानामचरणा MBh (var.); सरान्नम् [च°] MBh (var.); चरणाम् MBh (var.); अचरं MBh (var.); अन्नम् Śukr; वस्ता or वाता [ह्य°] MBh (var.).

(b) अदंष्ट्राश्च हि दंष्ट्रिणः MBh (var.); अदंष्ट्रो MBh (var.).

(c) अपः पिपासतामन्नं MBh (var.); अपणितः MBh (var.); पाणिपादाम् MBh (var.).

(d) नराः शूरस्य कारणाः MBh (var.); कातरः MBh (var.).

The immobile are food to the mobile, the fangless to those that have fangs,

the handless to those that have hands, and the coward to the doughty.

[Things that are immobile are devoured by those that are mobile; creatures that are toothless are devoured by those that have teeth; water is drunk by the thirsty¹; cowards are devoured by heroes. (P. C. Roy).]

1. P. C. Roy reads : अपः पिपासतामन्नम्.

The expression अपाणयः पाणिमताम्, accepted as a better reading in the text, means "the handless are devoured by those that have hands"

14092

चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।
अहस्ताश्च सहस्तानां शूराणां चैव भीरवः ॥

(अ) Mn 5. 29. Cf. No. 14091.

(आ) IS 2258.

(b) चाप्यदंष्ट्रिणः Mn (var.).

What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid, of the bold. (G. Bühler).

14093**

चरावधूणितेक्षणं विलम्बिताकुलालकम् ।

असंस्थितैः पदेः प्रिया करोति मत्तचेष्टितम् ॥

(आ) Naṭ (Naṭ (BI) 16. 16, Naṭ (Regn- and) 16. 14).

(a) विधूणितेक्षणा तथा Naṭ (Re°).

(b) °लकाकुला Naṭ (Re°).

Pramāṇikā metre.

The beloved one with her eyes restless and rolling, hair hanging down

dis-shevelled, and footsteps unsteady, is behaving like a person who is intoxicated.¹ (M. Ghosh).

1 Quoted Nāṭ as an example of a *Mattaceṣṭitā* (*Pramāṇikā*) metre.

14094

चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।
एकैकमक्षरं पुंसां महापातकनाशनम् ॥
(अ) Sama 1 च 1.

The life-account of Raghunātha (Rāma) stretches to hundred crores of syllables, each one of which destroys (even) the great sins of the people.

14095

चरितं हि सतां नित्यं दुर्जनैर्नोपहन्यते ।
रत्नदीपस्य तीव्रोऽपि न वायुर्बाधते शिखाः ॥
(अ) SRHt 35. 20 (a. Bṛhatkathā).

The conduct of the virtuous cannot be tarnished by the wicked. Even a strong wind cannot subdue the rays of the jewel-lamp.

14096

चरितं: कोलेयैरिव
जलवेरसितैर्विशिचिता वीक्ष्य ।
हंसाः सिता इव गुणाः
क्वापि गता लोकमुत्सृज्य ॥
(अ) VS 1742.

Aryā metre.

Finding the ambience pervaded by the dark conduct of the Kaula mendicants, the shining virtues have deserted the world and disappeared somewhere,

as the swans depart (to the Mānsa lake) on seeing the quarters enveloped by dark clouds.

14097

चरित्रं भूषणं स्त्रीणां द्रुमाणां भूषणं सुमम् ।
स्ववृत्तिर्भूषणं पुंसां पतीनां भूषणं कृपा ॥
(अ) Cr 364 (CSr 3. 76). Cf. घीराणां भूषणं विद्या ; नक्षत्रभूषणं चन्द्रो ; दूर्वाया भूषणं पत्रम् ; विप्राणां भूषणं विद्या and Nos. 13710 ; 14098.

(अ) VP 9. 54.

(a) चरित्रा CS (var.).

(b) द्रुमाणां पुष्पभूषणम् CS ; द्रुमानां CS (var.).

(c) स्ववृत्ति CS (var.) ; सुवृत्तिर् (°त्ति) CS (var.) ; पुंसां CS (var.) ; पूसां CS (var.).

(d) पतिनां CS (var.) ; जतिता [पती°] CS (var.) ; वदया [कु°] CS (var.) ; क्षम [कु°] CS (var.).

Good conduct is the ornament of women, as blossoms are those of trees. A profession is the decoration of a man, and mercy gives a grace to the masters of men. (B. C. Dutt).

14098

चरित्रं भूषणं स्त्रीणां नराणां भूषणं क्षमा ।
अपराधिषु सर्वेषु नृपाणां संव दूषणम् ॥
(अ) Cr 2154 (CNPh 115). Cf. Nos. 14097 ; 13710 and घीराणां भूषणं विद्या ; नक्षत्र-भूषणं चन्द्रो ; दूर्वाया भूषणं पत्रम् ; विप्राणां भूषणं विद्या.

Good conduct is an ornament of women. Forgiveness is an embellishment of men. But the same forgiveness

towards the guilty is a blemish on the part of the kings.

चरित्रं भूषणं स्त्रीणाम् see दूर्वाया भूषणां पत्रं

14099

चरित्रनियता राजन् ये कृशाः कृशवृत्तयः ।
अथिनश्चोपगच्छन्ति तेषु वत्तं महाफलम् ॥

(इ) SS (OJ) 193.

If, O king, one be approached by men in need, disciplined in conduct, but thin in body and meagre in means, help to them brings great merit. (Raghuvīra).

14100

चरित्रे योषितां पूर्णे सरित्तारे नृपादरे ।
सर्वमंत्रे वणिक्स्नेहे विश्वासं नैव कारयेत् ॥

(अ) VC (VCsr 5. 2, VCsr 5. 38-9),

(आ) GVS 530.

(a) चरित्रे or चरिते VCsr (var.); वापि [पूर्] or वासम् or वत्स VCsr.

(b) नदी° or सरित्तीरे [स°] VC (var.); नदीतीरे [नृपा°] GVS.

(c) सर्व° or सर्वे° VCsr (var.); °मैत्र्यं or °द्वयं °मैत्री or °मन्त्रे (°न्त्र) or °तैव VCsr (var.); वणिग्जाते or °वाक्ये VCsr (var.).

(d) विश्वस्तो हि विनश्यति VC (var.).

One should under no circumstances put confidence in the actions of women, in a swollen river-crossing, in a king's favour, in the friendship of a serpent, or in love of merchant. (F. Edgerton).

14101*

चरीकर्तुं भव्यं सदा ते रमेशो
गणेशो जरीहर्तुं विघ्नं स्वदीयम् ।
नरीनर्तुं वासी सदा ते मुखाब्जे
दरीदत्तुं ते शत्रुवर्गान् महेशः ॥

(आ) Sama 1 च 2.

Bhujāṅgaprayāta metre.

May Viṣṇu, the lord of Lakṣmī, always bring good to you. May Gaṇeśa always remove your impediments. May Sarasvatī always reside (lit. dance) in your lotus-like mouth. May the great god (Śiva) always crush the hordes of your enemies.

14102

चरेण प्रचरेत् प्राज्ञः सूत्रेणैवगिवाध्वरे ।
दूते सन्धानमायत्तं चरे चर्या प्रतिष्ठिता ॥

(अ) KN (KN (ĀnSS) 13. 34, KN (TSS) 13. 34, KN (BI) 12. 33).

(आ) SRHt 158. 6 (a. Kāmandakī), SSSN 122. 6).

(a) चारेण SRHt, SSSN ; प्रचरेद् राजा KN (BI) SSSN.

(b) स्वरेण° SRHt ; सूत्रेणाग्निरिवा° SSSN.

(c) आयते KN (BI).

(d) चरचर्या KN (BI) ; चारे SRHt, SSSN.

A wise king should proceed (in the affairs of the kingdom) as guided by the spies, as a priest conducts a sacrifice in accordance with the (prescribed) rules. Alliance depends on the envoys while the secret service rests on the spies.

[Consider by his spies, a king should proceed to any work like *rtviija-s*¹ in a sacrifice being guided by the *sūtra-s*.² The spy-service is said to be well-established when the ambassador is kept well-informed by the spies. (M. N. Dutt)]

1. A priest officiating at a sacrifice.
2. Rules of sacrifice.

14103

चरेद् धर्मानकटुको युञ्जेत् स्नेहं न नास्तिकः ।

अनृशंसश्चरेदर्थं चरेत् काममनुद्धतः ॥

(अ) MBh (MBh (Bh) 12. 71. 3, MBh (R) 12. 70. 3, MBh (C) 12. 2703).

(आ) JS 404. 12 (a. Bhagavata Vyāsa), ŚbB 252, SR 150. 338, SSB 474. 244.

(a) चरेद् [च°] MBh (var.); धर्मं MBh (var.); धीमानकटुको SR, SSB ; नकटुको MBh (var.); °कपटो JS.

(b) मंचत् MBh (Bh); युञ्जन् (°त्) MBh (var.) ŚbB; युञ्जेत् SR, SSB; स्नेहा or कोषं [स्ने°] MBh (var.); च [न] MBh (var.); चास्तिकः or नास्तिके MBh (var.); अनातुरः or °मनादरम् JS.

(c) ननृ° or अनृशंस्य° MBh (var.); आनृ° ŚbB; धर्मं [अर्थं] MBh (var.); अर्थान् JS.

(d) चरत् MBh (var.); कायं° SR, SSB; अतद्रितः or अनुद्धताः MBh (var.).

One should do righteous acts without being bitter, give up attachment without being an atheist, earn material prosperity without being cruel and enjoy carnal pleasures without being reckless.

चरेद् धीमानकटुको see No. 14103.

MS-VIII. 34

14104

चरं पश्यन्ति राजानः शास्त्रं पश्यन्ति पण्डिताः ।
गावो घ्राणेन पश्यन्ति चक्षुर्भ्यामितरे जनाः ॥
(अ) P (PM 3. 22).

The kings see through the spies, the learned through the scriptures, the cattle through their nose and other folks with their eyes.

14105

चर्चाभिश्चारणानां क्षितिरमणपरां प्राप्य संमोदलीलां
मा कीर्तः सौविदल्लानवगणय कविद्रातवाणीविलासान् ।
गीतं ख्यातं न नाम्ना किमपि रघुपतेरद्य यावत्प्रसादाद्
वाल्मीकेरेव धार्त्री षडलयति यशोमुद्रया रामभद्रः ॥

(आ) JS 42. 41 (a. Murāri), SH 282 (a. Murāri).

(b) कविप्रा° SH.

Śragdharā metre.

O Lord of earth ! do not discount the graces of the speech of the host of poets, the acolytes of fame, as you derive high pleasure from the eulogies of the panegyrists. The song of Rāma did not at all gain renown by his name. It is through Vālmiki's grace that Ramabhadra illuminates the earth till today with the imprint of his glory.

14106

चर्चायाः कथमेष रक्षति सवा सद्यो नृमुण्डलजं
चण्डीकेशरिणो वृषं च भुजगान् सूतोर्मपूरादपि ।
इत्यन्तः परिभाषयन् मगवतो दीर्घं धियः कौशलं
कूष्माण्डो धृतिसंभृताननुदिनं पुष्पाति तुन्दभियम् ॥

(अ) SkV 97 (a. Tuṅga), Skm (Skm (B) 157, Skm (POS) 1. 32. 2).

(a) एव [एष] Skm; सज SkV.

(d) तुण्ड° SkV (var.).

Śardulavikrīḍita metre.

“How does he keep from Carcā¹ his garland of fresh heads. / or from Caṇḍī's lion his bull? / or from the peacock of his son the snakes?” / Thus pondering his master's skill of mind, / Kuṣmāṇḍa² finds a stomachful of satisfaction / which every day grows greater. (D. H. H. Ingalls).

1. Durgā.

2. A goblin.

14107*

चर्चयं क्षुधिता सदैव गृहिणी पुत्रोऽप्ययं षण्मुखो

दुष्पूरोदरभारमन्थरवपुर्लम्बोदरोऽपि स्वयम् ।

इत्येवं स्वकुटुम्बमेकवृषभो देवः कथं पोष्यती-

त्यालोचयेव विशुष्कपञ्जरतनुर्भृङ्गो चिरं पातु वः ॥

(अ) Skm (Skm (B) 153, Skm (POS) 1. 31. 3) (Nīlāṅga).

(c) इत्येव Skm (POS).

(d) °त्यालोच्यैष Skm (var.); षुष्यति [पातु वः] Skm (var.).

Śardulavikrīḍita metre.

They say that his wife (Pārvati) is always hungry, the elder son has six mouths, Lambodara too has a body sluggish with the weight of belly that is hard to fill; how will the god (Śiva), who owns only one bull (to boast of), will feed his family?”, may Bhṛṅgī,

who is reduced to a skeleton at the mere thought of it as it were, protect you for long.

14108

चर्मखण्डं द्विधा भिन्नं मलमूत्रविधूपितम् ।

तत्रारमन्ति ये मूढाः कृमयस्ते न संशयः ॥

(अ) SuM 38* (ad 27. 2).

(c) °मन्ति SuM (var.).

It is a lump of flesh slit into two,¹ smelling foul with excreta and urine. The fools who overly indulge in it, are mere worms. There is no doubt about it.

1. Female privy part.

14109

चर्मखण्डं द्विधा भिन्नम् अपानोद्गारधूपितम् ।

ये रमन्ते नरास् तत्र कृमितुल्याः कथं न ते ॥

(अ) BhŚ 493. Cf. No. 14108.

(अ) SR 371. 123 (a. BhŚ), SSB 268. 9, SRK 250. 83 (a. Indisēsasprucha), IS 2259, Pr 367, SK 6. 500.

(c) रमन्ति SRK.

It is a lump of flesh slit into two,¹ smelling foul with the emission of the *apana* wind. Men who (overly) indulge in it are no different from the worms. (lit. how are they not similar to the worms?)

1. Female privy part.

14110

चर्मखण्डं द्विधा भिन्नम् अपानोद्गास्वासितम् ।

तत्र मूढाः कथं यान्ति प्राणैरपि घनैरपि ॥

(अ) Cr 1458 (CNP II 166, CNT IV 165, CM 62). Cf. No. 14109.

It¹ is a piece of flesh slit into two, smelling foul with the emission of the downward wind. Fools waste away for it their energy as well as wealth.

1. Female privy part.

14111

चर्मणा समवगुण्ठिताननो

रञ्जुबन्धनकवयितोऽपि सन् ।

ताडितोऽपि लकुटेन निष्ठुरं

भण्ड डिण्डिम नदन्न लज्जसे ॥

(अ) PdT 257.

(c) °सि PdT (MS).

Rathoddhata metre.

O wretched drum, are you not ashamed of letting out pleasant notes though your mouth is tightly covered with hide, and you are tortured with fetters of ropes and are harshly beaten with a stick.

14112

चर्मन्विरं च शवमस्मविलेपनं च

भिक्षाटनं च वसतिश्च परेतभूमौ ।

वेतालसंहतिपरिग्रहता च शमोः

शोभां वहन्ति गिरिजे तव साहचर्यात् ॥

(अ) RJ 37 (= 1. 37).

Vasantatilakā metre.

O Pārvatī, it is by virtue of association with you that Śambhu's robe of hide, smearing with sepulchral ashes, wandering for alms, abode in the cemetery and entourage of herds of goblins lend him grace.

14113**

चर्मलिम्बिदुकूलवल्लरिचिताभस्मावधूतस्तनोन् -

मीलच्चन्दनमुत्तरीयभुजगव्यासक्तमुक्तावलि ।

मुग्धाया अपि शैलराजदुहितुर्गङ्गाधरालिङ्गनं

गाढप्रेमरसानुबन्धनिकषयः शिवायास्तु वः ॥

(अ) Skm (Skm (B) 118, Skm (POS) 1. 24. 3) (a. Jalacandra).

(c) °धारा° Skm (POS) (Printing error).

Śardūlavikrīḍita metre.

May Śiva's embrace by Pārvatī, the daughter of the lord of mountains (Himalaya), though bashful, be propitious for you ; embrace—wherein her silken robe rested on his hide, the sandal-paste applied to her breasts was obliterated by the sepulchral ashes (on his body), her pearl-necklace was entangled with his upper garment of serpent, and which was the touchstone of the uninterrupted succession of her deep love (for him).

14114

चर्येव कतमेयं वः परस्मै धर्मदेशिनाम्

स्वयं तत्कुर्वतां सर्वं श्रोतुं यद्विहितः श्रुतो

(अ) Naiṣ 17. 123.

What line of conduct do you follow, preaching virtue to others, but yourself doing all that the ears dread to hear¹ ? (K. K. Handiqui).

1. Kali's words ; refer to Brahmā's passion for his daughter, and Indra's adultery with Ahalyā, etc.

14115**

चवित्वा लक्ष्मणामूलं प्रेरितं मुखवायुना ।

द्योनिमध्यस्थितं गर्भं प्राहृयेन् सहिषीगवाम् ॥

(आ) SP 2845.

The chewed root of the Lakṣmaṇa plant, placed in their vagina, (having been) blown into it with the wind of mouth, makes the buffaloes and cows to conceive.

चलं चित्तं चलं वित्तं see No. 14116.

14116

चलं चित्तं चलं वित्तं चले जीवनयौवनम् ।
चलाचलमिदं सर्वं कीर्तिर्यस्य स जीवति ॥

(अ) Nitisāra (KSH 504) 6.

(आ) SR 98. 5, SSB 384. 7, IS 2262, Bahudarśana 34, TP 398, SRM 2. 2. 163. Cf. Nos. 14119 ; 14120.

(a) च° वि° च° चि° SR, SSB ; चलच् चित्तं चलद्वित्तं Nīti, Bahud°, TP.

(b) चलं IS; चलज् Nīti, Bahud°, TP; *यौवने SRM.

Mind is fickle, wealth is transient, life and youth are (likewise) ephemeral. All this is very transitory. He (alone) lives, whose fame abides.

14117*

चलं चेतः पुंसं सहजसरलाः पङ्कजदृशो

मवस्थेव क्रोधः क्वचिदपि कराचित् तरुगयोः ।

बहेदङ्गं मृङ्गी विधुरपि विदध्यात्परिमव

स्मरो मां मथनीयादिति किमपि नाज्ञासिषमहम् ॥

(आ) SR 357. 55, SSB 242. 15, Pad 53. 4, (a. Bhānukara), RJ 827 (=5. 58), SG 757 (a. Bhānukara).

(b) °त्येवं [°त्येव] SG.

Śikhariṇī metre.

The mind of men is fickle. The lotus-eyed damsels are artless (lit. simple) by

nature. Quarrel between young man and woman does occur sometimes, somewhere. But I did not know (imagine) that the female bee might burn me, even the (innocuous) moon might slight me and the Cupid might torment me so violently.

14118**

चलं तु वेद्येद् यस्तु आत्मना स्थिरसंस्थितः ।
चललक्ष्यं तु तत्प्रोक्तम् आचार्येण सुधीमता ॥
(आ) SP 1809.

He who standing firm himself (at one place), pierces a moving object, that is termed as a 'moving target' by the wise preceptor.

14119

चलं वित्तं चलं चित्तं चलं जीवितमावयोः ।
प्रसारय करं विप्र धर्मस्य त्वरिता गतिः ॥

(अ) Cr 1459 (CnT V 91). Cf. Nos. 12030; 14116.

(आ) SRHt 17. 4 (a. MBh), SRK 250 84 (a. Sphuṭaśloka), IS 2263, Subh 99.

(a) च° चि° च° वि° SRHt, Subh, SRK, IS.

(b) चले SRK ; जीवितयौवने SRK.

(c-d) चलाचलमिदं सर्वं कीर्तिर्यस्य स जीवति SRK.

(d) देवस्य कुटिला गतिः SRHt.

Wealth is transitory ; mind is fickle, life of both of us is (also) transient. O Brāhmaṇa, bring forward your hand.¹ Righteousness (*dharma*)² moves at a fast pace.

1. To receive the charity.

2. Time to perform virtuous deed.

14120

चलं हि यौवनं नित्यं मानुषेषु विशेषतः ।

अक्षर्यं यौवनं प्राप्ता अमर्यश्च भविष्यथ ॥

(अ) R (R (Bar) *ad* 1. 31. 14 (762* *ab*),
R (B) 1. 32. 17, R (G)-, R (L)-.

Youth is surely transitory, more so in the case of mortals. Invested with eternal youth, you will become immortals.

14121**

चलकिसलयपादः कर्णमर्ध्यकदृष्टिः

न चलति कटिदेशे आसने संस्थितश्च ।

हृद्यहृदयगतिज्ञः स्थानदण्डावपाती

त खलु तुरगयोक्ता मान्यते पार्थिवेन्द्रैः ॥

(अ) Aśvacikitsita (Bibl. Ind.) 8, 2.

(आ) ŚP 1685 (a. Jayadatta).

(a) °कदृष्टिर् ŚP.

(b) स्वासने SP.

(d) पूज्यते [म.] Aś° (var.), SP.

Malini metre.

That horseman is indeed held in esteem by the great kings, whose foot moves quickly like a sprout (to spur the horse), gaze is fixed between its ears, who seated in the saddle does not move his hips, knows the working of the horse's mind and whips it at the proper place.

14122**

चलकुण्डलचलवलक-

स्खलदुरसिजवसनसज्जद्वेषुगम् ।

अधनमरवलमकृणित-

नयनमिबं हरति गतमस्याः ॥

(भा) ĀrS 2. 226.

Ārya metre.

The manner of her moving wherein her ear-rings swing, hair toss, breast-cover has slipped down, the thighs stick (to each other) and eyes are slightly closed under the fatigue caused by the weight of her buttocks, captivates (all).

14123

चलचित्तमनात्मानम् इन्द्रियाणां वशानुगम् ।

अर्थाः समतिवर्तन्ते हंसाः शुष्कं सरो यथा ॥

(अ) MBh (MBh (Bh) 5. 36. 38. MBh (R) 5. 35. 40, MBh (C) 5. 1299).

(आ) IS 2260, Saśā 42 149.

(a) स्थिरचित्त° or बलचित्त° MBh (var.) ; अनात्मज्ञ° or महात्मज्ञ° or दुरात्मानं MBh (var.).

(c) समभि° or समधि° MBh (var.).

(d) शुष्कसरो MBh (var.).

Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses like swans forsaking a tank whose waters are dried up. (P. C. Roy).

चलचित्तस्य वै पुंसः see No. 14124.

14124

चलचित्तस्य वै पुंसो बृद्धाननुपसेवतः ।

पारिप्लवमतेनित्यम् अद्भुतो मित्रसंग्रहः ॥

(अ) MBh (MBh (Bh) 5. 36. 37, MBh (R) 5. 35. 39, MBh (R) 5. 1298).

(आ) IS 2261, Saśā 40. 148.

- (a) बलवित्तस्य (°चित्तस्य) or न कश्चित्तस्य
(°चित्°) or न तन्मित्रं यस्य MBh (var.).
(b) अनुपसेविनः MBh (var.).
(d) °संगतः MBh (var.).

He whose heart is unsteady, or who doth not wait upon the aged, or who is of restless disposition cannot make friends. (P. C. Dutt).

14125*

चलच्चटलचातकः कृतकुरङ्गरागोदयः

सदर्वुररवोद्यमो मदभरप्रगल्भोरगः ।

शिलिण्डकुलताण्डवामुदितमद्गुकङ्काह्वयो

वियोगिषु घनागमः स्मरविषं विषं मुञ्चति ॥

(अ) KaVR 18. 16, KH 156. 17-9.

Prthvī metre.

The rainy season (lit. arrival of clouds), in which fickle *Cataka* birds fly swiftly, the deer are fired with an upsurge of passion, frogs exert to make loud croaking, serpents are more aggressive because of ecstasy, the flocks of peacocks dance wantonly, herons and other aquatic birds are filled with joy, showers water on the separated folks which is (the very) poison of (the serpent of) Cupid.

चलच्चित्तं चलद्वित्तम् see Nos. 14116; 14119.

14126*

चलति गलितधैर्यः को न मोक्षान्तरालात्

कुवलयदलनीला यत्पुरो वकिताङ्गी ।

इममुपशमरूपं मार्गमाखण्डयन्ती

चलति कुवलाक्ष्या छूलता सर्पिलीव ॥

(अ) JS 450. 31 (a. Indrakavi), SH (Part II) fol. 4a (32).

(a) °राद्वहल° SH.

(b) कुबहधव° JS (var.) ; °गवलीय यत्पुरो वकिताङ्गी SH (Contra metrum).

(d) प्रचलित कुवलाक्ष्या SH.

Mālinī metre.

When the long eye-brow of the lotus-eyed young woman, dark like the petal of blue lotus and curved in form, moves in front, like a female serpent, destroying this path named tranquillity, who with his firmness badly shattered, does not swerve from the course of final emancipation.

14127**

चलतु तरला धृष्टा दृष्टिः खला सखि मेखला

स्खलतु कुचयोस्तत्कम्पान्मे विदीर्यतु कञ्चुकम् ।

तदपि न मया संभाष्योऽसौ पुनर्दयितः शठः

स्फुटति हृदयं मोनेनान्तर्न मे यदि तत्क्षणात् ॥

(अ) Amar (Amar (NSP) 146).

(आ) Skm (Skm (B) 701, Skm (POS) 2. 46. 1) (a. Amara), VS 1575 (a. Amara), JS 194.2 (a. Amara).

(a) बलतु Skm ; दृष्टा [धृ°] Skm (var.) ; दृष्टिभ्रंष्टा JS.

(b) विदीर्यन्तु JS

(c) संभाष्यो° Skm (var.).

(d) माने° Amar, VS.

Harinī metre.

Let my impudent and restless gaze tremble, the wicked girdle may slip down, the bodice may burst open with the heavings of my breasts; even then, O Friend, that deceitful lover will, in no case, be greeted again by me, if my

heart does not instantly split inside with silence.

14128*

चलत्कर्णानिलोद्धूत- सिन्दूरारुणिताम्बरः ।

अयस्यकालेऽपि सृजन् संध्यामिव गजाननः ॥

(अ) ŚP 57, SR 2. 6, SSB 3. 6, RS 7
(= 1. 7 ; Ragunand 1).

(c) विसृजन् [°ऽपि सृ°] SSB, RJ.

Victorious is Lord Gaṇeśa, who conjures up, as it were, evening even at an untimely hour, making the sky red with *Sindura* (red lead) kicked up by the wind of his flapping ears.

14129*

चलत्कामिमनोमीनम् आदातुं चित्तजन्मनः ।

जालयष्टिरिवाभाति बालावेणी गुणोज्ज्वला ॥

(अ) ŚP 3290, SuMuñ 111. 11-2, SR 257. 4, SSB 68. 4.

(c) गल° [जाल°] SR, SSB.

The braid of the young damsel, shining with a wreath (of flowers), seems to be the net-staff of the Cupid to entrap the fish of the lover's fickle mind.

14130**

चलत्कुचं व्याकुलकेशपाशं

स्विद्यन् मुखं स्वीकृतमन्वहासम् ।

पुण्यातिरेकात्पुरुषा लभन्ते

पुंभावमम्भोरुहलोचनानाम् ॥

(अ) VS 2136, ŚP 3698, RA 5. 25, RJ 1140, SuSS 742.

(a) वल्गत् कुचं ŚP.

Upajāti metre (Upendravajrā and Indravajrā).

With great merit do men have inverted cohabitation (*viparita rati*) with the lotus-eyed women wherein their breasts sway, beautiful hair is dishevelled face sweats and gently do they smile.

[With breasts swaying / with hair knot undone / with face sweating / with little smile / by great merit as men, men / earn it of / women with lotus eyes.]

(In Sanskrit Love Poetry by W. S. Merwin and J. Monsaieff Masson) ?

14131*

चलत्तरङ्गरङ्गायां गङ्गायां प्रतिबिम्बितम् ।

सचन्द्रं शोभतेऽप्यर्थं शतचन्द्रं नमस्तलम् ॥

(अ) SR 181.11, SSB 520.2, Cf. दामोदर-करावात°; विद्ये विद्येहि शीतांशु and सुमेध-शिखरप्रान्त°.

Reflected in the Ganges, the theatre of the dancing waves, the sky with (one) moon appears exceedingly charming (as if) it had hundreds of moons in it.

14132*

चलत्तरलतृष्णेन किमिवास्मिन् घरातले ।

मया तत्कृतमज्ञेन पश्चात्तापाभिबुद्धये ॥

(अ) ŚP 4157 (a. Vāsiṣṭha-Vāsiṣṭha-rāmāyaṇa).

What possibly have I, (afflicted) with fleeting and unstable desires, done in the world out of ignorance, which (now) multiplies my remorse for it.

14133

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् ।

नासमीक्ष्य परं स्थानं पुंर्धमायतनं त्यजेत् ॥

- (अ) Cr 365 (Cvr 1.8, CNr 30, CRr 2.9, CnT II 2.1, CnT III. 1.13, CnT VI. 14, CPS 41.(44), P (PP 1.77), H (HJ 1.107, HS 1.97, HM 1.101, HP 1.75), HN 1.77, HK 1.103, HH 22.1-2, HC 29.16-7), GP 1.109.4 (Cf. JSAIL 24.44).
- (आ) ŚP 1463, SR 154.35 (a. ŚP), SSB 481.35, IS 2264, Subh 172 *ab*, Saśā 156.122, SRS 2.2.21, SSg 16, Sama 1 च 4, SH 1201, SRM 2.1.335.
- (b) तसत्येवेन Cv (var.); तिटेचैवेन CR (var.); एकैन CN (var.); तिष्ठत्येनेन SRS; पण्डितः [बु^०] CR (but CRC, CRT as above), Cv (CvLd as above), PP, ŚP, SR, SSB, Saśā, SRS, SH, SRM; ध्यानतः [बु^०] Subh.
- (c) मा (न) SH; समीक्ष (°क्ष्य) CN (var.), HS, HM, HN, SH; नापरीक्ष्य (नप^०; °क्ष्ये) CR, CPS, GP, SRM; आसमीक्ष्य CN (var.); नासमीज्य CN (var.); नासमीक्ष CN (var.), Cv (var.); समीक्ष्य च Cv (var.); समीक्ष्य न Cv (var.); परस्थानं CN (var.), CR (var.).
- (d) पूर्वप्राप्तं तु न त्यजेत् CR (var.).

With one foot a wise man moves; with one he stands still. Without having seen another place (of abode), he ought not to leave a former habitation. (F. Johnson).

14134

चलत्वमुच्चैःश्रवसस्तुरङ्गाद्
वक्रत्वमिन्दोविषतो विमोहः ।
एतत् स्वया शिक्ष सहोदरेभ्यः
कुतो न जाने विदुषा विरोधः ॥

- (आ) SH fol. 68 *a* (712) and fol. 82 *a* (6).
Upajāti metre Upendravajrā and Indravajrā metre.

Wandering from the horse *Uccaiḥśravas*, crookedness from moon, stupefaction from poison (*kalakuṭa*)—all this you have picked up from your co-uterines. But whence did you learn aversion to the learned ?, I know not.

14135*

चलदचलदपाङ्गं स्मेरस्मेरमास्थं
गतिरहह किमस्या मन्थरामन्थरा वा ।
इति मनसि नितान्तं सन्दिहानो मनोभूः
करवितिहितबाणः संभ्रमादुद्भ्रमीति ॥

- (आ) Vidy 734 (Dakṣiṇātya).

Mālinī metre.

“Oh ! is her eye-corner moving or stationary, her face smiling or not smiling, her movement is slow or fast ?” ; thus entertaining serious doubt in his mind, and holding arrow in his hand, the Cupid roams about in confusion.

14136

चलद् बलाकादशनाभिरामः
परिस्रवद्वारिमदाभुधारः ।
आहन्यमानस्तडिदङ्कुशेन
स्मरस्य दध्वान घनद्विपेन्द्रः ॥

- (आ) Pad 75. 25 (a. Gadādhara), SR 340. 1, SSB 212.7.

- (c) °दङ्कुशेन Pad.

Upajāti metre (Upendravajrā and Indravajrā).

Graceful with the tusks in the form of flying cranes, shedding torrents of rain in the form of flowing ichor, and struck by the goad of lightning, Cupid's lordly elephant of cloud thundered.

14137**

चलद् मृङ्गमिवाभोजम् अधीरनयनं मुखम् ।
तदीयं यदि दृश्येत कामः क्रुद्धोऽस्तु किं ततः ॥

(अ) BhV 2.123 (PJKS).

(आ) SR 262.161 (a. Rasagaṅgā), SSB 77.2, SRK 279.9 (a. BhV).

If her face with restless eyes, comparable to a lotus with hovering bees, could be seen, what then if the Cupid gets infuriated.

14138

चलन्ति गिरयः कामं युगान्तपवनाहताः ।
कुच्छेऽपि न चलत्येव धीराणां निश्चलं मनः ॥

(अ) Candakauśika 4.35. Cf. 14144.

(आ) SR 77.2, SSS 350.2.

Even the mountains for sooth move when struck by the wind of universal destruction, but the steady mind of the self-possessed does not indeed move in hardship. (S. D. Gupta).

14139

चलन्ति तारा वसुधापि नाचला
निशाकरश्चापि विभाकरश्चलौ ।
लये तु सर्वं चलति ध्रुवो गतं
महात्मनां निश्चलमेव मानसम् ॥

(अ) AnyT 1.94 and 2.75.

(b) °करो वापि दिवाकरश् Any (2.75).

Vasantatilakā metre.

The stars move, the earth too is not motionless, even moon and sun move. It is heard that everything moves at the time of universal destruction. But the mind of the high-minded does not waver at all.

14140

चलन्ति मेरुप्रमुखा महाचलाश्च
चलन्ति ताराग्रहभास्करावयः ।
कल्पान्तकाले चलते महोदधिर्
न साधुवाक्यं चलते कदाचित् ॥

(अ) BhŚ 494.

Upajāti metre (Vamśastha and Indravamśa) (defective in *d*).

At the end of the aeon mighty mountains, Meru being foremost amongst them move; stars, planets, sun etc. (also) move; oceans swirl; but the word of the virtuous does not ever change.

14141

चलन्ति येषां न मतङ्गजेन्द्राः
पुरः प्रयागे चलश्चलितुल्याः ।
वाञ्छन्ति ते वैरिजयं कथं ते
राजेति शब्दं च कथं लभन्ते ॥

(अ) ŚP 1571 (a. (?) Guṇākara), SR 143.43, SSB 462.11 (a. Guṇākara),

(a) शतं ग° [मत°] SR, SSB.

(b) बत [चल°] SR, SSB.

(c) चैवं विजयं SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

How do they aspire for victory over the enemies or earn the sobriquet of king, in the course of whose campaigns the intoxicated lordly elephants, comparable to fleeting mountains, do not get aside before them.

14142

चलन्ति सर्वमर्यादाश्च चलिते सति पारिवे ।
पर्वता अपि कम्पन्ते प्रसक्ते कम्पने भुवः ॥

(अ) Sabhā 103.

If a king swerves (from the right path), all proprieties break down. Even the (mighty) mountains tremble when an earth-quake occurs.

14143**

चलन्तीनां सौधे चपलनयनानान्तनुहचो

गवाक्षान्तर्वान्ताः कतिचन गृहीत्वा जलमुचः ।

क्षणं गोपायन्ति क्षणरुचिमिषेण क्षणमथो

विधृण्वन्ति स्वर्णं करगतमिवाकिञ्चनजनाः ॥

(आ) Vidy 512.

(a) °नुरुहे Vidy (var.).

(b) °वर्तिताः Vidy (var.).

Sikharinī metre.

Some of the clouds that had slipped in through the windows, appropriated the physical splendour of the women of tremulous eyes, roaming in the royal mansion. They now conceal it for a moment, and reveal it in the guise of

lightning for a moment as poor men alternately reveal and conceal the gold held in their hand.

14144

चलन्तु गिरयः कामं युगान्तपवनाहताः ।
कृच्छ्रेऽपि न चलस्येव धीराणां निश्चितं मनः ॥

(a) SSap 668, SLPr 45.5-6. Cf. 14138.

Mountains, struck by the winds at the end of a yuga, may shake, violently but the steady mind of the wise wavers not even in adversity.

14145*

चलयति तनुं दृष्टेर्भ्रान्तिं करोति शरीरिणां
रचयति बलादव्यवतोर्वितं तनोति गतिक्षितिम् ।
जनयति जनेऽनुद्यां निन्दामनर्थपरंपरां
हरति सुरभिं गन्धं देहाज्जरा मदिरा यथा ॥

(अ) AS 271.

(a) दृष्टे AS (var.).

(b) गतिक्षितिम् AS (var.).

(c) नुद्यां AS (KM); निन्द्याम° AS (KM).

Harinī metre.

Old age, like wine, makes the body of the people unsteady, causes illusion to their sight, forcibly makes the speech indistinct, impairs (free) movement, brings about unspeakable ignominy and a series of hardships to man, and robs the body of its sweet smell.

14146

चलस्वभावा दुःसेव्या दुर्ग्राह्या भावतस् तथा ।
प्राज्ञस्य पुरुषस्येह दया वाचस् तथा त्रिष्यः ॥

(अ) MBh (MBh (Bh) 13.38.24, MBh (R) 13.38.24 MBh (C) 13.2225.

(आ) IS 2265, GVS 396.

(a) दुःसेवा MBh (var.).

(b) दुर्ग्राह्यहृदयास् MBh (var.); दुर्ग्रहा MBh (var.).

(c) प्रज्ञस्य MBh ((var.).

(d) भावास् तदा श्रियः MBh (var.); (ए)वापस् or आपस् or वायुस् or भावास् or बुद्धिस् MBh (var.).

As the words of a wise man are eloquent by nature, difficult to imitate and hard to comprehend in their import, so the women in the world are of wilful (unsteady) disposition, hard to please and difficult to win over from their hearts.

14147**

चलहारलताधिया चिरं

रमणोरःस्थलरङ्गनर्तनेन ।

मणितध्वनिडम्बरेण सा

कृतवाद्येव बभूव कामिनी ॥

(आ) JS 281.8.

Viyoginī metre (hypermetric in b).

By virtue of the beauty of her swaying necklace, long dance on the stage of her lover's chest-region, and display of indistinct murmuring sound at cohabitation, the lustful woman appeared as if she had played upon a musical instrument.

चला च लक्ष्मी चला प्राणा see No. 14152.

14148*

चलाचलप्रोथतया महीभृते

स्ववेगदर्पानिव वक्तुमुत्सुकम् ।

अलं गिरा वेद किलायमाशयं

स्वयं ह्यस्येति च मौनमास्थितम् ॥

(अ) Naiṣ 1.60.

(आ) JS 360.6 (a. Śrī Harṣapaṇḍita).

Vasantatilakā metre.

It seemed as if the horse, repeatedly shaking his snout, was eager to tell the king about the glories of his speed, but kept silence thinking. "What need to tell? He knows the mind of horses himself." (K. K. Handiqui).

14149*

चलानि हीमानि षड्विधियाणि

तेषां पद्यद् वर्तते यत्र यत्र ।

ततस् ततः लवते बुद्धिरस्य

छिद्रोदकुम्भादिव नित्यमम्भः ॥

(अ) MBh (MBh (Bh) 5.36, 46, MBh (R) 5.35.48, MBh (C) 5.1307) Cf. पञ्चेन्द्रियस्य मर्त्यस्य.

(आ) IS 2266.

(a) बलानि MBh (var.); हीना° or भीमा or इमा° [ही°] MBh (var.); यद्° [यङ्°] MBh (var.).

(b) यद्° or यत्° or यत्तद् MBh (var.); वर्ध° or यत्° [व°] MBh (var.); यत्र तत्र or तत्र तत्र [य° य°] MBh (var.).

(d) सछिद्र° [छि°] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

The six sense-organs are restless. Wherever any of them operates, therefrom invariably escapes one's discernment like water from the holes of a jar

[The six senses are always restless. Through the most predominate one amongst them one's understanding escapeth in proportion to the strength it assumes, like water from a pot through its holes. (P. C. Roy).]

14150*

चलापाङ्गा दृष्टि स्पृशसि बहुशो वेपथुमती

रहस्याख्यायोव स्वनसि मृदु कर्णान्तिकचरः ।

करौ व्याधुन्वत्याः पिबसि रतिसर्वस्यमधरं

वयं तत्त्वान्वेषान् मधुकर हतास् त्वं खलु कृती ॥

(अ) Śāk 1. 23 (in some texts 1. 22 or 1. 24). (Cf. A. SeharPé's Kalidasa-Lexicon I. 1 ; p. 18).

(आ) Amd 94. 210, KH 21. 4-7, Dhv ad 2. 20 (p. 108), Sāh ad 4. 263 (p. 111), JS 239. 8 (a. Kālidāsa) SkV 515 (a. Kālidāsa), SR 283.160 (a. Śāk), SSB 115. 3 (a. Kālidāsa), BPS 84, SG 81b, SB 3. 359, AIS 128.3-7.

(b) दृष्टः JS ; स्पृशसि [स्व°] SkV ; °गतः [°चरः] Amd, DhV (var.), KH, SkV.

(c) करं Śāk (var.), SkV, Dhv, Sāh, AIS ; व्याधुन्वन्त्याः JS, SSB.

(d) तु सुकृती [खलु कृति] Amd ; च सुकृति KH. Śikharinī metre.

O Bee, you touch, time and again, her tremulous eye with fickle corners. Hovering close to her ear, you make a gentle hum as if one whispering a secret. You sip her lower lip, the essence of

love, (though) she is waving her hands (to ward you off). You are (therefore) lucky ; we are undone due to our search for truth (about her).

[Ah, happy bee ! how boldly dost thou try / to steal the lustre from her¹ sparkling eye ; / and in thy circling movements hover near, / to murmur tender secrets in her ear ; / or, as she coyly waves her hand to sip / voluptuous nectar from her lover lip ! / while rising doubts my² heart's fond hopes destroy / thou dost the fulness of her charms enjoy. (Sir Monier Monier-William).]

1. Śakuntalā's.

2. The King.

14151

चला लक्ष्मीश्चलाः प्राणाश् चञ्चलं रूपयौवनम् ।
अचला चलते पृथ्वी धर्म एको हि निश्चलः ॥

(आ) IS 2267, Subh 203. Cf. Nos. 14152-53.

(a) लक्ष्मी Subh ; प्राणाः Subh.

(d) °ऽपि [हि] Subh.

Lakṣmī is unstable, life is transitory, beauty and youth are ephemeral, the earth called *acala* (immovable) also revolves ; it is *dharma* alone that is abiding.

14152

चला लक्ष्मीश्चलाः प्राणाश् चलं जीवितयौवनम् ।
चलाचले च संसारे धर्म एको हि निश्चलः ॥

(अ) Cr 366 (CVr 5. 20, CNP I. 44. CNP II. 59, CNI I. 308, CNT IV. 43, CNMN 42, CnT 18.5, CnT III. 7b 26, CPS 129.60), BhŚ 495, VC (VCsr 28.2, VCmr 28.72-3).

(आ) IS 2268, Subh 319, SSJ 23. 43, Sama 1 च 6, Cf. Nos. 14151 and 14153.

(a) चला च लक्ष्मी (°मी: CNM) चला प्राणा (°णम् CNM) CNI I, CNM; लक्ष्मी Subh; चला CPS.

(b) चले जीवितमन्दिरे (जीवि°; °र) CV (var.), Sama; चालं व चारुयौवनं (जीवित° CNM) CNI I, CNM; चलं यौवनजीवनम् CNP I; चलो देहोपि (ऽथ); VCsr; चञ्चले रति-यौवने (चलते र°) VCmr; चले CV (var.).

(c) चलश्चलति संसारो CNP I, CNM; चला-चलश्च (°ल) संसारः VCsr; सदा चलति संसारो VCmr; चलश्चलति CNMN; चलो CPS; हि [च] Subh; संसारं CNP II.

(d) धर्मकीर्ता सदा स्थिरे VCmr; कीर्तिर्धर्मश्च नि° VCsr; धर्मम् CNI I.

Wealth is unstable, vital airs are transient, life and youth are also transitory. In this ever-changing world, *dharma* alone is stable.

14153

चला लक्ष्मीश्चलाः प्राणाश्च चलो देहोऽपि यौवनम् ।

चलाचलश्च संसारः कीर्तिर्धर्मश्च निश्चलः ॥

(अ) VC (VCsr 28.2, VCmr 28.72-3).

(आ) IS 2269. Cf. Nos. 14151-52.

(b) चञ्चले रतियौवने VC (var.); °होऽथ [°होऽपि] VC (var.).

(c) सदा चलति संसारो VC (var.).

(d) धर्मकीर्ती सदा स्थिरे VC (var.).

Wealth is unstable, life is transient, body and youth are also transitory. The world is also ever changing. (Only) fame and righteousness abide.

14154

चला विमूर्तिः क्षणभङ्गि यौवनं

कृतान्तदन्तान्तरवृत्ति जीवितम् ।

तथाप्यवज्ञा परलोकसाधने-

ध्वहो नृणां विस्मयकारि चेष्टितम् ॥

(अ) Cr 367 (CRr 6. 3, CPS 134. 3), Vet Hu MS 23. 5.

(आ) IS 2270, Subh 56, VS 3315 (a. Vyāsa).

(a) क्षणभङ्गयौवनं Vet.

(b) कृतान्तदन्तान्तरवृत्ति (°न्तरजीवितं च Vet) CR (var.), Vet; जीवितम् CR (var.).

(c) अवज्वा [अवज्ञा] Subh; परलोकसाधने Vet, IS, Subh, VS.

(d) नृ° अ° [अ° नृ°] Subh, IS, VS; अदो CR (var.); विस्मयकावि CR (var.).

Vamśastha metre.

Riches are unstable. youth perishes soon, life hangs in the jaws of Yama (death), still there is aversion to realise the next world. Oh, strange are the ways of men.

14155

... ..

... .. चला हि प्राणिनां मतिः ।

(अ) R (R (Bar) 2. 4. 20d, R (B) 2.4.20, R (R) 2.4.20, R (G) 2. 3. 20, R (L) 2. 6. 18).

(d) गतिः or स्थितिः [मतिः] R (var.).

Mind of the living beings is fickle.

14156**

चलितशिशुदशानां यौवनारम्भरेखा-

परिचयपरिचुम्बत्प्रेमकौतूहलानाम् ।

उचितसहजलज्जादुर्बला बालिकानां

गुरुजनमयभाजां केऽपि ते भ्रूविलासाः ॥

(आ) SkV 339 (a. Guṇeśvara), Prasanna
104b (a. Guṇeśvara).

(a) °रंभरेखा- Prasanna.

(d) तेंगे विलासाः Prasanna.

Mālinī metre.

Of girls no longer children, / their
eagerness for things of love / beginning
now with adolescence, / how sweet the
eyebrow's play, though slight / from
natural shame and fear of elders. (D. H.
H. Ingalls).

14157**

चलितश्चकितच्छन्नः प्रयाणे तव भूपते ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ॥

(अ) Vidy 890 (a. Śaṅkaramiśra).

O king, as you undertake an expe-
dition, the Supreme being with thousand¹
heads, thousand eyes and thousand feet
is stirred, astonished and goes into
hiding.

1. Countless.

14158

चलितानेकपुरुषा सुबहूच्छ्रायकारिणी ।

श्रीः पिशाचीव संरक्षया गुणबन्धेन निश्चयः ॥

(आ) SRHt 206. 13 (a. Pañcatantra ;
unknown).

The goddess of wealth (Lakṣmī) who
brings about the fall a number of persons
and imparts elevation to many, is
retained with a bond of virtues, as a
demoness assuming an immensely high
form and thereby frightening many, is
held with a network of ropes.

14159*

चलितोर्ध्वकबन्धसंपदो

मकरव्यूहनिश्चद्वर्त्मनः ।

अतरत् स्वभुजोजसा मुहुर्

महतः संगरसागरानसौ ॥

(अ) Śiś 16. 67.

(आ) Almn 193.

Viyoginī metre.

He crossed, again and again, oceans
of massive battles with the might of his
arms ; battles that were full of headless
bodies leaping high and the paths where-
in were blocked by troops arranged in
Makara formations. (Oceans are full
of rising waters and passages therein are
blocked by herds of crocodiles).

14160

चलेत् सुमेरुविचलेत् च मन्दिरं

चलन्ति तारा ध्रुवचन्द्रमण्डले ।

कदापि कालश्चलते महोवधिर्

न साधुवाक्यं प्रचलेत् कदाचन ॥

(आ) IS 2271, Subh 122.

(a) स मेरुर् Subh.

(b) °मण्डलं Subh.

(c) चलने Subh.

(d) °चनः [क° च न] Subh.

Vamśastha metre

The (famed) Sumeru mountain may move, Mandara may shift its locale; the stars, the pole star and the orb of moon may also change their place; the dark ocean may some time deviate from its course, but the word of a virtuous man never changes (they are true to their word).

14161

चलेषु स्वामिचित्तेषु सुलभे पिशुने जने ।
यदि जीवन्त्यहो चित्रं क्षणमत्रानुजीविनः ॥

(आ) JS 432.4 (a *Bhagavata Vyāsa*),
SRHt 148.11, SR 97.2, SSB 383.2,
SRK 109.9 (a, *Sabhātarāṅga*) SSSN
169.9.

(d) क्षणमप्यनु° SRHt; क्षणमप्युपजी° SR, SSB,
SRK.

As the minds of the masters are fickle and the tale-bearers abound, it is no small wonder if their dependents survive even for a while.

चलंबिलोवय स्थगितार्क° see No. 13684.

14162*

चाञ्चल्यं चरणौ विहाय नयनप्रान्तं प्रतिष्ठासते
वस्तुं वाञ्छति वाचि काचिदमृतस्पर्शकिरी माधुरी ।
कान्तिः काचन वक्षसो विजयते तन्व्या दुकूलाञ्चलं
तन्मन्ये दिवसेः कियद्भिरतनुर्जता जगन्मण्डलम् ॥

(आ) SR 257.59, SSB 68.67, RJ 762.

Śardūlavikrīḍita metre.

Forsaking the feet of the slim damsel, fickleness longs to depart to her eye-corners; extra-ordinary sweetness, the peer of nectar, craves for abiding in her speech; uncommon splendour of her breasts surpasses the silken robe; it is, therefore, my surmise that the formless Cupid would vanquish the universe in a couple of days.

14163

चाञ्चल्यं न तवास्ति लोचनयुगे लुप्तो गिरां चण्डिमा
नोरागो रदनच्छदी विलुलिता चित्रा च पत्रावलिः ।

कस्येतत्तृणस्य हस्त तपसा साफल्यमासादितं

येनैषा गजगञ्जितेव नलिनी तन्वि त्वमुत्ताम्यसि ॥

(आ) PV 476 (a. Mohana Ojhaka), SuSS
748.

(d) °मुत्ताम्यसि PV (var.).

Śardūlavikrīḍita metre.

O Slender one, your eyes are no longer restless, the harshness of your speech is gone, the lips are shorn of redness, the decorative paintings (on your body) are disarranged. Oh ! Who is the lucky youth whose penance has borne fruit, because of which you are wasting away yourself like a *nalini* (lotus) crushed by an elephant.

14164**

चाञ्चल्यं स्वदृशोरधीव पुरुषस्वान्तेङ्गितज्ञा भव
व्यवत्तं चापि विमुञ्च मार्दवमयाकर्षोत्तरं कामिनाम् ।
किं पादापितदृष्टिरप्यसि कुचो किं वापि घस्ते मुषा
पुण्यालिङ्गनचुम्बनैर्धनपतोन् किं मङ्क्षु नोत्पुण्डसि ॥

(ग) PV 327 (a. Ramajit).

(a) °ष्ठान्तेसितज्ञा PV (var.).

Śārdūlavikrīḍita metre.

O Daughter, read through the fickleness of your eyes, grasp the gestures of men's hearts, give up your distinct tenderness, extort response from the lustful folks. Why do you (sit with) gaze fixed on your feet? Do you bear the beautiful breasts in vain? Why don't you rob the rich (of their wealth) by kisses and caresses?

14165*

चाञ्चल्यमुच्चैःश्वसस्तुरङ्गात्

कोटिल्यमिन्दोविषतो विमोहः ।

इति श्रियाऽशिक्षि सहोदरेभ्यो

न वेदि कस्माद् गुणवद् विरोधः ॥

(आ) SR 63. 23, SSB 328. 23, SRM 2. 1. 204.

(a) चाञ्च° SRM (Printing error).

Upajāti metre (Indravajrā and Upendravajrā)

Fickleness from the horse *Uccaiśravas*, crookedness from the moon, stupefaction from poison, Lakṣmī picked up these (traits) from her co-uterines. But wherefrom this aversion to the virtuous, I know not.

14166*

चाञ्चल्ययोगि नयनं

तव जलजानां भियं हरतु ।

द्विपिनेऽतिचञ्चलानाम्

अपि च मृगाणां कथं नु तां हरति ॥

(आ) Alk 215. 15-6, Rasagaṅgā 145. 5-6 and 535. 1-2 (88).

(d) मृगाणां कथं हरति Rasagaṅgā 145. 5-6, (*contra metrum*); मृगाणां कथं न Rasagaṅgā 535. 1-2.

Udgiti--aryā metre.

Your eye, endowed with fickleness, may surpass (lit. steal) the beauty of the lotuses.¹ How it is that it steals the splendour of the female deer as well, frolicking in the forest?

1. Because they are close by.

14167

चाटतस्करदुर्वृत्तम् तथा साहसिकादिभिः ।

पीडयमानाः प्रजा रक्षेत् कायस्थेष्व विशेषतः ॥

(अ) Y 1. 336 (in some texts 1. 335), P (Pts 1.343, PtsK 1.390) (Cf. Mn 7.144, V (3.1, G 10.7-8, Vās 29.1, B 1. 18. 1, Āp 2. 10. 6).

(आ) SR 149. 299 (a. Y). SSB 473. 205, IS 2272

(a) चाटत° SR (printing error).

(ab) °वृत्तमहासाह° Y (var.), IS.

(c) रक्ष्याः PtsK, Pts, SR, SSB.

(d) कूटच्छद्मादिभिस् तथा PtsK, Pts, SR, SSB.

(The king) should protect his subjects from the atrocities of the spies, swindlers rogues and robbers, and Kāyasthas¹ in particular.

1. One born from a Kṣatriya father and Śūdra mother.

14168*

चादुकुमसुनुरागं

प्रणयरूपो विरहजनितशोकातिम् !

प्रकटयति वाररमणी

नटीव

शिक्षामियोगेन ॥

(अ) Kutt (Kutt (BI) 91, Kutt (KM) 91).

(अ) GVS 215.

(a) चादुक्ति सानुरागं (KM) (var.), GVS.

(c) विदधाति [प्र°] Kutt (KM) (var.), GVS.

Ārya metre.

Like an actress a harlot, by virtue of her training, displays (in succession) attachment preceded by flattery, love, resentment, grief and agony caused by separation.

[A venal beauty, you must know, good sir, speaks ordinarily with the art of an actress on the stage; she is prodigal in flattery and reverence, in speeches warmed by love and loathing, and in cries of passion and of grief. (E. Powys Mathers)]

14169

चाणक्यनाम्ना तेनय शकटालगृहे रहः ।

कृत्यां विधाय सहसा सपुत्रो निहतो नृपः ॥

(अ) Daś ad 1.68 (p. 34).

Thereafter he, Cāṇakya by name, resorting to magic, suddenly killed in private the king alongwith his son, in Śakaṭāla's house.

[Thereafter that man named Cāṇakya rashly killed the king and his son using *kṛtyā*.¹]

1. A female deity worshipped for others' destruction.

MS-VIII. 36

14170

चाणक्यमाणिक्यमिदं कण्ठे बिभ्रति ये बुधाः ।

ग्रथितं भोजराजेन भुवि तैः किं न प्राप्यते ॥

(अ) Cr 368 (CRr 8 135 ; closing verse).

(a) चाणिक्य CR (var.).

(b) कुर्वन्ति [वि°] CR (var.).

(c) ग्रथितं CR (var.).

(d) तेषां वदये द्वयं C (var.) (*sic* !); किं प्राप्यते न तैः CR (var.); के [किं] CR (var.).

Wise men who retain in throat (commit to memory) these ruby-like verses of Cāṇakya, compiled by king Bhoja,¹ what is there on the earth that they do not achieve ?

1. Literal translation : The wise who wear round the neck this ruby of Cāṇakya, strung by king Bhoja.

14171

चाणक्यविज्ञो नवनन्दवंशं

प्रवृद्धसाम्राज्यमहाप्रभादम् ।

समूलघातं सहसा जघान

बुद्धिप्रभावो यदि दुष्करं किम् ।

(अ) SSB 365. 4.

Upajāti metre (Indravajrā and Upendravajrā).

The actute Cāṇakya forcibly destroyed, root and branch, the dynasty of the nine Nandas along with their mighty empire and great authority. What is hard to do, if one has the might of wisdom ?

14172*

चाणक्येन स्वयं प्रोक्तो राजनीतिसमुच्चयः ।
तदहं संप्रवक्ष्यामि नराणां मतिवृद्धये ॥

(अ) Cr 369 (CLr 1. 2 ; introductory stanza).

(a) चाण् क्येन (°णा°; °न°; °ह्ये°; °णाह्ये°) CL (var.) ; प्रोक्तं CL (var.).

(b) नीतिशास्त्रसमुच्चयः (°यम्) CL (var.).

(c) तमहं CL (var.) ; संप्रवक्ष्यामि CL (var.) ; श्रोतुमिष्यामि [सं°] CL (var.).

(d) वृद्धिवर्द्धनं [मति°] CL (var.).

Cāṇakya himself has spoken a lot on the science of polity. That I will explain for the enrichment of men's understanding.

14173*

चाणक्यो नक्तमुपयात् नन्दक्रीडागृहं यथा ।
शशिकान्तोपलच्छन्नं विवेद पयसां कणैः ॥

(आ) K&Bh 3. 13.

As Cāṇakya entered the pleasure-house of Nanda at night, he was convinced by the drops¹ of water (trickling from it) that it was made of (lit. covered with moon-stones).

1. It is believed that moon-stone oozes water in moon-shine.

14174*

चाणक्यो नीतिसामर्थ्याद् राक्षसीयानभेदयत् ।
भेदो विभीषणस्याभूद् रावणाद् वैवयोगतः ॥
(आ) AA 100. 7-8 (AA (ALed) 125.1-2).

Cāṇakya split the partisans of Rākṣasa by the might of his strategy.

Vibhīṣana's split from Rāvaṇa occurred by accident.

[Cāṇakya created rift among men of Rākṣasa by contrivance. The split between Vibhīṣana and Rāvaṇa sprang by providence.]

चाणिकामाणिक्यमिदं see No. 14170.

चाणक्येन स्वयं प्रोक्तो see No. 14172.

14175

चाण्डालश्च दरिद्रश्च द्वावेतौ सद्गुणविह ।
चाण्डालोऽपि दरिद्रोऽपि सर्वकर्मसु निन्दितौ ॥

(अ) SMa 2. 34, SRK 58. 19 (a. Sphṭa-śloka), VP 8. 35.

(d) निन्दितः SRK.

A *Caṇḍala* and a poor man, both these are (considered) similar in the society. The *Caṇḍala* is condemned in all his actions, so is the poor.

14176*

चाण्डालानां सहस्रे च सूरिभिस्तत्त्वदर्शिभिः ।
एको हि यवनः प्रोक्तो न नीचो यवनात्परः ॥

(अ) Cr 370 (CVr 5, CPS 258.102).

(आ) IS 2273, Sama 1 च 7 and 2 न 9.

(a) सहस्रश्च CV, CPS, Sama 1 ; सहस्रश्च Sama 2.

(b) संमितस् [सू°] CV (var.).

(c) समो [एको] CV (var.) Sama 2 ; यवनः (sic !) CV (var.) ; प्राप्तो Sama 1.

(d) यवनात् CV (var.).

Of the thousands of *Caṇḍalas* only one is called (condemned as) Yavana by the wise who have realised the

truth. There is none more lowly than a Yavana.

14177

चातकः स्मरते मेघान् मयूरोऽपि पुनः पुनः ।
विरहिणी स्मरेद् भर्तुस् तथाहं तव दर्शनम् ॥

(अ) MK (MK (S) 181, MK (G) *ad* 78)
ending

The Cataka remembers the clouds, the peacock also does it over and again. A woman in separation remembers her husband, so do I long to see you.

चातकः स्वानुमानेन see No 14178.

14178

चातकः स्वास्थमानेन जलं प्रार्थयतेऽम्बुदम् ।
स तूदारतया नित्यं प्लावयत्यम्बुना महोम् ॥

(आ) JS 69. 1, PdT 192, ŚP 770, Any 18. 146, SSpr 32, SR 211. 2, SSB, 590. 2, SRM 2. 2. 388, (Cf. Ro 2. 106).

(a) चातक PdT (var.), स्वानु° JS, PdT, ŚP, Any, SSPr, SR, SSB, SRM.

(b) ऽम्बुदात् PdT, ŚP, Any, SSpr, SR, SSB, SRM.

(c) स्वोदार्य° [तू°] JS (var.), PdT, Any, SSpr, SR; स्वोदार्य° ŚP, SSB, SRM; सर्वा° [नि°] ŚP, SSpr, SR, SRM; सर्वान् SSB.

(d) °म्बुदो Any

The Cataka bird solicits the cloud for water proportionate to the capacity of its beak; but 'he' (the cloud), out of generosity, invariably floods the earth with water.

14179

चातक जलधिप्रमुखान्
अपि विगणय्य किम्पचक्ष्वेन ।
प्रार्थनं भिन्नादयवा
मरणं शरणं समाश्रयसे ॥

(आ) SSB 616. 10.

Upagiti-āryā metre.

O Cataka, ignoring (the sources of water) with ocean foremost amongst them because of their miserliness, you pray to Indra (for it) or resort to death.

14180

चातक तात कियद् भवता
पातकमतुलमकारि ।
नवजलदादपि चञ्चुपुटे
यत् तव न पतति वारि ॥

(आ) VS 684. Cf. Ro 2. 106.

(d) न [वारि] VS (var.).

Āryā metre.

Dear Cataka, what a grave sin you have committed that not (a drop of) water falls in the cavity of your beak even from a fresh cloud ?

14181

चातक धावसि किं घनबुद्ध्या
करिणमुदीक्ष्य भ्रमयातः ।
न हि दास्यति स त्वत्सदृशानां
गजपतिदानं मधुपकुलेभ्यः ॥

(अ) Ava 237.

Āryā metre.

O Cataka, why do you, caught in confusion, run after it on seeing an elephant thinking it to be a cloud. It will not give any thing to the likes

of you, the lordly elephant gives ichor
to the swarms of bees only.

14182

चातक धूमसमूहं दृष्ट्वा
मा घाव वारिधरबुद्ध्या ।
इह हि भविष्यति भवतो
नयनयुगादेव वारि परम् ॥

(आ) JS 84. 1, ŚP 857, SSH 1. 59, Any
72.158, SR 226. 152 (a. ŚP), SSB
615. 5, Vidy 957, SRK 190. 6
(a. Śārṅgadharma), RS 412, SRM 2.
2. 444, VP 10.42, Cf. RO 2. 106.

(b) °बुद्ध्या Vidy; °बुद्ध्या SRK.

(c) पतिष्यति [भ°] Any, Vidy (but some
texts as above).

(d) °युगादपि परं वारि Vidy, वारिणां पूरः
SSH, SR, SSB, SRK, SRM.

Āryā metre (in SSH, Gīti-āryā metre).

O Cataka, do not rush to it on seeing
a column of smoke, thinking it to be a
cloud. It is rather from your eyes that
water will flow here, (not from the cloud).

14183

चातकपोतकसंघो
घनाघनालीमिवोद्दामम् ।
श्रीभूपमण्डलमणे
तव नित्यं भावये मयम् ॥

(आ) SSN 12 (a. Mauni-Raṅganatha).

(b) °घनालि SSS (MS) (*contra-metrum*).

Upagīti-āryā metre.

O gem of kings ! I always wish you
immensely well as does a flock of young
Cātakas to a row of dense clouds.

14184

चातकस्त्रिचतुरान् पयःकरणान्
याचते जलधरं पिपासितः ।
सोऽपि पूरयति भूयसाम्भसा
चित्रमत्र महतामुदारता ॥

(अ) Pūrvacātakāṣṭaka (KSH 237) 2.

(आ) SR 49.160, SSB 360.164, IS 2274,
AlK 370. 12-3, SH 937, 179 Kuv
67. 130 (p. 151), Rasagaṅgā 681.
13-14, AIS 164. 12-5.

(a) °चतुरः AlK.

(b) पिपासया (°साय) SR, SSB, AlK, SH,
Kuv, Rasagaṅgā, AIS.

(c) विश्वम्भसा [भू°] SR, SSB, IS, SH, Kuv,
Rasagaṅgā, AIS.

(d) हन्त हन्त [िच°] SR, SSB, IS, AlK,
SH, Kuv, Rasagaṅgā, AIS.

Rathoddhatā metre.

The thirsty *Cataka* begs from the
cloud three or four drops of water; / and
it satisfies him with an abundant stream;
wonderful indeed is the generosity of
the great ! (Cowell).

14185

चातकस्य खलु चञ्चुसंपुटे
नो पतन्ति यदि वारिबिन्दवः ।
सागरीकृतमहीतलस्य किं
दोष एष जलदस्य दीयते ॥

(अ) SP 854, Any 72. 163, SR 212. 25, SSB 591.31, SRK 189.3 (a. Śāringa-dhara), RS 407, SRM 2. 2. 127, Cf. RO. 2. 106.

(a) मुख° [ख°] Any, SRM.

(b) किल [य°] SR, SSB, SRK.

(d) एव Any (var.), SRK, SRM.

Rathoddhata metre.

If drops of water do not fall in the cavity of the Cātaka's beak, is it a fault of the cloud that turns the earth into an ocean (with copious rain) ?

14186

चातकेन तृषातेन यत्पीतं क्षारमम्बुधौ ।
तदेव हि बहस्यन्तः पुनः पानस्य का कथा ॥
(अ) Vidy 68.

The brackish water that was drunk by the Cātaka, restless with thirst, in the ocean, that itself is causing it burning inside. There is no question of its drinking it again.

14187

चातकेन तृषितेन यदम्भो-
बिन्दुमात्रममलं परिलब्धम् ।
देवनस्तदपि वातनिपाताद्
अन्यतः पतितमास्यमपास्य ॥
(अ) Ava 238.

Svāgata metre.

The mere drop of clear water that the thirsty Cātaka was (destined) to receive, that too, as ill luck would have it, fell aside, under the impact of wind, leaving its mouth (awaiting).

14188**

चातुर्यस्यैकचिह्नं फलममलगिरां मूलमुत्तापशान्तेः
पद्मायाः सप्रसादं स्थलमपि च रुचां कोशभूतं
फलानाम् ।
शृङ्गारस्यातिमानं शरदमृतकरस्पर्धि सौभाग्यसिन्धोर्
आस्यं तस्याः सहास्यं मनसि न मृदुले कस्य
लास्यं तनोति ॥

(अ) SR 263. 206, SSB 81. 92, RJ 902 (= 6.15).

(c) °मान्यं SSB.

Sragdharā metre.

In whose tender heart the smiling face of her, a (veritable) ocean of beauty, does not cause joy ? - face, which is the sole symbol of amiability, fruit of faultless speech, cause of allaying agony, benevolent abode of fortunes and charms, the very treasure of rewards, high standard of the sentiment of love and the peer of the autumnal moon.

14189

चातुर्वर्ण्यं तथा वेदाश् चातुराश्रम्यमेव च ।
सर्वं प्रमुह्यते ह्येतद् यदा राजा प्रमाद्यति ॥

(अ) MBh (MBh (Bh) 12.92.7, MBh (R) 12. 91. 7, MBh (C) 12. 3409).

(आ) SRHt 67. 28 (a. MBh) and 88. 2 (a. MBh), SSSN 74. 2.

(a) चतुर्वर्ण्यं तथा वेदास् MBh (var.); त्रयो [त°] MBh (var.).

(c) सर्वमेतत् प्रमुह्यते MBh (var.), SRHt, SSSN ; प्रमुच्यते (°ह्यति) MBh (var.) ; तदा or तच्च [ह्ये°] MBh (var.).

(d) यदि MBh (var.); प्रमुह्यति MBh (var.), SRHt.

When the king swerves from his duty, the four *varṇas* (castes), Vedas and four *āśramas* (stages of life) – all this goes haywire.

14190

चातुर्वर्ण्यं त्रयो लोकाश्च चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिध्यति ॥

(अ) Mn 12. 97.

(आ) SRHt 5. 1 (a. Mn).

(इ) SS (OJ) 44.

(a) °वर्णान् SS (OJ) (var.); तथा [व°] SS (OJ).

(b) स्मृतिश्चत्वारश्चाश्रमाः (°र आश्र°) Mn (var.).

(c) भवत् Mujh; भवाम् SS (OS) (var.); भविष्यच् च Raghavānanda's and Nandana's commentary, SS (OJ) SRHt; भवद्भविष्यच् च Mn (var.).

(d) वेदे प्रतिष्ठितम् SRHt.

The four castes, the three worlds, the four orders, the past, the present and the future are all severally known by means of the Veda. (G. Bühler).

14191-92

चातुर्वर्ण्यं हितार्थाय कर्तव्यं राजसूनुना ।
नृशंसमनृशंसं वा प्रजारक्षणकारणात् ॥
दातकं वा सद्योषं वा कर्तव्यं रक्षता तदा ।
राज्यभारनियुक्तानाम् एष धर्मः सनातनः ॥

(अ) R (R (B) 1. 25. 17cd-19ab, R (R) 1. 25. 17cd-19ab, R (B) 1. 24. 15cd + 670* + 1. 24. 16 ab, R (G) 1. 28, 15cd-17ab, R (L) 1. 23. 15cd 17ab).

(भा) IS 2275-6.

(a) चतुर्वर्णं° R (var.); हितार्थं हि R (var.), IS; प्रजानां हि (तु or च) हित (°तां) नित्यं or प्रजानां च हितार्थं च R (var.).

(b) राजसूनुभिः R (var.).

(c) पापं वापि or अनृश वापि [न°] R (var.); राजवंशेभिजातानां R (var.).

(e) नदोषं वाप्यदोषं R (var.); पावनं [पात°] R (var.); सुदोषं [स°] R (var.).

(f) नात्र संशय R (var.); °सता (°तां) R (var.); यक्षया तदा R (var.); रक्षसा तदा R (var.).

(g) राजवंशोभि (°शा°; हि; प्र); जातानाम् R (var.); राज्यभारं (°भार° °रे) or राजधर्मं R (var.).

(h) एव R (var.); सनातन R (var.).

A prince may do cruel or kind deeds for the welfare of the four castes and for the protection of his subjects.

While guarding (the subjects), he may do sinful or improper act. This is the eternal duty of persons entrusted with the duty of administration.

14193*

चात्वारि राज्ञा तु महाबलेन

वर्ज्यान्प्राहुः पण्डितस्तानि विद्यात् ।

अल्पप्रज्ञैः सह मन्त्रं न कुर्यान्

न दीर्घसूत्रैरलसंश्चारणैश्च ॥

(अ) MBh (MBh) (Bh) 5. 33. 58, MBh (R) 5. 32, 73, MBh (C) 5. 1039).

(आ) IS 2235.

(a) स्वि or हि [तु] MBh (var.).

(b) विद्यात् or जह्यात् or विद्वान् [विद्या°]

MBh (var.)

(cd) अ° न दीर्घ° tr. MBh (var.).

(c) प्रकुर्यात् [न कु°] MBh (var.).

(d) °रथसैश् [°अल°] MBh (var.); अशनैश् or अत्रलैश् [चा°] MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Learned men have declared that a king, although powerful, should never consult with these four, viz. men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers. (P. C. Roy).

14194*

चादय इति यत्र स्याद्

उत्तरमथ तत्र कीदृशः प्रश्नः ।

कथय त्वरितं के स्युर्

नौकाया वाहनोपायाः ॥

(अ) SR 200. 43, SSB 557. 44.

Āryā metre.

What sort of question could it be where 'Cadayaḥ' is the answer¹? Tell quickly, what could be the means of propelling a boat²?

1. Ke nipāṭaḥ? What are the indeclinables.

Answer: 'Ca' and others.

2. Ke nipāṭāḥ: Those which are dropped in water—oars.

चान्द्रायणसहस्रं तु see No. 6005.

14195**

चान्द्रायणसहस्रेण यः कुर्यात् काशशोधनम् ।

पिबेद् यश्चापि गङ्गाम्भः समो स्यातामुभावपि ॥

(अ) VCsr 15.6, Cf. No. 6005.

(अ) IS 2277.

(a) °सहस्राणां VC (var.).

(b) यत् VC (var.); °शोषणम् VC (var.).

(d) समा VC ((var.); स्यात् or सत्यम् or सत्वाद् VC (var.).

One who purifies his body by a thousand moon-fasts, and one who merely drinks the water of the Gaṅga, —there shall be no difference between these two. (F. Edgerton).

14196*

चान्द्रीं लेखां दशति दशनैर्दक्षिणः संहिकेयो

नव्यां वल्लीं दधदहनकश्चान्दनीं दग्दहीति ।

अप्युन्मत्तः कुवलयनयीं मालिकामालुनीते

मूलादुन्मूलयति नलिनीं दुष्टहस्ती करेण ॥

(अ) Prasannarāghava 6. 32.

(अ) SR 178, 1006 (a. Pra°), SSB 516. 1006.

Mandākrāntā metre.

Ruthless Rahu cuts the streak of the moon with his teeth; forest-fire burns completely the tender creeper of sandla-wood; the restive elephant plucks in intoxication the row of blue lotuses and roots out the lotus-plant with his trunk.

14197*

चान्द्री कलेव शरपाण्डुरमात्रलेखा

तन्वी विभाति मयिलाघिपतेस्तनूजा ।

लक्ष्मीमयं च रचिताञ्जलिरातनोति

पद्याकरस्य विनिमीलितपङ्कजस्य ॥

(अ) AS 5. 30.

Vasantatilakā metre.

Like a fragment of the Moon, the daughter of the Lord of Mithilā shines with her slender frame of body, white as *Kuśa*-grass¹; and, this, our master, with his folded palms of hands, puts forth the display² of a lotus-tank full of lotus buds. (C. S. Sastri).

1. Reed.

2. Splendour.

14198

चापं पुष्पमयं गृहाण मकरः केतुः समुच्छीयतां
चेतोलक्ष्यमिदं पञ्च विशिखाः पाणी पुनः
सन्तु ते ।

दग्धा कापि तवाकृतेः प्रतिकृतिः कामोऽसि किं गूहसे
रूपं दर्शय नास्त्र शंकरभय सर्वे वयं वैष्णवाः ॥

(अ) KāvR 163, KH 17.6-8.

(a) °मुत्थीय° KH.

(b) चैते ल° KH.

Śārdūlavikriṣṭa metre.

(O Cupid), take up the flowery bow, hold aloft the Makara¹ banner, let the five arrows piercing the target of heart be again in your hand. A certain replica of your form was burnt. You are Kāma, why do you hide yourself? Show yourself. There is no fear here from Śaṅkara (to you). We all are Vaiṣṇava-s.²

1. Makara is an emblem of Cupid.

2. Devotees of Viṣṇu, kind and harmless.

14199*

चापं मुष्टिर्भवान्याः सरसिजमुकुलश्रीः कथं वा विधत्ते
प्रत्यालीढं कथं वा रचयतु मणिमन्तूपुरो वामपादः ।
इत्थं यावद्वितर्कं विदधति विबुधास्तावदग्रे य आसीद्
बाणाग्निः प्लुष्टदंत्यो मयपुरमथने धूर्जटेः सोऽवतादः ॥

(अ) Skm (Skm (B) 80, Skm (POS) 1. 16. 5).

(b) रचयति Skm (var.).

(c) यदासीदत् Skm (var.).

(d) बाणाग्निः Skm (B) (Printing error), °प्लुष्टदहने [°मथने] Skm (POS).

Sragdhara metre.

'How will Bhavani's fist, delicate like a lotus-bud, wield the bow and how her left foot with anklet of gems, would strike the 'Pratyaliḍha¹ posture' ? When the gods were thus reflecting, just then the fire of Śiva's arrow, which appeared in front, reducing the demons to ashes at the destruction of Maya's² city, may protect you all.

1. A particular posture in shooting.

2. Name of a demon.

14200**

चापः क्षमाधरपतिः फणिनां पतिज्यर्षा

बाणः पुराणपुरुषस्त्रिदशाः सहायाः ।

ईशः पुरामिति पुरां तिसृणां विजेता

पुष्पायुधः पुनरयं त्रिजगद्विजेता ॥

(अ) Skm (Skm (B) 467, Skm (POS) 1, 94 2) (a. Bhavānanda),

Vasantatilakā metre.

With the lord of mountains (Himalaya) as bow, the lord of serpents (Vāsuki) as arrow, and the deities as companions, the Primordial Puruṣa Tripurari (lit. the lord of cities) conquered only three cities, but the Cupid (with his missiles of flowers) conquered all the three worlds.

14201**

चापच्युतेव गुलिका

वियति जवाद्याति दूरदेशं या ।

तारा रणाय गन्तुर्

वामा श्यामा तु मरणाय ॥

(ग्र) ŚP 2712.

Ārya metre.

The star, which, like a ball shot from the bow, speedily goes afar in the sky, presages a battle for the traveller, in case it is to his left, and death if it is blue in colour.

14202

चापमानय सौमित्रे शरांश्चाशीविषोपमान् ।

क्रूरस्य चोपदण्डस्य लोकोऽयमनुवर्तते ॥

(ग्र) Cr 1460 (CRP 8.123, CRB 8.125, CRBh I 8.135). Cf. No. 14203.

(b) शाराश् CRBH I.

Lakṣmaṇa ! bring me the bow and serpent-like arrows. This world obeys him alone who is ruthless and awards severe punishment.

14203

चापमानय सौमित्रे शरांश्चाशीविषोपमान् ।

समुद्रं शोषयिष्यामि पद्भ्यां यान्तु प्लवङ्गमाः ॥

MS-VIII. 37

(अ) R (R Bar) not yet issued ; R (b) 6.21.22 R (R) 6.21 23), Han 7. 18.

(आ) SRHt 81. 2 (a. Śrī Rāmāyaṇa), Pras 1. 2. Cf. No. 14202.

(b) राघवेऽधिज्वधन्वनि Han.

(c) सागरं [स°] SRHt.

(d) पदा गच्छन्तु वानराः Han.

Lakṣmaṇa ! bring me the bow and serpent-like arrows. I will turn the ocean dry. Let the monkeys cross it on foot.

14204

चापलं साहसिकता साकिणीसंवरादरः ।

दोषाः स्त्रीणां त्रयः प्रायो लोकत्रयमयावहाः ॥

(अ) KSS 7. 37. 170.

(b) °नी शंभरादयः KSS (AKM).

Women generally have these three faults, terrible to the three worlds—flightiness, recklessness and a love for the congregation of witches. (C. H. Tawney).

14205

चापलाव् वारयेव् दृष्टिं मिथ्यावाक्यं च वारयेत् ।

मानवे श्रोत्रिये चैव भृत्यवर्गे सदैव हि ॥

(अ) Cr 1461 (CRT 4. 12), GP 1.111.28. Cf. Crn 85.

(a) The Tibetan text suggests according to S. Pathak : चापव्यमश्रयेत् यो वा.

(b) The Tibetan text suggests according to S. Pathak : तथैव च [न चा°]; चाश्रयीत् CRT (?).

(d) सुखायते CRT (?) My changes in b and d.

One should invariably turn away one's eye from wantonness before a learned Brāhmaṇa and one's dependents, and should desist from (uttering) false words to them.

14206

चापत्यं लौल्यतां कोपं परिशून्यं च मत्सरम् ।
मूर्खं बालं च सर्वं च ब्राह्मणं नृपतिस्त्रियम् ॥

(आ) CR 2155 (CNP II 135 *ab/dc*, CM 209).

(a) °ता [°तां] CNP II.

(b) मूर्खं परिशून्य म° CNP II.

(c) मूर्ख CNP II; सर्वं CNP II.

One should avoid rashness, fickleness, anger, sterile jealousy, a fool, a child, a snake, a Brāhmaṇa and king's wife.

चापत्यमश्रयेत् यो वा see No. 14205.

14207

चापस्तेन निपीडितो रणरसः सद्योऽगलद्विषां
द्वाराकृष्टिरकारि तेन धनुषो निष्पन्दताभूद् द्विषाम् ।
सक्षं प्राप्यत मार्गणः परबले तस्याभवत्तद्यशः
पञ्चत्वं रिपुषु स्थितं स नृपतिर्लेभे न संख्यानतरम् ॥

(अ) JS 346.69 (a. Subandhu).

Śārdulavikrīḍita metre.

He held fast the bow, the zest of his foes to fight instantly vanished. He stretched the bow afar, the enemies became motionless. His arrows hit the mark in the rival forces, that brought him fame (lit. turned into his fame). Death (*pañcatva*) came (lit. stood) to his enemies, he did not get another battle (to fight thereafter).

14208

चापस्यैव परं कोटि- विभवत्वं विराजते ।
यस्मात् लभन्ते लक्षाणि निर्गुणा अपि मार्गणाः ॥
(आ) SkV 1659.

Pre-eminent above all is the power of the bowtip [or : wealth to be counted in ten millions] of a bow, since from its arrows [or : suppliants] cast from the string [or : even without virtue] reach their mark [or : get hundreds of thousands (of gold pieces)]. (D. H. H. Ingalls).

14209

चापाकृति धनुर्मासे मकरे कुण्डलाकृति ।
कुम्भे शीतमशीतं वा मीने शीतनिवारणम् ॥
(आ) Sama 2 म 9, SRM 2. 2. 604.

In the month (when the sun is) in the sign of zodiac *Dhanuḥ*¹, one assumes the form of a bow (due to cold); (when) it is in *Makara*², one takes to the form of earring; (when) it is in *Kumbha*³, it is sometimes cold and sometimes hot, and (when) it is in *Meena*⁴, the cold disappears.

1. Sagittarius.

2. Capricorn.

3. Aquarium

4. Pisces.

14210

चापाचार्यस्त्रिपुरविजयी कात्तिकेयो विजेयः
शस्त्रव्यस्तः सदनमुदधिर्भूरियं हस्तकारः ।
अस्त्येवंतत् किमु कृतवता रेणुकाकण्ठबाधा
बद्धस्पृहस्तव परशुना लज्जते चन्द्रहासः ॥
(अ) Bālarāmāyaṇa 2. 37.
(आ) Amd 24. 35 and 154. 392, Kpr 7. 201 and 230 (beginning only),

AIR 371, VyVi *ad* 2 (p. 234), KāP *ad* 7.4 (p. 202 and p. 219), KHpk 232,310, Vakrottjivita (CbSS) 1.66, AIS 257.8-11, S. 360.34 (a. Bala), SSB 247. 34 (a. Rājasekhara).

- (a) कर्तवीर्यो SR, SSB, Vak.
 (b) षब्दव्य° Amd (var.).
 (c) अस्त्वे° SR, SSB, VyVi, Vak ; अस्त्ये° (°स्त्ये°) Kpr, KāP, AIS ; कृतवतो SR, SSB.
 (d) स्पर्ध° Amd (154.392), SR, SSB, KPr, ALR ; पशु° Amd (var.).

Mandākrantā metre.

Your coach in archery, was the destroyer of the three cities, —your subduable was Kārttikeya—your abode too, the Ocean forced by your weapons, —and this Earth an object of gifts (to be given away) for you ; —though all this is so, yet my sword the *candrahāsa* is ashamed at ever having competed with your axe, which cut off the head of *Reṇukā*. (G. Jhā).

14211

चापोत्क्षेपापसर्पद्वलयफणिगुणोत्तंसिताशङ्गभित्ति-
 प्रत्यालीढानुबन्धोच्छलितजलनिबिड्याप्तवेलोपकण्ठम् ।
 उन्मीलद्भालवह्नि क्रमशितिलजटालम्बिगङ्गेन्दुलेखं
 मूयाद्वचन्द्रमौलेर्मयनगरमिवः सौष्ठवं मङ्गलाय ॥

- (आ) Skm (Skm (B) 72, Skm (POS) 1. 15. 2) (a. Jalacandra).
 (c) °जूट° [°लम्बि°] Skm (POS).
 Sragdharā metre.

May the excellence of the moon-crested god, who destroyed Maya's town, be propitious for you ; excellence—wherein the regions of his eye—corners were provided with ear-rings of the wreaths of snakes, worn as armlets, that crawled as he raised up the bow, the sea-shore submerged in the sea-water leaping as a consequence of his striking the *pratyā-lidha* posture (to shoot at it), the forehead fire shot up and the Ganges and the moon-crescent rested on his matted hair, loosening successively.

14212**

- चामरं श्रीकरं दिव्यं राज्यशीमाकरं परम् ।
 सिंहासनं सुखेश्वर्यं- करं लोकानुरञ्जनम् ॥
 (आ) ŚP 1413, SR 145. 107 (a. ŚP), SSB 465.1 *ab* and 465.1 *ab*.
 (b) राज° ŚP.
 (cd) in first SSB 465.1 निषेवितुमिव स्वच्छं, यशः समुपतिष्ठते.
 (cd) in second SSB 465.1 यत्रासीनः सुराधीश- पदम्भूषयते नृपः .

The divine chowrie lends grace and imparts immense grandeur to the kingdom. The throne brings about happiness and supremacy (to the king) and serves to please the people.

14213*

- चामराणि सुराध्यक्ष भवन्ति शुभकर्मणाम् ।
 पूर्वोन्दुमण्डलाभेन रत्नांशुकविकाशिना ॥
 (अ) Matsya-pur 212. 13,

O chief of deities (Indra), men of pious acts have chowries that resemble the orb of full moon and shine like gems and silken cloths.

14214

चामीकरस्य खलु गौरगुणं समेत्य
त्रैलोक्यमल्पमवगत्य दधासि गर्वम् ।
रीते यदेव निकषे विदुषा निघृष्टा
श्यामं वसन्त्यणुक एकपदे तदा स्याः ॥

(अ) AnyT 1. 42.

Vasantatilakā metre.

O Brass, you have certainly become vain on acquiring the bright (yellow) colour of gold, and treat the three worlds as of no consequence. But the moment an intelligent person rubs you on the touchstone, you will become small (worthless) all at once, revealing your (inherent) darkness.

14215

चारचक्षुर्नरेन्द्रस्तु सम्पतेत् तेन भूयसा ।
अनेनासम्पतन् मार्गात् पतत्यन्धः समेऽपि हि ॥
(अ) KN (KN (ĀnSS) 13. 31, KN (TSS) 13. 31, KN (BI) 12. 30).

(a) नरेन्द्रः स्यात् KN (BI).

(c) मौद्यात् [मा°] KN (BI).

Spies are the eyes of the ruler of earth; he should always look through their medium; he that does not look through the medium, stumbles down, out of ignorance, even on level grounds; for he is said to be blind. (M. N. Dutt).

चारणानामचरणा See Nos. 14091.

14216

चारणैर्वन्दिमिर्नोचैर् नापितैर्बालकैरपि ।
न मन्त्रो यतिभिः कार्यः सार्धं भिक्षुभिरेव च ॥
(अ) P (PP 551, Pts 5. 66, PtsK 5. 55, PM 5. 33). Cf. No. 13941.

(आ) IS 2278, Sama 2 न 42, SRM 1. 3. 89.

(b) मालिकैर् [वा°] PtsK, Sama.

(c) मन्त्रं मतिमान् कुर्यात् PtsK, Pts, IS, Sama, SRM.

(d) स्त्रीभिर् [सा°] SRM.

All advice you make discard / from a barber, child, or bard, / monk or hermit or musician, / or a man of base condition. (A. W. Ryder).

14217

चारप्रचारकुशलः प्राणिप्रणयात्मवान् ।
षाड्गुण्यविधित्वज्ञ उपायकुशलत् तथा ॥

(अ) Viṣṇudharmottara 2. 6. 6.

(आ) ŚbB 2. 52.

(b) प्राणिभिः प्रणयात्मकः ŚbB.

(d) °ज्ञश् चोपा° ŚbB,

A king should be adept in assigning the spies and should have trusted envoys. He should be (addedly) proficient in the application of six measures and four means of royal policy.

14218**

चारभवचोरचेटक-

नटविटनिष्ठीवनशरावम् ।

कश्चुम्बति कुलपुरुषो

क्षेत्राधरपल्लवं ज्ञनोक्तमपि ॥

(अ) AA 17. 17-18, AA (AL ed. 19. 17-8).

(a) चारणठचोर° AA (var.); °चोर° AA.

(b) विटनट° AA (var.).

(c) कुलपुत्रो AA (var.).

(d) मधुरमपि AA (var.).

Udgīti-ārya metre.

Who of noble descent would ever kiss the sprout-like lower lip of a harlot, even if it is heart-captivating ? It serves as a spittoon for the spies, soldiers, thieves, servants, actors and rogues.

14219

चारान् विचार्य देवज्ञैर् वक्तव्यं भूभुजां फलम् ।
ग्रहचारपरिज्ञानं तेषामावश्यकं यतः ॥

(अ) Kalivi 14.

(आ) SRK 252. 8 (a. Kalivi).

(b) भूभुजां Kalivi (var.), SRK.

(c) गृहचार° SRK.

The soothsayers should convey to the king the result (of their reading) after deliberating on the movements (of the planets), because a deep knowledge of the movement of the planets is imperative for them.

14220

चारित्रं चिनुते तनोति विनयं ज्ञानं नयस्युन्नति
पुष्पाति प्रशमं तपः प्रबलयत्युल्लासयत्यागमम् ।
पुण्यं कन्दलयत्यर्घ्यं दलयति स्वर्गं ददाति क्रमान्
निर्वाणभ्रियमातनोति निहितं पात्रे पवित्रं धनम् ॥

(अ) Sūmn 77.

(a) धिनोति [तनो°] Sūmn (var.).

(d) पवित्रे Sūmn (var.).

Śārdūlavikrīḍita metre.

Honestly earned money, made over to the worthy, enhances good conduct, lends humility, heightens knowledge, strengthens equanimity, augments penance, multiplies sacred lore, unfolds virtue, crushes sin, bestows heaven and successively grants the glory of emancipation.

14221

चारित्रनिर्मलजलः

सत्पुरुषनवोऽशयो भवतु नित्यम् ।

यस्य विभववारविन्दे

विद्वद्भ्रमराः कृतविनोदः ॥

(अ) Dvi 24.

Ārya metre.

May the mighty river of good men, full of clear water of conduct, be always in spate, in whose lotus of prosperity the bees of learned men find delight.

[Let the clear water of the river called good men be full and perennial, in whose lotus of prosperity, bees of learned men delight. (Translation in Bhavan's Journal 14. 2 ; p. 23).]

14222

चारित्राणि रवेर्जयन्ति जगतामग्रे तमो दुर्गति

दृष्ट्वास्तं व्रजतापि येन शशमृत्यारोपिता बीप्सयः ।

प्रीताः स्मः पुनरस्य संप्रति सदाचारेण शीतद्युतेर्

यत्तद्वन्धुषु पङ्कजेषु किमपि प्रारम्भि दुर्नाटकम् ॥

(अ) Skm (Skm (B) 1666, Skm 4. 6. 1)
(a. Jalacandra).

(a) तमोर्दुर्गति Skm (POS).

Śardulavikrīḍita metre.

Victorious is the noble conduct of the sun. While proceeding to set, it, on seeing the miserable state of darkness, transmitted its rays to the moon before the whole world. We are now delighted (i. e. dismayed) at the noble (i. e. ignoble) conduct of the Cool-rayed moon that it has commenced a dismal drama against the lotuses, his (sun's) kinsmen.

चारित्र्ये योषितां पूर्णे See No. 14100.

14223

चारिद्र्यं नरवृक्षस्य सुगन्धिं कुसुमं शुभम् ।
आकर्षणं तथैवात्र लोकानां रञ्जनं महत् ॥
(अ) SSap 643.

The conduct of the tree of (noble) man is (akin to) a fragrant and lovely flower. There is attraction likewise in it and it imparts great delight to the people.

14224

चारुगुणो विदिताखिलशास्त्रः
कर्म करोति क्लीनविनिन्द्यम् ।
मातृपितृस्वजनान्यजनानां
नैति वशं मदनस्य वशो ना ॥

(अ) AS 578.

(d) मा [ना] AS (var.).

Dodhaka metre.

A man endowed with good qualities and versed in all the śāstras does despicable deeds (lit. acts denounced by the high born) when in the grip of lust. He then does not submit himself to his parents, kinsmen and other (well-wishers).

14225**

चारुचन्द्रावलीलोचनेश्चुम्बितो
गोपगोबृन्दगोपालिकावल्लभः ।
वल्लवीवृन्दवृन्दवारकः कामुकः
सञ्जगो वेणुना देवकीनन्दनः ॥

(अ) Kṛṣṇakaraṇāmṛta 2. 38.

Sragvīṇī metre.

Kissed by eyes (of Gopī-s) shining like a row of beautiful moons, the Beloved of cowherds and cows and cowherdresses —the very Deity adored in the world of cowherdresses —Himself mad with love, the beloved son of Devakī upon His flute did pipe. (M. K. Acharya).

14226**

चारुचामीकराभासमामाविभुर्
वैजयन्तीलतावासितोरःस्थलः ।
नन्दवृन्दावने वासितामध्यगः
सञ्जगो वेणुना देवकीनन्दनः ॥

(अ) Kṛṣṇakaraṇāmṛta 2. 40.

Sragvīṇī metre.

The Lord all pervading, in the midst of damsels radiant like finest gold, His broad chest rendered fragrant by the *vaijayanti*-garland standing in the pleasure-garden of Nanda, in the centre of His playmates, —the son of Devakī upon His, flute did pipe. (M. K. Acharya).

14227**

चारुणा स्फुरितेनायम् अपरिक्षतकोमलः ।
पिपासतो ममानुज्ञां ददातोव प्रियाधरः ॥

(अ) Sāh 6. *ad* 479 (p. 184).

O, the under lip of my beloved, tender and unbitten, seems, as it quivers so sweetly, to give my thirsty self, permission (to suck its nectar). (Translation Bibl. Ind. 9).

14228

चारुता परदारैभ्यो धनं लोकोपतप्तये ।
प्रभुत्वं साधुनाशाय खले खलतरा गुणाः ॥

(अ) SRHt 40. 15 (a. Śṛṅgāraprakāśa), VS 356, SR 56.95, SSB 318.97.

(a) परदारार्थं VS, SR, SSB.

The characteristics of the wicked are all the more wicked. Their beauty is there to seduce other's wives, wealth to oppress the people and power to liquidate the good.

14229**

चारुता वपुरभूषयदासां
तामनूननवयोवनयोगः ।
तं पुनर्संकरकेतनलक्ष्मीस्
तां मदो दयितसंगमभूषः ॥

(अ) Śiś 10. 33.

(आ) SR 315. 36 (a. Śiś), S4B 171. 36 (a. Magha), VyVi *ad* 2.31 (p. 305) and *ad* 2.38 (p. 336), KHpK 220. 270, Almn 52.25-6, Vakroktijīva (ChSS) 1. 24.

(d) तां पदस् तमपि वल्लभसङ्गः VyVi *ad* 2. 38. °सङ्गतिरेनम् Almn.

Svāgatā metre

Beauty adorned the persons of these women, the wealth of fresh exuberant youth embellished the beauty, the splendour of the god of love (in turn) bedecked youth and intoxication that has union with the beloved as its hall-mark, heightened that splendour.

14230*

चारुनूपुररणस्कृतं रते
कामिनां हरति मानसं यथा ।
नो तथा मधुरगीतवादिनं
केकिचातकपिकस्वना अपि ॥

(अ) ŚP 3689 (a. Śārṅgadhara), SR 318.8, SSB 176.9 (a. Śārṅgadhara).

Rathoddhatā metre.

Sweet talk and song as also the (charming) notes of the peacock, *Cataka* and Cuckoo do not so captivate the hearts of the lovers as does the fascinating tinkle of the anklets in the course of sexual enjoyments.

चारुमधुव्रतनयन° see वचनमधु नयन°.

चारेण प्रचरेद् राजा See No. 14102.

14231

चारेण विदितः शत्रुः पण्डितं वसुधाधिपः ।
युद्धेष्वल्पेन यत्नेन समासाद्य निरस्यते ॥

(अ) SRHt 158.3 (a. MBh, but does not occur in the MBh (Bh) edition).

An enemy identified by the spies, when confronted in the battle, is liquidated by the wise king with small effort.

14232-33

चारेणोत्साहयोगेन क्रिययेव च कर्मणाम् ।
स्वशक्तिं परशक्तिं च नित्यं विद्यान् महीपतिः ॥
पीडनानि च सर्वाणि व्यसनानि तथैव च ।
आरभेत ततः कार्यं संचिन्त्य गुरुलाघवम् ॥

(अ) Mn 9. 298-9. (Cf. Brahnavidyā 30. 16).

(b) केवलम् [कर्म°] Nandana's commentary).

(d) परात्मनोः [म°] Mudh, Govindarāj's, Nārāyaṇa's, Nandana's and Anonymous Kaśmīrian Commentaries ; परात्मनः Medhātithi's commentary, MS in Grantha characters

(gh) गुरुलाघवतो ज्ञात्वा ततः कर्म समाचरेत् Nandana's commentary.

By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;

Moreover, all calamities and vices ; afterwards, when he has fully considered their relative importance, let him begin his operations (G. Bühler).

14234**

चारोष्ठादशवर्णाङ्गिर् यसोर्हर्षप्रदो ध्रुवः ।
फणिभाषायुतो वीर- रसे कन्दुकतालके ।
लघुद्वयं विरामान्तं ताले कन्दुकसंज्ञके ॥

(आ) ŚP 1987.

Cāra type of Dhruva¹ song has eighteen letters in a quarter and leads to fame and pleasure It is couched in *Phaṇi Bhāṣa*², and is (sung) in heroic sentiment and *Kanduka Tala*.³ *Kanduka Tala* has two short syllables and a pause at the end.

1 Dhruva Rāga is of sixteen types and Cāra is one of them.

2. Its meaning is not clear, but since Phaṇi means serpent, it may denote some dialect used by the Naga tribe.

3. Beating time in music.

चिबुके यस्य लोमानि see No. 14364.

14235

चिकित्सकः शल्यकर्ताचिकीर्णो

स्तेनः क्रूरो मद्यपो छूणहा च ।

सेनाजीवी श्रुतिविक्रायकश्च

भृशं प्रियोऽप्यतिथिर्नोदकार्हः ॥

(अ) MBh (MBh (Bh) 5. 38. 4, MBh (R) 5. 37. 4, MBh (C) 5. 1401).

(b) तथा or पापो [क्रू°] MBh (var.); म° ध्रू° tr. MBh (var.); मद्यपो [मद्य°] MBh (var.).

(c) श्येनाजीवी or श्येनो°जीवी MBh (var.); वेदविक्रा° MBh (var.); श्रुत MBh (var.); °क्रयी or °क्रायकः MBh (var.).

(d) ह्यति° MBh (var.).

Epic Upajāti metre (Upendravajra and Indravajra).

A physician, a maker of arrows, one that hath given up the vow of *Brahmacarya* before it is complete, a thief, a crooked-minded man, a Brāhmaṇa that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one

that selleth the Vedas, when arrived as a guest, however undeserving he may be, even the offer of water, should be regarded (by a house-holder) as exceedingly dear.¹ (P. C. Roy).

1. The translation of the last quarter is indefensible. It means : "Such a guest, howsoever dear (to the host), does not deserve even (a glass of) water."

14236

चिकित्सका वै दुष्टा ये लोभमोहसमन्विताः ।

अ[थापि]ते व्रणकुण्डेश्च श्वित्ररोगार्शसंयुताः ॥

(आ) SRHt 136. 5 (a. Manasollāsa) ab also in MBh (Bh) 13. App. I, No. 15 l. 1840).

(a) वा दुष्टाश्च MBh.

(d) °थापि suggested by the Edi. in place of gap.

The wicked physicians, who are full of greed and ignorance, invariably suffer from wounds, leprosy, white spots and piles.

14237

चिकित्सां वेत्ति बाहानां निमित्तशकुनादिवित् ।

कृतविद्यश्च शूरश्च सारथिः पार्थिवोचितः ॥

(आ) SRHt 142. 1.

A charioteer who knows the treatment of the horses, is conversant with omens and prognostics, is learned and brave, suits the king best.

14238**

चिकित्सा कथ्यते तेषां मन्त्रविद्यामिरीषधेः ।

यां ज्ञात्वा सर्वजन्तूनां नरः स्यादुपकारकृत् ॥

MS-VIII. 38

(आ) SP 2860.

The treatment of those (poisons) is said to be done by the science of spells and medicines, knowing which man brings benefit to all.

14239

चिकीषितं विप्रकृतं च यस्य

नान्ये जनाः कर्म जानन्ति किञ्चित् ।

मन्त्रे गुप्ते सम्प्रगनुष्ठिते च

स्वल्पो नास्य व्यथते करिचवर्थः ॥

(अ) MBh (MBh (Bh) 5 33.100, MBh (R) 5. 32. 126, MBh (C) 5. 1089.

(आ) SR 394. 699 (a. MBh), IS 2279, Saśā 16. 65.

(a) किञ्चित् [य°] MBh (var.).

(b) जनः MBh (var.); जानाति MBh (var.); केचित् or यस्य [कि°] MBh (var.).

(c) अपि or न [च] MBh (var.).

(d) नाल्पोऽप्यस्य [स्व° ना°], SR, Saśā; नाल्पः or स्वार्थाः MBh (var.); नाल्पोपि MBh (var.); अप्यर्थः or तस्य MBh (var.); बाध्यते MBh (var.); नास्य कश्चित् or नापवादः [क°] MBh (var.); व्यथते (व्य°) MBh (var.), SR, Saśā.

Epic Upajāti metre (Upendravajrā and Indravajrā).

Whose counsel is well kept and well executed, and even a trivial act that he means to do or that has gone haywire others do not know, even the most insignificant of his objects does not go wrong.

[He whose counsels are well kept and well carried out into practice, and whose acts in consequence thereof is never known by others to injure men succeeded in securing even his most trifling objects. (P. C. Roy).]

14240

चिकीषिते कर्मणि चक्रपाणेर्

नापेक्ष्यते तत्र सहायसंपत् ।

पाञ्चालजायाः पटसंनिधाने

मध्येसमं यन्न तुरी न वेमा ॥

(अ) Sama 2 प 48, SRM 2. 2. 20.

Upajāti metre (Upendravajrā and Indravajrā).

In the work that the disc-weilding god Viṣṇu wishes to do, no trappings of help are needed. There was neither shuttle nor loom in providing cloth to Draupadi in the midst of the assembly.

14241*

चिकुरं बहलं विरलं भ्रमरं

मृदुलं वचनं विपुलं तपनम् ।

अधरं मधुरं ववनं मधुरं

क्षपलं चरितं च कदा नु विमोः ॥

(अ) Kṛṣṇakarṇāmṛta 1. 61.

(a) बहुलं Kṛṣṇa (var.).

(c) ललितं [म° second] Kṛṣṇa (var.).

(d) नु [च] Kṛṣṇa ; कदाऽनुभवे [क° नु वि°] Kṛṣṇa (var.).

Toṭaka metre.

The knotted hair that are dense, the curls that hang on the forehead, the speech sweet to hear, the eye glaring

wide, underlip juicy-sweet, the face most lively, and the bearing (towards the Gopikā-s) wayward (apparently) —all this when shall I (personally) experience ? (M. K. Acharya).

14242*

चिकुरनिकरमूले चित्रकारीकृतं द्राक्

कमलमुकुलमेकं कल्पयित्वोर्ध्वनालम् ।

सकलमदनविद्याचातुरीचातुराभा

प्रविशति मणिसौधं चित्रिणी केशवस्य ॥

(अ) Kṛṣṇabhavaśataka (ABL 33 ; p. 366) 69.

Mālinī metre.

Inserting soon a spotted lotus-bud with stalk rising upwards in the mass of her hair, the *Citrinī* (type of Cowherdess), seemingly skilled in all the arts of love, entered Keśava's jewel-mansion.

14243**

चिकुरनिचये यत् कौटिह्यं विलोचनयोश्च या

तरलतरता यत् काठिन्यं तथा कुचकुम्भयोः ।

वसति हृदि तद् यासां पिण्डीभवन्ननु ता इमा

गहनहृदया विज्ञायन्ते न कैश्चन योषितः ॥

(अ) Rāj (Rāj (VVRI 8. 365, Rāj (S) 8. 365).

Harinī metre.

Nobody can understand these women of unscrupable mind, in whose heart is found, as it were, combined the waviness of their ample locks, the excessive unsteadiness of their eyes and the firmness of their round breasts. (M. A. Stein).

14244

चिकुरप्रकरा जयन्ति ते
विदुषी मूर्धनि सा विभति यान् ।
पशुनाप्यपूरस्कृतेन तत्
तुलनामिच्छतु चामरेण कः ॥

(अ) Naiṣ 2. 20.

(आ) SR 257 19 (a. Naiṣ), SSB 69. 20
(a. Śrī Harṣa), VS 1485 (a. Śrī
Harṣa), SRK 273. 1 (a. Rasika-
jīvana), RJ 635 (a. Śrī Harṣa), Kuv
ad 60. 121 (p. 137) (a. Naiṣ).

(b) यावन्विभति सा SR, SSB, SRK, Kuv.

(d) इच्छति SR, SSB, VS, SRK, Kuv.

Viyoginī metre.

Glorious, indeed, is the lock of hair
that the learned Damayanti holds on her
head; who will wish to compare it to
the Camarī deer's tail which even the
animal does not put to the fore. (K. K.
Handiqui).

14245*

चिकुरविसारणतिर्यङ्-
नतकण्ठी विमुखवृत्तिरपि बाला ।
त्वामियमङ्गुलिकल्पित-
कचावकाशा विलोकयति ॥

(अ) ArS 2. 231.

Āryā metre.

Though her neck is bent obliquely in
diffusing the hair, and face is turned
aside, this damsel is peeping at you
through the space created in the hair by
her fingers.

14246*

चिकुरसया कृत्रिमपत्रिपङ्क्तैः
कपोतपालोषु निकेतनानाम् ।
मार्जारमप्यायतनिश्चलाङ्गं
यस्यां जनः कृत्रिममेव मेने ॥

(अ) Śiś 3. 51.

(आ) Almn 194, Sar 3.113 (p. 336).

Upajāti metre (Indravajrā and
Upendravajrā)

In which city¹ people mistook as an
artificial cat even a real cat which stood
with its body extended and still, with a
desire to catch the row of artificial birds
on the aviaries of houses. (S. V. Dixit).

1. Dvārīka.

14247**

चिञ्चिचणुवितः करीरोक्तिः कण्टकोक्तिस् ततः परम् ।
कन्थेर्युक्तिश्च बिल्वोक्तिर् प्रकक्षोणीरुहोक्तयः ॥
(आ) Any 109. 17.

Ciñciṇi, Karīra, Kaṇṭaka (thorn),
Kāntheri Bilva, Arka, and tree are (some
of the subjects of) Anyoktis.

14248

चितां प्रज्वलितां दृष्ट्वा वैद्यो विस्मयमागतः ।
नाहं गतो न मे भ्राता कस्येदं हस्तलाघवम् ॥

(आ) SMa 2. 88, SRS 2. 2. 42, SR 44. 3,
SSB 299.3, SRK 292.12, Vaidyakīya-
subhāṣitāvalī p. 67 (a. Laṭakamelana,
but not found in the KM 20
edition 1), RJ 1307.

The physician was amazed on seeing
the burning pyre. 'Neither I nor my

brother went (to treat him), who then it was whose hand has shown this expertise ?'

[Seeing the lighted funeral pyre the quack is taken aback. 'Neither I nor any of my colleagues has treated him. Whose deft hand has achieved this creditable result ?' (Dr. P. M. Mehta).]

14249**

चिताग्नेराकृष्टं नलकशिखरप्रोतमसकृत्

स्फुरद्भिर्निर्वार्यप्रलयपवनैः फुत्कृतशतैः ।

शिरो नारं प्रेतः कवलयति तृष्णावशलत्-

करालास्यः प्लुष्यद्वदनकुहरस्तूद्गिरिति च ॥

(अ) Candakauśika 4. 21 (in some texts 4. 19). Cf. No. 1674.

(आ) SkV 1539 (a. Śrikṣemiśvara).

(a) अनलशिखरप्रोतं Cand (var.).

(b) स्फुरद्भिर्निर्वार्य Cand (var.), SkV; °न्निम्नोद्वाप्य; (°वाप्य) Cand (var.); °प्रचल° Cand (var.); °प्रबल° Cand (var.), SkV; फुत्कृतशतैः (°कृतशतैः) Cand (var.); स्फूत्कृ° SkV.

(c) नालं (°रैः) Cand (var.); तृष्णावशगतः (°शतगतः or चलत्; °तं) Cand; °रसवलत् Cand (var.); °वशबलात् Cand (var.); °वलत् SkV.

(d) शुष्यद्वदन° (पुष्य°) Cand (var.); तद्गिरिति or °लति Cand (var.).

Śikhariṇī metre.

Drawing it out of the funeral as it is fastened (funeral fire) on the point of a long bone, and repeatedly with hundreds of kisses flashing like the uncheckable wind of universal destruction, the ghost, with a terrible face wagging out of greed, devours the human head, but vomits it

out as the cavity of the mouth gets burnt. (S. D. Gupta).

14250**

चिताचक्रं चन्द्रः कुसुमधनुषो दग्धवपुषः

कलङ्कुस्तत्रत्यः स्पृशति मलिनाङ्गारकलनाम् ।

यदेतत् सज् ज्योतिर्दरवलितकूर्पूरधवलं

मरुद्भिर्भस्मेतत् प्रसरति विकीर्णं दिशि दिशि ॥

(अ) AuC (ad 15) 21 (a. Rājasekhara), SkV 907, Skm (Skm (B) 419, Skm (POS) 1. 84. 4) (a. Rājasekhara), Kav p. 84.

(b) °वत्यो वहति SkV; °स्यायं वहति Skm; °तुलनाम् Skm.

(c) इदं त्वस्य ज्योतिः SkV; अथैतस्य ज्यो° Skm.

(d) भस्मेव SkV, Skm.

Śikhariṇī metre.

The Moon is the circular funeral pyre of the dead body of flower-bowed god. The dark spot in it resembles the black charcoal; and since with its light, it looks like camphor slightly cut, (it seems as if) the ashes are blowing in all directions, being scattered by wind. (Dr. Śūryakānta).

14251

चिता चिन्ता द्वयोर्मध्ये चिन्ता एव गरीयसी ।

चिता वहति निर्जीवं चिन्ता वहति जीवितम् ॥

(अ) Cr 1462 (CNW 62, CNL 97), Vet 3. 119 and 11. 150. Cf. Nos. 14252-53.

(आ) ŚKDr 2.892 a ad निर्जीवं (a. Prāñcaḥ), IS 2280, NT 170, O. Böhlingk's

Sanskrit Chrestomattic (1909)
p. 203 ; A. Gawronski, Padrgegnic
Sanskritic 147. 9.

- (a) समायुक्ता [द्व°] Vet 3 ; समाख्याता [द्व°]
Vet 11.
(b) तेन चिताधिका [द्व°] Vet 11 ; नाम [एव]
NT, Bāhttingk, Gawronshi (better).
(c) जीवं [नि°] CNL (*Contra metrum*).
(d) दहेच्चिन्ता सजीवनम् CNL ; चापि सजीवकम्
Vet 3 ; जीवेन संयुक्तम् Vet 11 ; प्राणयुतं
वपुः Bāhttingk, Gawronshi ; चिन्दा
(sic !) ŚKDr.

Of the two, pyre and anxiety, anxiety
is more deadly. Pyre burns the dead,
while anxiety burns the alive.

14252

चिता चिन्तासमा ह्युक्ता बिन्दुमात्रं विशेषतः ।
सजीवं दहते चिन्ता निर्जीवं दहते चिता ॥
(अ) Sama 2 स 74, SRM 2. 2. 533. Cf.
Nos. 14251 ; 14253.

With difference of a mere dot (*anusvāra*),
the pyre is said to be equal to anxiety.
Anxiety consumes the alive, pyre burns
the dead.

14253

चिता दहति निर्जीवं चिन्ता जीवं दहत्यहो ।
विन्दुनैवाधिका चिता चितात्यल्पा हि भूतले ॥
(अ) Pras 30. 7, SR 394. 670 (a. Pras),
IS 2281. Cf. Nos. 14251-52.

Pyre burns the lifeless ; anxiety, alas,
burns the alive. With a mere dot
(*anusvāra*) *Cinta* is formidable on the
earth ; (without it) *Cita* is trifling.

14254

चिताभस्मालेपो गरलमज्ञानं दिक्पटधरो

जटाधारी कण्ठे भुजगपतिहारी पशुपतिः

कपाली भूतेशो भजति जगदीशंकपदवीं

भवानि त्वत्पाणिप्रहणपरिपाटी फलमिदम् ॥

(अ) SH fol. 2-a (72).

Śikharinī metre.

Bhavanī! this is the result of the
process of (his) holding your hand in
marriage that Paśupati, (though) he is
smeared with the ashes of funeral
pyre, has poison as food, wears the
robe of quarters, bears matted hair,
carries lord of serpents around his neck,
and a begging bowl (in hand) and is
known as master of ghosts, enjoys the
rank of the sole lord of the universe.

14255

चिता स्थूलमपि प्रेतं यथा दहति तत्क्षणात् ।
चिन्ता शूरं दहत्येवं सजीवमपि पण्डितम् ॥
(अ) Lau 82.

As the funeral pyre burns a dead
person in an instant, howsoever burly he
may be, so does anxiety burn a living
person, no matter how brave and learned
he is.

[Just as the flames of a pyre consume in a
short time even a bulky corpse, so anxiety
consumes alive even a valiant and learned man.
(V. Krishnamācārya).]

चितिकां दीपितां पश्य see दुःखेन श्लिष्यते भिन्नम् .

14256*

चित्तो चैत्यकेन्द्रस्य वासो भवेत्ते
ततो दशंदेदीश्वरेच्छां त्वदिच्छा ।
ग्रहितुं प्रभोः प्रेम कल्पेत सत्ता
तद्य प्राप्त्यन्तरा व्यञ्जितुं च ॥

(अ) SSMA 24. 4-7.

Bhujāṅgaprayāta metre.

If the centre of pure intelligence is lodged in your consciousness, then your will may reveal the will of God. Your existence (or goodness) assuming many a diverse form may be able to beget God's love and express it.

14257*

चित्तो परिष्वज्य विचेतनं पति
प्रिया हि या मुञ्चति देहमात्मनः ।
हृत्वापि पापं शतलक्षमप्यसौ
पतिं गृहीत्वा सुरलोकमाप्नुयात् ॥

(अ) H (HJ 3. 32, HS 3. 31, HM 3. 30, HK 3.30, HH 79. 11-4, HC 105. 3-6) (Cf. Mit and Vir *ad* Y 1.86). Cf. JSAIL 23. 11, 3.

(आ) IS 2282, Sama 1 च 8.

(a) विचेतसं IS.

(c) कृतातिपापं HS, HH; कृत्वापि [हं] HM, HK, Sama; शतसंख्यम् HM, HK, Sama.

Upajāti metre (Vamśastha and Indravamśa).

The wife, who embracing her dead husband, gives up her body on the pyre, she, having destroyed hundred of thousands of her sins, shall attain, along with her husband, the abode of gods (heaven).

[The loving one who, embracing (her) lifeless husband, resigns her own body on the pyre; she having effaced a hundred thousand sins, a hundred times told, (and) taking (her) husband shall obtain a mansion among the gods. (F. Johnson).]

14258*

चित्तं प्रसादयति लाघवमादधाति
प्रत्यङ्गमुज्ज्वलयति प्रतिभाविशेषम् ।
दोषानुदस्यति करोति च धातुसाम्यम्
आनन्दमर्षयति योगविशेषगम्यम् ॥

(अ) Caṇḍakaśika 1. 8.

(b) प्रतिभविशेषः Caṇḍ (var.)

(d) °शेषयोग्यं Caṇḍ (var.).

Vasantatilaka metre.

It¹ soothes the mind, brings lightness to every limb, kindles excellent understanding, removes deficiencies, keeps the balance of body-humours, and brings happiness attainable by a peculiar concentration of the mind. (S. D. Gupta).

1. Sleep.

14259

चित्तं यावन्न लीयेत वस्तुनीष्टे तदात्मना ।
प्रेमाख्या कृत्रिमा तावद् गणिकादार्योरिव ॥
(आ) SSB 369. 3.

As long as one's mind is not fully absorbed in the cherished object (Brahman), the thing called love is unnatural till then, like the love of a harlot and wife.¹

1. Wife's love for her husband is sincere while that of a harlot is artificial. Likewise one's love for God is not genuine till one's mind strays away from him, but it is sincere when the mind is absorbed in Him.

14260

चित्तं वातविकासिपांसुसचिषं रूपं दिनान्तातपं

भोगं दुर्गतगेहबन्धचपलं पुष्पस्मितं यौवनम् ।
स्वप्नं बन्धुसमागमं तनुमपि प्रस्थानपुण्यप्रपां

नित्यं चिन्तयतां भवन्ति न सतां भूयो भवग्रन्थयः ॥

(अ) Caturvargasaṁgraha 4. 23.

(आ) Kav ad 5. 1 (63) (a. Caturvargasaṁgraha).

(a) वातविलासिपांसुसदृशं चित्तं Catur (var.).

(b) °गेहदीपचाले Catur (var.).

Śardūlavikrīḍita metre.

Mind, an associate of dust wafted by wind ; beauty passing away like the afternoon¹ sun ; pleasures tottering like the joints of a dilapidated house ; youth (evanescent) like the bloom of flowers, meeting with kinsmen, as dream ; this body, a public place for water-service on the road-side ; —ever reflecting on these, the good do not suffer from world-bondage. (Dr. Sūryanātha).

1. Evening.

14261

चित्तं विरक्तं यदि किं तपोभिश्

चित्तं सरागं यदि किं तपोभिः ।

चित्तं प्रसन्नं यदि किं तपोभिश्

चित्तं सकोपं यदि किं तपोभिः ॥

(अ) Dar 7. 3.

Indravajrā metre.

If the mind is free from attachment (to worldly pleasures), there is no need to undertake penance. If the mind is

suffused with attachment (to them), penance will serve no purpose. If the mind is happy, penance is not needed. If the mind is fraught with anger, penance is of no avail.

14262

चित्तं विशुध्यति जलेन मलावलिप्तं

यो भाषतेऽनृतपरो न परोऽस्ति तस्मात् ।

बाह्यं मलं तनुगतं व्यपहन्ति नीरं

गन्धं शुभेतरमपीति वदन्ति सन्तः ॥

(अ) AS 759.

(a) विशुद्ध्यति AS (KM).

(b) °परोऽस्ति जनो न AS (KM) ; यस्मात् AS (var.).

Vasantatilakā metre.

He who asserts that mind soiled with impurities is sanctified by water, is a liar. There is (rather) no liar greater than him. The water purges the body of (only) its outward filth and foul smell, so tell the wise.

14263

चित्तं समाधिना पूतं वदनं सत्यभाषणे ।

ब्रह्मचर्यादिभिः कायः शुद्धो गङ्गां विनाव्यसौ ॥

(आ) IS 2283, Subh 121.

(a) समाधिसंपूतं Subh.

(d) गङ्गा Subh.

Mind is sanctified by profound meditation and the mouth by truthful speech. The body is purified by celibacy and such other observances even without (bathing in) the Ganges.

14264

चित्तज्ञः कुरुते यद्यत् तत्तत् सम्पद्यते गुणः ।
 प्रभुचित्तमजानानः फलभाङ् नैव सेवकः ॥
 (आ) SRHt 144. 5 (a. Vallabhadeva), VS
 2845 (a. Vallabhadeva).

(c) विभोश्चि° SRHt.

Whatever one who knows (his master's) mind does, that turns into a virtue. A servant unaware of his master's mind (,on the other hand,) does not ever get a reward.

14265

चित्तज्ञः शीलसंपन्नो वाग्मी दक्षः प्रियंवदः ।
 यथोक्तवादी स्मृतिमान् दूतः स्यात् सप्तभिर्गुणैः ॥
 (आ) IS 2284, Subh 299. Cf. मेधावी
 वावपटुः प्राज्ञः
 (b) प्रियंवद Subh.

Seven qualities make an envoy. He should understand the (intricacies of) human mind, have good conduct, be an eloquent speaker, skilful, soft-spoken and report (to his master) whatever is communicated to him, and have a sharp memory.

14266

चित्तनिर्वृतिविधायि विविक्तं
 मन्मथो मधुमदः शशिभासः ।
 संगमश्च दयितैः स्म नयन्ति
 प्रेम कामपि भुवं प्रमदानाम् ॥

(अ) Kir 9. 71.

(आ) SR 316. 63, SSB 172. 63.

Svāgata metre.

Privacy, love, intoxication of wine, moonshine and union with one's dear ones impart pleasure to the mind. These carried the love of the young women to a plane different (from sexual enjoyments).

14267

चित्तभूचित्तभूमत्तभूपालको -

पासनावासमायासनानाभ्रमैः ।

साधुता सा धृता साधिता साधिता

किं तया चिन्तया चिन्तयामः शिवम् ॥

(आ) SR 374. 213, SSB 272. 100.

Sragvīṇī metre (Padminī).

That goodness was discarded by a variety of our bewilderments and exertions involved in the desire to attend upon the kings intoxicated with lust, wealth and kingdom. We have instead courted that (notorious) agony. But away with that anxiety. We will now meditate upon Lord Śiva.

14268

चित्तमन्तर्गतं दुष्टं तीर्थस्नाने न शुध्यति ।

शतशोऽपि जलेर्धौतं मद्यमाण्डमिवाशुचि ॥

(आ) IS 2285, Subh 192, SuB 4. 6.

(a) अनर्गतं Subh.

(d) इवाशुचिः Subh.

An intrinsically evil mind is not sanctified by a bath at a sacred place as a defiled wine-jar (is not purified) even if washed in water a hundred times.

14269

चित्तमित्थं वर्तमानं यत्नाद्योगी निवर्तयेत् ।

असृज्ज्ञः मनः कुर्वन् उपसर्गत् प्रमुच्यते ॥

- (अ) Mārṅ-pur 40. 5cd 6ab.
 (आ) ŚP 4521 (a. Mārṅ-pur).
 (a) °मित्यं प्रवृत्तं हि ŚP.
 (b) लयाद्योगी ŚP.
 (c) ब्रह्मा° ŚP.

A Yogi should turn away with effort his mind thus straying (into worldly objects). Fixing the mind on Brahman, he is released from all afflictions.

14270

- चित्तमेव हि संसारो रागादिक्लेशदूषितम् ।
 तदेव तद्विमुक्तं च भवान्त इति कथ्यते ॥
 (अ) KH 276. 12-3.
 (इ) SS (OJ) 404.
 (b) °भूषितम् SS (OJ) (var.).
 (c) तद्विनिर्मुक्तं KH.
 (d) मोक्ष इत्यभिधीयते KH ; भावान्त SS (OJ) (var.).

Mind tarnished with afflictions like attachment, constitutes our world. Shorn of them, that itself is said to mark the end of the world.

[Consciousness, defiled by excessive attachment to other afflictions, forms our world. The same consciousness, when liberated from these, is known as the end of our world. (Raghuvira)]

14271

- चित्तरत्नमसंक्लिष्टम् प्रान्तरं धनमुच्यते ।
 यस्य तद् दूषितं दोषैस् तस्य सर्वा विपत्तयः ॥
 (आ) JS 404. 13 (a. Ravigupta), Cf. ABORI 48.152 No 29.

MS.-VIII 39

The jewel of mind, free from afflictions, is known as inner wealth. All calamities break upon him whose mind is defiled by sins.

14272

- चित्तस्य शुद्धये कर्म न तु वस्तुपलब्धये ।
 वस्तुसिद्धिविचारेण न किञ्चित् कर्मकोटिभिः ॥
 (अ) Vivekacūḍāmaṇi 11.

Work leads to purification of the mind, not to perception of the Reality. The realisation of truth is brought about by discrimination and not in the least by ten millions of acts. (Swami Mādhavananda).

14273

- चित्तायत्तं धातुबद्धं शरीरं
 चित्ते नष्टे धातवो यान्ति नाशम् ।
 तस्माच् चित्तं सर्वतो रक्षणीयं
 स्वस्थे चित्ते बुद्धयः संभवन्ति ॥
 (अ) Cr 371 (CRr 7. 78, CPS 217. 108), CoP 1. 114. 75, GP 1. 114. 75.
 (आ) SR 172.815, SSB 507.815, IS 2286, Subh 121, Sama 2 स 85.
 (a) धातुवश्यं GP.
 (b) चि° न° tr. SR, SSB, Sama ; नष्ट CR (var.); यान्ति Subh.
 (c) सर्वथा CR (var.); सर्वद° GP, SR, SSB ; सर्वदा Sama ; यस्ततो [स°] Subh.
 (d) सुस्थे CR (but CRP, GP, Subh as above) ; धातवः [वु°] GP (GPY as above).
 Śalini metre.

The body is constituted of (seven) essential ingredients and is controlled by mind. The ingredients perish when the mind disintegrates. The mind should therefore be protected (from defilements) in every way. Discernment has its genesis in a healthy mind.

14274

चित्ताह्लादि व्यसनविमुखं शोकतापापनोदि

प्रज्ञोत्पादि ध्वरणसुभगं न्यायमार्गानुयायि ।

तथ्यं पथ्यं व्यपगतमदं सार्थकं मुक्तबाधं

यो निर्दोषं रचयति वचस्तं बुधाः सन्तमाहुः ॥

(अ) AS 461.

(a) °ह्लादिव्यसन° AS (KM); °मुखः AS (KM).

(b) °नुजायि AS (var.).

(c) °मलं AS (KM); मुक्ति° AS (var.).

Mandākrāntā metre.

The wise call him a saint who writes blemishless poetry which pleases the heart, is free from poetic faults, drives away sorrows and afflictions, spurs wisdom, is agreeable to the ear, follows a worthy path (style) and is factual, wholesome, void of flamboyance, meaningful and facile.

14275*

चित्ते तदस्ति कच्चित्ते नखजं यत्कुघा क्षतम् ।

प्राग्भावाधिगमगःस्थे त्वया शम्बाकुर्वं क्षतम् ॥

(अ) Naiṣ 20. 83.

Do you remember the wound you had inflicted with the nails on me, out of

anger, for the fault of deriving pleasure earlier in the sexual act. The wound looked like a furrow drawn on an already ploughed field.

14276

चित्ते न धत्ते सुजनो दुर्जनानां हि दुर्वचः ।

ददास्यान्नः फलानीव पाषाणक्षेपणादपि ॥

(अ) Nisam 2. 32.

A good man does not take to heart the foul language of the wicked as a mango tree gives only (sweet) fruits even when stones are hurled at it.

चित्तेन रक्ष्यते धर्मो see चित्तेन रक्ष्यते धर्मो.

चित्ते निवेश्य see No. 14313.

14277

चित्ते भ्रान्तिर्जायते मद्यपानाद्

भ्रान्ते चित्ते पापचर्यामुपैति ।

पापं कृत्वा दुर्गतिं याति मूढस्

तस्मान् मद्यं नैव पेयं न पेयम् ॥

(अ) SMa 2. 95, SRS 2.2.71, SR 100.6, SSB 338. 6, SRK 105 1 (a. Jina-dharmaviveka), SRM 2. 2, 317.

(a) °पनात् SMa.

(c) याति SR, SSB, SRK, SRM; मूढः SMa, SRS; मूढास् SR, SSB, SRK, SRM.

Śālinī metre

Confusion is caused in the mind by the intake of wine. When the mind is confounded, one takes to committing sinful acts. The fool is reduced to a miserable state on indulging in sinful

acts. Wine, therefore, should never be drunk, never be drunk.

14278

चित्ते वेत्ति मरालराजगृहिणी कान्तः क्वचिन् मे सर-
स्यानन्वाढ्यतनुः पयोजकवलं भुङ्क्ते स्वयं निर्वृतः ।
नेयं जातु विजानते(?) बहुमनाः पङ्क्तुं समालोडयन्-
छीर्णस्वच्छसुपक्षतिर्यवनिशं शंवालकं नाऽऽप्नुते ॥

(अ) PV 730 (a. Venidatta).

(a) °गृहिणी PV (MS).

(b) °तनु PV (MS).

(c) वकुमनः PV (MS) ; °लोडत् PV (MS).

Śardulavikrīḍita metre.

The spouse of the royal swan thinks in her mind that her beloved mate, brimful with joy, is peacefully enjoying the lotus-morsels in a pond somewhere. She is not at all aware that he, being indecisive, churns mud day and night, has shed his white feathers (in the process) and does not get even moss (to eat).

14279

चित्रं कनकलतायां

पल्लव एवामृतं सूते ।
कुसुमसमुद्गमसमये
नो जाने किं फलं भावि ॥

(अ) AVa 390.

(आ) SR 363. 7, SSB 252. 8, RJ 678 (=4. 52).

(d) परं [क°] SR, SSB, RJ.

Upagiti-āryā metre.

It is surprising that even the sprout of the golden creeper (*kanakalata*) produces nectar. What the fruit will be like, when it flowers, I know not !

14280

चित्रं कनकलतायां

शरदिन्दुस्तत्र लङ्जनद्वितयम् ।

तत्र च मनोजघनुषी

तदुपरि

गाढान्धकाराणि ॥

(आ) SR 363. 11, SSB 252, 12, SRK 290. 4 (a. Rasikajivana), RJ 1368 (=9. 86).

Āryā metre.

What a surprise ? There is an autumnal moon on a golden-creeper, in that (moon) is a pair of *khañjana* (wag-tail) birds, on them are two of bows of Cupid, and above them spreads dense darkness.¹

1. Description of a young woman through the figure of speech *Atiśayokti* wherein *upameyas* are absorbed by the *upamānas*.

14281

चित्रं कारणमन्यत्र कार्यमन्यत्र वृश्यते ।
महान् प्रतापो देवस्य बाहस्तु हृदि विविषाम् ॥

(आ) VS 2434.

It is strange that the cause is at a different place while its effect is seen elsewhere. Great is the fire (might) of your lordship, but it is the hearts of your enemies that are burning.

14282

चित्रं कियद्ययमम्बुधिरम्बुदीध-

सिन्धुप्रवाहपरिपूर्णतया महीयान् ।

एवं स्वयिनामुपकरोषि यदल्पकूप

निष्पीड्य कुक्षिकुहरं हि महत्त्वमेतत् ॥

(अ) VS 977 (a. Vallabhadeva) Cf. No. 14291.

Vasantatilakā metre.

How strange it is that the ocean is (considered to be) great because it is full to the brim with the inflow of water of the rivers and torrents of the clouds. But, O small well, since you do good to the needy (thirsty), draining out (water) from the cavity of your belly, that is really great.

14283

चित्रं चित्रं वत वत महत् चित्रमेतद् विचित्रं

जातो वंशदुचितरचनासंविधाता विधाता ।

वन् निम्बानां परिणतफलस्फोतिरास्वादनीया

यच्च चेतस्याः कवलनकलाकोविदः काकलोकः ॥

(अ) Kpr 10.536, Amd 300.862, Kuv ad 39. 71 (p. 117), ARJ 163. 7-10, KāP ad 10.39 (p. 377), KHpK 392. 646, AIS 163. 19-22, JS 77. 5, Vidly 292, SR 241. 158 (a. Kpr), SSB 643. 4.

(a) वत वत ALS; °मेयद् ALS.

(b) °घट° [°रच°] Kuv, SR, SSB.

(c) परिणतफलस्फाति° Amd; °स्फूर्ति° JS (var.); °स्फी° [°स्फी°] SR, SSB, Kuv, KāP; °स्फा° ARJ, KHpK, ALS.

(d) °विदकाक° Amd (var.) (*Contra metrum*).

Mandakrāntā metr.

Strange, strange, extremely strange is this, —that the Creator fortunately has become the Creator of proper phenomena —that the immense quantity of the fruits of the *nimba* have to be tasted; and the appreciator of this too has been made the crow. (G. Jha).

14284*

चित्रं चित्रगतोऽप्येष ममालि मदनोपमः ।

समुन्मूल्य बलाल्लज्जाम् उत्कण्ठयति मानसम् ॥

(अ) RŚ I. 94.

(अ) Skm (Skm (B) 944, Skm (POS) 2. 94. 4) (a. Rudraṭa).

(a) °प्येषः RŚ (var.).

(b) ममालिर्मदनो° RŚ (var.).

(c) समुन्मील्य RŚ (var.); बलान् ल° RŚ (var.).

(d) °ण्ठय RŚ (var.).

It is strange, O Friend, that he, the peer of Cupid, though drawn in a picture, inflames my heart with longings, forcibly rooting out my bashfulness.

14285*

चित्रं चित्रमरङ्गमतिकमिवं निभित्तिकं शिल्पिनः

संकल्पस्य विकल्पनैविरचितं चिद्भ्योमपट्टे जगत् ।

दीर्घस्वप्नमिवं वदन्ति सुधियः केऽपीन्द्रजालं पुनः

प्रोचुः केचिदथान्तरिक्षनगरीमेवापरे मेनिरे ॥

(अ) Bhartṛharinirveda (KM 29), 5. 29.

Śardūlavikṛīḍita metre.

Strange is this mostly world wherein we dwell, / a blot upon the tablet of the sky, / born of the doubts of God the Artisan, / to some it is one long dream of agony, / while others call it by Delusion's name / or even a phantom city of the clouds. (L. H. Gray's translation in JAOS 25).

14286*

चित्रं तदेतच्चरणारविन्दं

चित्रं तदेतन्नयनारविन्दम् ।

चित्रं तदेतद्वदनारविन्दं

चित्रं तदेतद्वपुरस्य चित्रम् ॥

(अ) Kṛṣṇakarmāmṛta 1. 88 (in some texts 1. 89).

(a) तदेच्च° Kṛṣṇa (S. K. De's edition) (printing error).

(d) तदेतत्तु न रस्य Kṛṣṇa.

Indravajrā metre.

Beautiful is the lotus-like foot ; beautiful the lotus-like eye ; beautiful the lotus-like face, beautiful, wondrously beautiful his body ! (M. K. Acharya).

14287*

चित्रं तदेव महदशमसु तापनेषु

यस्योद्गिरन्त्यनलमिन्दुकुराभिमृष्टाः ।

संभाव्यतेऽपि किमिदं नु यथेन्दुकान्तास्

ते पावनं च शिशिरं च रसं सृजन्ति ॥

(घा) SkV 1116 (a. Acala).

Vasantatilakā metre.

It is wonderful enough of sunstones / that when touched by moonlight they do not emit / their usual fire / But can one picture even in imagination / their sending forth a pure and cooling liquid / as moonstones do ? (D. H. H. Ingalls).

14288

चित्रं तपति राजेन्द्र प्रतापतपनस् तव ।
अनातपन्नमुस्सृज्य सातपत्रं द्विषद्गणम् ॥

(आ) Kuv ad 34. 79 (p. 106). AIK 312. 12-3, SR 133. 1 (a. Kuv), SS13 445. 1.

(c) उत्सृज्य AIK.

O king, it is strange that the sun of your might oppresses the herd of enemies who have royal parasols¹, not those who are devoid of them.²

1. Those who do not owe allegiance to you.

2. Who have become your vassals.

14289*

चित्रं तरुणिमराज्ये

समाश्रिता बलिभिरप्यबला ।

किमपरमुरोजशम्भुर्

जीवातुर्जायते मनोजस्य ॥

(आ) SHM 9. 13.

Udgitī-aryā metre.

It is strange that in the kingdom of youth even the mighty have sought refuge with a weak woman. What else ? The Śambhu of breast serves as a medicine to restore the Cupid to life.

14290**

चित्रं तावदिदं सुरेन्द्रमवनान् मन्दाकिनीपाथसा
केनाप्युत्तमतेजसा नृपतिना क्षमामण्डलं मण्डितम् ।
नातश्चित्रतरं निशाकरकलालावण्यदुग्धोदधे
सूमेर्यद् भवता चिरिञ्चिनगरी कीर्तिप्लवः
प्लाव्यते ॥

(आ) Suvr ad 35 (67) (a. Lāṭadīndira).

Śārdūlavikrīḍita metre.

It is indeed surprising that a certain king (Bhagīratha) of great might, sanctified (lit. adorned) the earth with the water of the Ganges (brought) from the heaven (lit. Indra's abode). But is it not more surprising that, O Milky ocean of beauty resembling that of the lunar rays, you have flooded the abode of Brahman with the profusion of your glory, even from the earth.

[It is indeed wonderful that a certain king of great lusture, adorned this world, with the waters of the Ganges brought from the abode of the lord of gods. But it is not more wonderful, O you, the very milky ocean possessing the beauty of lunar rays, that you have filled the abode of Brahman with the greatness of your glory, even from (your position on) the earth? (Dr. Suryanātha).]

14291

चित्रं न तद् यदयमम्बुधिरम्बुदोध-
सिन्धुप्रवाहपरिपूरतया महीयान् ।
त्वं त्वधिनामुपकरोषि यदल्पकूप
निष्पीड्य कुक्षियुगलं हि महत्त्वमेतत् ॥

(आ) ŚP 1145, SSg 140, Any 104. 93,
SR 220. 7, SSB 606. 8, SRK 200
1 (a. Śārngadhara). Cf. No. 14282.

(b) °पूर्णतया SSg, SRK ; °पूरणया SR, SSB.

(d) °युगुलं SSg ; °कुहरं SR, SSB,

Vasantatilakā metre.

Is it not strange that the ocean is (considered to be) great because it is full to the brim with the torrents of clouds and the inflow of water of the rivers. O small well, since you do good to the needy (thirsty), draining out (water) from the Cavity of your belly, that is really great.

14292

चित्रं नर्तनमम्बरे शिखरिणी शीतांशुबिम्बे तमः

संचारं जलजं कपोतरणितं कामागमप्रक्रियाः ।

मीनो विद्युति तारका विहरणं ज्योत्स्ना विकोशाम्बुजे

कुर्वति कुरुते करोति कुरुतः कुर्वन्त्यलंकुर्वते ॥

(आ) SR 184. 70, SSB 528. 1. Cf. यस्य द्वारि सदा समीरवरुणौ.

Śārdūlavikrīḍita metre.

It is surprising that two mountains dance in the sky, darkness dances in the moon-orb, the cooing of the pigeon makes the lotus wave, the two fish indulge in amorous play, the stars have a pleasure-walk in the lightning and the moonshine adorns the two blooming lotuses.¹

1. Description of a young woman through the figure of speech Atīśayokti.

14293

चित्रं नृपद्विषाः पूत- सूर्तयः कीर्तिनिर्भरैः ।
भवन्ति व्यसनासक्ति- पांसुस्नानमलीमताः ॥

(अ) Raj (Rāj (V) 5. 164, Rāj (S) 5. 164,
Rāj (T) 5, 163, Rāj (C) 5. 168).

(आ) IS 2288.

(ab) °भूतं यः Rāj (var.).

(b) °निर्भरैः Rāj (var.).

(c) व्यसनासक्ति° Rāj (var.).

(d) °पांशु° Rāj (var.).

O wonder ! Kings, after having purified themselves in the torrents of fame, become impure by indulgence in vices, like elephants by (covering themselves with) dust after bathing. (M. A. Stein).

14294*

चित्रं नेत्ररसायनं त्रिदशतासिद्धेर्महामङ्गलम्
मोक्षद्वारमपावृतं मम मनःप्रह्लादनाभेषजम् ।
साकं नाकपुरन्ध्रिभिर्नवपतिप्राप्त्युत्सकामिः सुराः
सर्वे पश्यत रामरावणरणं ववश्येष वो नारदः ॥

(a) Balarāmayan 2. 16.

Śardulavikrīḍita metre.

O gods, alongwith the heavenly nymphs keen to acquire new spouses, you all see Rāma's battle with Ravaṇa, which is a wonderful elixir to the eyes, very auspicious for securing godhood, an open door to final liberation and a (potent) medicine to gladden my heart. Nārada says this to you.

14295

चित्रं महानेषु वतावतारः
क्व कान्तिरेषाऽभिनवेव मङ्गिः ।
लोकोत्तरं धैर्यमहो प्रभावः
काप्याकृतिर्नूतन एष सर्गः ॥

(भा) Kpr 4. 43, KaP ad 4. 6 (p. 84), PdT 179, SR 363. 12 (a, Rasagaṅgā), SSB 252. 13, Rasagaṅgā 52. 12-3.

(a) महानेष KPr, PdT ; तवावतारः PdT, SR, SSB, Rasagaṅgā.

(b) मङ्गि PdT (MS).

Upajāti metre (Indravajrā and Upendravajrā).

What a peculiarly superb incarnation, this ! Whence this lustre ! This altogether unprecedented gait of walking ! Uncommon equanimity ! What a grandeur ! What a figure ! Quite a novel creation this ! (G. Jhā).

14296*

चित्रं यदेष गुणवृन्वविमर्दकं
पुंसः सखे निखिलबोधवितानधाम ।
मौग्ध्यं तदेव दयितावदने नितान्तं
जातं विभूषणमनेकगुणातिशायि ॥

(भा) VS 1520 (a Govindaraja).

(b) निकायधाम^० VS (var.).

Vasantatilakā metre.

How strange, friend ! Silliness which is capable of destroying all virtues, and is an abode of the host of all vices, the same (innocence)¹ has become an embellishment on the face of the beloved, excelling a number other qualities.

1. *Maugdhya*—has two meanings :—

- (1) Silliness, foolishness,
- (2) Charm, innocence.

14297

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुयुवा ।
मीनं व्याख्यानममलं छिन्नमूलश्च संशयः ॥
(भा) SSB 251. 1.

Strange ! Under the fig tree there are sitting old pupils and a young teacher. There silence is faultless speech (discussion) and doubt is (thus) removed right from its roots.

14298

चित्रकृत् काव्यकर्ता च कुबंध्यः कुनरेश्वरः ।
चत्वारो नरकं यान्ति पञ्चमो ग्रामकूटकः ॥

(अ) Cr 1463 (CNI I 220).

(आ) IS 2287, Subh 135.

(a) °कः कः व्य° CNI I.

(b) च वैद्य कोज्योतिमुचकः CNI I.

(d) °कोटकः CNI I.

A painter, a poet, a quack and a bad king, these four (are condemned to) go to hell; who cheats his co-villagers is the fifth (such person).

14299*

चित्रगतायाभस्यां
कान्तिसिंवादशङ्खि मे हृदयम् ।
संप्रति शिथिलसमाधि
मन्ये येनेयमालिखिता ॥

(अ) Mā 2. 2. (Cf. A. Scharpé's Kālidāsa-
Lexicon I. 2 (p. 21).

Āryā metre.

My mind was apprehensive that her (Mālavikā's) actual beauty differed from that depicted in the picture. But now (after seeing her), I think he was deficient in concentration by whom was she drawn.

[My mind anticipated that her beauty could not possibly come up to that represented in the picture, but now I think that the painter, by whom she was taken¹, studied his model but carelessly. (G. H. Tawney).]

1. Drawn : Edi.

चित्रचाटुकरैर्भृत्यैर् see No. 14307.

14300*

चित्रमत्र विबुधैरपि यतः
स्वविहाय बत भूरनुसन्ने ।
द्यौर्न काचिद्व्यवास्ति निरुद्धा
सैव सा चलति यत्र हि चित्तम् ॥

(अ) Naiṣ 5. 57.

(d) चरति Naiṣ (var.); Mallinātha.

Śālinī metre.

Alack, it was strange that even those gods followed the way to the earth, leaving the heavens; or perhaps, there is no heaven called as such; that is heaven where one's heart goes. (K. K. Handiqui).

14301

चित्रमाक्रान्तविश्वोऽपि विक्रमस्ते न शाम्यति ।
कदा वा दृश्यते तृप्तिर् उदीरांस्य हविर्भुजः ॥

(आ) KāD 2. 165 (in some editions 2. 163).

(b) तृप्यति [शा°] KāD (var.).

It is strange that your might does not rest though it has traversed all over the universe, or when the leaping fire is seen to be satisfied ?

[It is a wonder that your might does not rest though it has traversed all over the Universe, or way when is satisfaction seen of the growing fire. (V. Narayana Ayer)]

14302-14303*

चित्रमियं बहु वित्तं
क्षपयति वेश्यापि मत्कृते तृणवत् ।
प्रीतिपदवीविमुष्टो
वेश्यानां धननिबन्धनो रागः ॥

मिथ्या धनलबलोभाद्

14305

अनुरागं दर्शयन्ति बन्धव्यः ।

चित्रवर्तिन्यपि नृपे तत्त्वावेशेन चेतसि ।

तदपि धनं विसृजति या

ब्रीडार्धवलितं चक्रे मुखेन्दुमवशंव सा ॥

कस्तस्याः प्रेम्णि संदेहः ॥

(अ) Navasahasāṅkacarita 5. 42.

(अ) Kal 4. 19-20.

(आ) AA 33. 4-5 (AA (Ahd.) 39. 17-8),
Daś ad 2. 39 (p. 129).

(आ) GVS 51-2.

(b) चित्रावेशेन AA (var.); चेतसा AA.

Giti-Āryā metre.

(c) ब्रीडाधव° Nava (ChSS).

Strange it is that she, though a harlot,
squanders away for my sake ample wealth
like a straw. The amour of the harlots,
shunning the path of love, rests on
wealth.

(d) अवशेन सा AA (var.).

Unchaste women display false love
out of avarice for paltry money. There is
no doubt about her love who discards
that money also.

Taking in her heart the king to be
real, though he was depicted in a picture,
she unwittingly half-turned her moon-like
face due to bashfulness.

चित्रमुच्छ्रायपाताभ्यां see यदि तावद् हरत्य°.

14306*

14304

चित्रयति यन् मयूरान्

चित्रस्थानपि या विलोक्य फणिनः कम्पं समासादयत्य-

हरितयति शुक्रान् बक्रान् सितीकुरुते ।

एकाकिन्यपि जातु यातु सहसा नो याति वाटीमपि ।

कर्मेव तत्करिष्यति

सैवाहो विषमे फणाभृति पदं विन्यस्य निःसाध्वसं

सुखसुखं किं मनः खेदेः ॥

कान्तारेऽतितमोमयेऽभिरसति स्नेहस्य किन्दुष्करम् ॥

(आ) AS 361.

(आ) Vidy 426.

Āryā metre.

(d) अभिरसति Vidy (var.).

Which makes the peacocks variegated,
parrots green and the cranes white, that
action alone will bring you joy or sorrow.
Mental depression serves no purpose.

Śardulavikrīḍita metre.

She, who comes to tremble on seeing
snakes depicted even in a picture; who
may ever venture out suddenly but
does not go alone to the garden also,
Oh, the same woman is rushing for a
secret meeting in the extremely dark
forest, placing foot, without fear, on
a deadly snake. What is hard to do
in love ?

MS VIII 40

14307

चित्रस्वादुकथंभृत्यैर् अनायासितकामुकैः ।
ये रमन्ते नृपास् तेषां रमन्ते रिपवः क्षिया ॥

(अ) P (PT 1. 57, PTam 1. 144, PP 1. 377, PtsK 1. 429, PRF 1. 148). Cf. Ru 76.

(आ) SR 149. 303 (a. P), SSB 473. 209, IS 2289.

(a) चित्रचाटुकरैर् PP; चित्रास्वादुकथैर् Pts, PtsK, SR, SSB, IS.

(b) °कामुकैः PT (var.).

(d) तमन्ते [र°] PT (var.); श्रियम् PP.

The kings who amuse themselves with the servants that speak charming and sweet words but do not bend their bows, their enemies revel in riches.

[Kings who delight in servants that speak brilliant and pleasing words but do not bend their bows¹ —their dominions are enjoyed by enemies. (F. Edgerton).]

1. Do not want to fight.

चित्राकारमिदं शिरः see No. 14549.

चित्राकारश्च शिखिवद् see विश्वासयेच् चाप्यपरं.

चित्रान् कलापान् विस्तीर्य see तथैव पद्यषण्डं च.

14308

चित्राभिरस्योपरि भोलिभाजां

भाभिमंणीनामनणीयसीभिः ।

अनेकघातुच्छुरिताश्मराशेर्

गोवर्धनस्याकृतिरन्वकारि ॥

(अ) Śiś 3. 4.

(आ) SR 123. 3 (a. Śiś), SSB 431. 3 (a. Magha), SSS 38 (a. Magha).

Upajāti metre (Indravajrā and Upendravajrā).

By the variegated and massive lustres of the jewels in the crown on his head was imitated the appearance of Govardhana (mountain) having heaps of stones, glistening with many minerals. (S. V. Dixit).

14309*

चित्राय त्वयि चिन्तिते तनुभूषा सज्यं वितेने धनुर्-

वति धर्तुमुपागतेऽङ्गुलियुगे बाणा गुणे योजिताः ।

प्रारब्धे तव चित्रकर्मणि धनुर्मूषतास्त्रखिन्ना मृगं

भित्तिं द्रागबलस्य निर्वय चिरं सा तत्र चित्रायते ॥

(आ) IS 159. 21 (a. Simhalapati or Kuṇṭhalapati¹), PG 362 (a. Bāṇa or Bāla or Bārṇa), SR 291. 92, SSB 128. 98, Pad 40. 7 and 108. 14, RJ 1004, Kav X (ad 57).

(a) स्मृतिभूषा सज्जीकृतं स्व ध° RJ, SR, SSB, Pad; चक्रे तत्तज्यं ध° PG.

(b) °मुखे [°युगे] PG (var.); बाणो PG; योजितः PG.

(c) प्रारब्धे PG, SR, SSB; °भिन्ना (°नः) JS; पुनस्तद्बाणभिन्ना सती SR, SSB, Pad, RJ.

(d) सिंहलपते [नि° चि°] SR, Pad, RJ; जीवितपते SSB; केशव [नि°] PG.

1. In Bhaṇḍarkar Report.

Śārdulavikrīḍita metre. (hyperanctric in c).

As you reflected to draw her in a picture, the Cupid took up his strung bow ; as two of your fingers came to hold the brush, he put the arrows on the string ; as you began to (actually) draw her, she was harshly tormented by the arrows shot from the bow. (Now), O cruel one, reclining slightly against a wall, she herself has been looking like a painting since long.

14310*

चित्रास्वाती गता वर्षाः प्रसूता गतयोवना ।
प्रवासी गतसौख्यश्च याचना गतगौरवा ॥

(आ) SR 166. 585, SSB 499. 585.

(a) °स्वातिगता वर्षाः SSB.

With the transit of Citra and Svāti constellations, the rainy season ends ; when she gives birth to a child, the youth (of a woman) departs ; when in an alien land, one is deprived of happiness, and supplication robs one of dignity.

चित्रास्वादकथंभृत्यं see No. 14307.

14311

चित्रे चन्दनचित्रके समुचिते कर्पूरपात्राङ्कुरे
कस्तूरीमकरेषु कुङ्कुमरसस्थानेषु यत्कीतुकम् ।
किं कुर्मस्तदमुत्र पामरपुरे संरंघि दूरेऽस्तु ते
वृत्ता यत्र कुतः प्रसाधनविधौ वार्तापि वामध्रुवाम् ॥

(अ) Anymuk 95.

Śardūlavikrīḍita metre.

O maid servant, the eagerness that you had for (drawing) the beautiful forehead mark with the sandal-paste, the Camphor-leaf needed (for designs), *makara-* motifs drawn with musk, and

the forms depicted with saffron dye, may now be away from you. What do we do ? In that cursed town even the talk of lovely woman in the course of adornment is past.

14312

चित्रेण वर्णनिचयेन विरोचमानं
शुद्धोज्ज्वलैरपि गुणैः कृतगाढबन्धम् ।
सहायमुत्काशविधेः (?) प्रथितं निदानं
काव्यं वितानमिष कस्य न तापशान्तये ॥

(अ) PV 780 (a. Candrācūḍe).

(b) शुद्धोत्ज्वलैर् PV (var.).

(c) पृथितं PV (var.).

Vasantatilakā metre (corrupt in c).

Whose agony poetry, charming with a variety of agreeable words, compactly composed with pure and splendid qualities, and whose cause is well-known, does not allay, as a canopy shining with a number of different colours, and closely strung with strong and attractive threads, and held with ropes....., wards off heat from all.

14313

चित्रे निवेश्य परिकल्पितसत्त्वयोगा
रूपोच्चयेन मनसा विधिना कृता नु ।
स्त्रीरत्नसृष्टिरपरा प्रतिभाति सा मे
घातुविभूत्वमनुचिन्त्य वपुश्च तस्याः ॥

(अ) Śāk 2. 10 (in some tests 2. 9),
(Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 29).

(आ) Sar 3. 122 and 5. 33, Amd 85. 186,
JS 171.6 (a Kālidāsa), SRHt 244.5

(a. Kālidāsa), SR 253.21 (a. Śāk),
SSB 62.34.

(a) चित्ते Śāk (var.), Sar, Amd, SR,
SSB; °सर्वयोगान् Śāk (var.); °योगान्
Sar, SR, SSB; °गाद् Amd.

(b) महता मनसा [म° वि°] Śāk (var.); म° वि°
tr. Śāk (var.), JS; विहिता मनसा Śāk
(var.); रचिता मनसा Sar 3; वटिका मनसा
Sar 5, Amd; विधिना विहिता कृशाङ्गी
SR, SSB.

Vasantatilakā metre.

Was she endowed with life by the
Creator, after having delineated her in a
picture, or was she mentally fashioned
by him with the combination of (all)
the beauties ? When I consider the
Omnipotence of the Creator, and her
form, she appears to me to be quite a
different (special or matchless) creation of
the jewel of woman kind. (M. R. Kale).

[She¹ is God's vision, of pure thought /
composed in His creative mind ; / his reveries
of beauty wrought / the peerless pearl of
womankind / do plays my fancy when I see / how
great is God, how lovely she. (A. W. Ryder)]

1. Śakuntala.

14314

चित्रेषु पथिषु चरतां
क्वचिदुचित्तज्ञः स कोऽपि संघटते ।
येन सभं संसरतां
संसारपरिधमः सकलः ॥

(अ) VCjr 20. 8.

(b) संघटति VCjr (var.).

(c) संचरतां (°ति) VCjr (var.).

(d) °परिधमः VCjr (var.).

Āryā metre.

Sometimes by chance those who
wander at random paths meet some man
who knows what is truly fitting ; and if
they wander through life with him, the
toil of their existence becomes fruitful.
(F. Edgerton).

14315

चित्रयंस्य पतत्रिभिर्विशदितो भ्राम्सा समेतः सुखं
विश्रान्तं शयितं प्रभुक्तमुषितं स्कन्धे फलैः प्रभिते ।
तस्यैवोन्मथितस्य द्रुष्टकरिणा मागंद्रुमस्याधुना
कारीषाय कषन्ति शोषपरुषां गोपालबालास्त्वचम् ॥

(अ) VS 810 (a. Śivasvāmin), Kav p. 112.

Śardūlavikrīḍita metre.

On whose fruit-laden trunk various
birds gathering after having roamed over
ten quarters used to rest, comfortably
asleep, eat and dwell, the dry and hard
bark of the same wayside tree now up-
rooted by a vicious elephant is being
stripped off by cowerd youths for a heap
of dry cowdung. (G. Shankar).

14316*

चित्रवंसन्तकुसुमैः कृतकेशहस्ता
स्नग्दाममात्यरचनासुविभूषिताङ्गी ।
नानावर्तसकविभूषितकर्णपाशा
साक्षाद् वसन्ततिलकेव विभाति नारी ॥

(अ) Nāṭ (Nāṭ (BI) 16.68, Nāṭ (Regnaud)
16. 64).

(a) कृत° om. Nāt (Re).

(c) नागातंसितविभूषितगण्डपाली Nāt (Re).

Vasantatilakā metre.

This well-dressed woman who has adorned her braid of hair with the many-coloured vernal flowers, and the rest of her body with various flower-garlands and her ears with various ornaments, looks indeed like the decoration¹ on the forehead (of the goddess) of spring.² (M. Ghosh).

1. Tilakā.

2. Quoted in Nāt. as example of the Vasantatilakā metre.

14317**

चित्रोत्कीर्णं यदङ्गं स्मरमपि शनकैर्मावयन्त्यम्बुजाक्षी

निश्चेष्टापाङ्ग - भङ्गं प्रियतममवदत्
कोऽनयोर्मरिदेवः ।

मूयो भूयो विचार्यागदद् हृदयानन्दसन्दीहकान्ते

यो वामे दृक्तरङ्गे वसति तव पुनः सैव

(?) पञ्चेषुलेखः ॥

(अ) PV 57 (Venīdatta).

(c) °गददत् PV (Printing error).

(d) सैव PV (स एव not सैव)

Śragdharā metre.

The lotus-eyed woman, slowly observing his form and also the Cupid drawn in a picture, asked her husband with a wink of her still eye-corner 'who of the two was the Cupid'. He deliberated upon it deeply (lit. again and again), and replied 'he who lived in your left eye, charming with the profuse joy of your heart, was the five-arrowed god'.

14318

चित्रोत्कीर्णदिपि विषधराङ्गीतिभाजो निशायां

किं तव ब्रूमस्त्वदभिसरणे साहसं नाथ तस्याः ।

ध्वान्ते यान्त्या यदतिनिभृतं मुग्धयाऽऽत्मप्रकाश-

त्रासात् पाणिः पथि कलिफणारत्नरोषी व्यधायि ॥

(आ) JS 161. 33 (a. Harihara), ŚP 3494 (a. Harihara), PG 196, SR 289. 50 (a. ŚP), SSS 825. 54 (a. Harihara), Pad 67. 54 (a. Harihara).

(a) विषधराद् यद्भूयार्त्ता पुरासीत् SSB, रजन्यां [नि°] PG.

(b) वा [तद्] PG; नु [तद्] SR, SSB, Pad; ब्रूयां SSB; माधवास्याः [ना° त°] PG.

(c) मेघच्छन्ते रजनितमसा सहृताः शेषदृष्टौ SSB; बालयात्म° ŚP, Pad; राधयात्म° PG; बालया सप्र° SR.

(d) नीलाभूषेयमिति भुजगं हस्तसत्तद् व्यधात्सा SSB.

Mandākṛāntā metre.

She, who was scared of a snake, drawn even in a picture, how do we describe, O Lord, her boldness in proceeding for a secret meeting at night. While going in the dark with utmost secrecy, the silly lass, fearing her exposure blocked, on the way, (the light of) the gem in a serpent's hood with her hand.

13119

चित्रोत्तरावङ्गवरोहिनीषु

चतुर्वशीदर्शदिनाष्टमीषु ।

स्थानं प्रवेशं गमनं पशूनां

घोसान्विवध्यान् कदाचिदेव ॥

(आ) ŚP 2858 (a. Nanaśāstra).

(a) °हिणीषु ŚP (var.).

Upajāti metre (Indravajrā and
Upendravajrā).

A wise man should never sell, buy or exchange animals on the days of *Citra*, the three *Uttara-s*¹, *Śravaṇa* and *Rohiṇi* constellations and on new moon day (*amāvasyā*), and the eighth and fourteenth days of the month.

1. *Uttaraphalguni*, *Uttarāṣāḍha* and *Uttarā-
bhādrapada*.

14320*

चिदानन्दब्रह्मवाय सर्वातिशयशालिने ।
नमः सर्वज्ञसङ्घाय तमःस्तोमांशुशालिने ॥

(आ) Any 2. 10.

Obeisance to the group of omniscients who form the bulb of the tree of eternal bliss, are blessed with all excellences and are a Sun to the mass of darkness.

14321*

चिदानन्दमये देवे क्रियतां चित्तसंगतिः ।
दीर्घमोहमयी निद्रा त्यज्यतां संप्रबुध्यताम् ॥
(आ) ŚP 4345 (a. *Vāsiṣṭha* = *Vāsiṣṭha-
rāmāyaṇa*).

Apply your mind to the Lord who is eternal bliss. Give up the slumber of long delusion. Be awake.

14322*

चिदेव व्याप्तव्या सततमनवद्या सुखतनुर्
निराधारा नित्या निरवधिर्विद्याविरहिता ।
अनास्थामास्थाय भ्रमवपुषि सर्वत्र विषये
सदाशेषव्याख्यानिपुणमतिभिः ख्यातयतिभिः ॥

(अ) *Vijñānaśataka* (in *BhŚ* p. 214) 25.

Śikharinī metre.

Having no regard for the sense-objects that are illusion incarnate, the noted ascetics proficient in elucidating all (tangled) matters, should always meditate upon the supreme spirit, which is blemishless, an embodiment of bliss, without substratum, eternal, limitless and free from ignorance.

14323*

चिद्रत्नमत्र पतितं वपुरन्धकूपे
पुंसो भ्रमावनुपमं महनीयतेजः ।
उद्धृत्य यो जगति तव भविता कुतार्थो
मन्ये स एव समुपासितविश्वनाथः ॥

(अ) *Vijñānaśataka* in *BhŚ* (p. 212) 55.

(b) सह° [मह°] *Vijña* (var.).

(c) सद्यः समुद्धरति [उ° यो ज°] *Vijña* (var.).

Vasantatilakā metre.

Matchless and supremely refulgent, the gem of consciousness (spirit) has fallen in the blind well of body due to man's ignorance. He who retrieves it, will have accomplished his object in the world. Methink, he alone has truly waited upon the lord of universe, Śiva.

14324*

चिन्तनकीर्तनभाषणकेलि-

स्पर्शनदर्शनविभ्रमहास्यैः ।
अष्टविधं निगवन्ति मुनीन्द्राः
काममपाकृतकामविद्याधाः ॥

(अ) AS 582.

(a) °कीर्त्तिन° AS (var.).

(c) ऋष्टविधि AS (var.); भिगदंति AS (var.).

Dodhaka metre.

Great sages, who have frustrated the onslaughts of Kāma, describe love to be of eight types : thinking (of one's loved one), narrating (his qualities), talking (intimately with each other), love sport, touching and seeing (each other), amorous play and laughter.

14325

चिन्तनीया हि विपदाम् आदावेव प्रतिक्रिया ।

न कूपखननं युक्तं प्रदीप्ते बह्निना गृहे ॥

(आ) ŚP 1440, VS 2687 (a. Vyāsamuni), SR 157. 17 (a. ŚP), SSB 480. 17 (a. Vyāsa), GSL 76, SuB 8.8, SRS 2. 1. 18, SH 1182.

(b) °क्रियाः SR, SSB, SRS.

(c) कार्यं [यु°] SuB.

One should think beforehand of a remedy against possible misfortune. It is not wise to try to sink a well when the house is actually on fire. (Dr. A. Sharma).

14326

चिन्तनेनैषते चिन्ता त्विन्धनेनेव पावकः ।

नश्यत्यचिन्तनेनैव विन्धनमिद्वानलः ॥

(अ) Yogavāsīṣṭha 5. 21. 6.

(आ) SSap 449.

Anxiety flares up by brooding over it as does the fire with fuel. It ends

by not brooding over it as the fire is extinguished without fuel.

14327

चिन्तयति न चूतलता

याति न जाति न केतकीं कमते ।

कमललतासम्पन्ना

मधुपयुवा केवलं ववणति ॥

(आ) Any 85. 76.

Ārya metre.

The young bee does not think of the mango-creeper.³ It neither goes to the Jāti (jasmine creeper) nor does it approach the Ketakī. With its heart attached to the lotus-creeper, it just hums.

1. Tree.

14328

चिन्तयन्ती जगत्सूती परब्रह्मस्वरूपिणम् ।

मिरुच्छ्वासतया मुक्तिं गतान्या गोपकन्यका ॥

(आ) Kpr 4. 81, KāP ad 4. 19 (p. 115), Sāh 4 ad 261 (p. 109).

(a) °सूति KāP.

The other milk-maid obtained final release without death by reflecting on the origin of the universe and true form of the supreme spirit. (G. Jhā).

14329

चिन्तया नश्यते रूपं चिन्तया नश्यते बलम् ।

चिन्तया नश्यते प्रज्ञा व्यापिर्भवति चिन्तया ॥

(अ) Cr 1464 (CvH 7. 13).

(a) चितया CvH.

(b) वलं [बलम्] CvH.

Beauty is tarnished by anxiety. Strength is depleted by anxiety. Intellect is dimmed by anxiety. Ailment comes from anxiety.

14330*

चिन्तयामि किमपि स्मरवस्त्रं
पद्मनेत्रमतिचित्रविलेखम् ।
किशुकाक्षरपुटस्पटतेजो-
भ्राजमानविपुलस्तनमारम् ॥

(अ) Caur (A) 68.

Svāgatā metre.

I think of someone with Cupid-like face, lotus-like eyes, *kimśuka*-like lips, with attractive (decorative) designs (on her person), bright lustre, and with shining and prominent breasts.

14331

चिन्तयामो हि यातथान् मयामस्तेः परीवृताः ॥

... ..

(अ) SSMa 18. 7.

We worry about the things that are past and become absorbed in them.

14332*

चिन्तां मुञ्च गृहाण पल्लवमिवं प्लक्षस्य शालस्य वा
गाङ्गास्यास्य जलस्य चन्द्रवपुषो गण्डूषमेकं पिव ।
जीवन् ब्रक्षसि ताः पुनः करभ हे दासेरकीया भुवो
रम्याः पोलुशमीकरीर-बदरीकूजस्कपोताकुलाः ॥

(आ) ŚP 954, Any 42. 37, AAS 4. 3, SR 234. 134 (a. ŚP), SSB 629. 11, SRK 181.4 (a. Śārngadhara).

(a) इमं [इदं] Any ; शालस्य AAS.

(d) रम्या AAS ; °कलापीकुलाः AAS (var.).
Śārdūlavikṛīḍita metre.

O young camel ! Leave anxiety, have a sprout of the Palakṣa or Śāla tree, and drink a mouthful of water of the Ganges of moon-like form.¹ If you survive, you will see again the beautiful tracts of the camels, infested with the Pīlu, Śāmi, Karīra and Badarī trees and cooing pigeons.

1. Pure in colour.

14333

चिन्ताकुलः सहचरीविरहाद्रंशोकः
स्वच्छायया च दयितेति कृतप्रलापः ।
त्यक्तस्तयापि विहगश्चपलोमिवेगाद्
मालम्बनान्यपि विधिविधुरो निहन्ति ॥

(अ) VS 1992.

(a) चितार्थलः VS (var.) (*Contra metrum*).

(c) विरहाच्च° VS ; विहराश्च° VS (var.).

Vasantatilakā metre.

The worried bird, smitten with grief of recent separation from its mate, cried piteously, mistaking its shadow as its mate. That shadow too deserted it because of a strong current of wave. Adverse fate destroys even (minor) supports.

14334*

चिन्तागम्भीरकृपादनवरतचलद्भूरिशोकारघट्ट-
व्याकृष्टं निःश्वसन्त्यः पृथुनयनघटीयन्त्रमुक्ताशुषारम् ।
नासावशप्रणालीविषमपथपतद्वाष्पपानीयमेतद्
देव स्वर्गैरिनायः स्तनकलशयुगेनाविरामं वहन्ति ॥

(अ) PrC 100, Khaṇḍaprasasti 79.

(आ) JS 340.34, SR 112 279, SSB 409.6.

(b) निश्च° Khaṇḍ (var.) ; °यन्त्रनिर्मुक्तधारम् PrC, Khaṇḍ, SR ; °क्तभारम् SSB.

(c) °मेताद् PrC ; °ता Khaṇḍ, SR, SSB.

(d) राम [दे°] Khaṇḍ ; बार [दे°] SSB ; कुच° [स्तन°] Khaṇḍ, SR, SSB ; °नान्वहं संवह° Khaṇḍ, SR, SSB.

Sragdharā metre.

O King, the women of your foes ceaselessly carry in the pairs of jars of their breasts, this water of tears flowing through the uneven path of the channels of their noses, drawn from the deep well of sorrow by the persian-wheel of severe agony, revolving with no break ; sighing (deeply) and shedding the streams of tears from the machines for raising water in the form of their wide eyes.

14335

चिन्ताग्रस्तो भयग्रस्तः शत्रुग्रस्तोऽतिपातकी ।

ऋणग्रस्तोऽतिकृपणः न रोहं यामि पापिनाम् ॥

(अ) Brahmaivaivarta-purāṇa.

I¹ do not go to the homes of those sinners who are in the grip of depressing thoughts, fear, and the enemy ; the perpetrator of heinous crimes ; one immersed in debt, who is extremely miser, and sinners in general. (Bhavan's Journal 13. 7 ; p. 20).

1. Mahalakṣmī, goddess of prosperity.

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14336**

चिन्ताचक्रिण हन्त चक्रिणि भिया कुञ्जासनेऽञ्जासने

नश्यद्वामनि तिग्मधामनि धृताशङ्के शशाङ्के भृशम् ।

अश्यञ्चेतसि च प्रचेतसि शुचा तान्ते कृतान्ते च यो

व्यथोऽभूत् कटुकालकूटकवलीकाराय पायात्स वः ॥

(आ) VS 88, SR 7. 97.

(d) °कलनाकाराय VS (var.).

Śardūlavikrīḍita metre.

May he who was anxious to swallow the deadly (lit. bitter) *Kalakūṭa*, (even) when Viṣṇu was caught in the wheel of anxiety, Brahmā turned hump-backed out of fear, sun lost its brilliance, moon was extremely apprehensive, Varuṇa had his mind reeling and Yama withered with grief, protect you.

14337

चिन्ता चित्तासमा प्रोक्ता चिन्ता च जीवितेन सह ।

चिता वहति निर्जीवं चिन्ता च सजीवं वहेत् ॥

(आ) Pañcākhyānavarttika 34. 2 (p. 50).

(b) Hypermetec.

Anxiety is said to be similar to a funeral pyre. And anxiety persists with life. Pyre burns the dead while anxiety burns the alive.

14338

चिन्ताज्वरो मनुष्याणां क्षुधां निद्रां बलं हरेत्

रूपमुत्साहबुद्धिं श्रीं जीवितं च न संशयः ।

(अ) SkP, Kāśikh 1. 69.

(c) श्री SkP (var.).

The fever of anxiety robs men of their hunger, sleep, strength, beauty, courage, wisdom, prosperity and life. There is no doubt about it.

14339

चिन्ताज्वरो मनुष्याणां वस्त्राणामातपो ज्वरः ।

असौभाग्यं ज्वरः स्त्रीणाम् अश्वानां मैथुनं ज्वरः ॥

(अ) Cr 372 (CNr 39, CSr 2. 33 *ad/ab*), Dharmaviveka (KSH 509) 15. Cf. No. 1176.

(आ) SR 155.82 *ad/cb* (a. C), SSB 482. 82 *ad/cb*, IS 2290.

(a) अध्वा जरा [°चि° ज्व°] CN (var.); जरा SR, SSB; ज्वर or जार or जोर CS (var.); मनुष्याणां CN (var.).

(b) मनुष्याणां जरा CN (var.); आतप CS (var.); अध्वा वाजिनां जरा SR, SSB; ज्वरं (°र) or जारे CS (var.).

(c) असौभाग्ये जरा स्त्रीणां CN (var.); SR, SSB; नारीनां चरितं जोर (जार) CS (var.); असौभाग्य जरा CN (var.); असौभाग्य CS (var.); ज्वराः CN (var.); ज्वर CN (var.); ज्वरं or ज्वाला CS (var.).

(d) अश्वानां जरा ज्वरः CN (var.); अश्वानां-मातपो ज्वरम् CS (var.); अध्वा वाजिनां ज्वरः CN (var.); वस्त्राणामातपो जरा SR, SSB; गृहीणां कलहं (°हो) ज्वरः CN (var.); सौभाग्ये वाजिनां जरा CN (var.); अशोनां CS (var.); मैथुनो CN (var.); ज्वरं or जार CS (var.).

Anxiety is the scourge of man, sun is the undoing of clothes, widowhood (or ugliness) is the bane of women, (and) mating is the distress of horses.

चिन्तातुराणां न सुखं न निद्रा see No. 2959.

14340*

चिन्ताभिः स्तिमितं मनः करतले लीना कपोलस्थली

प्रसूषक्षणादेश राण्डुवदनं श्वासैकखिन्नोऽधरः ।

अस्मः शीकरपद्मिनीकिसलयैर्नपिंति तापः शमं

कोऽस्याः प्राथितदुर्लभोऽस्ति सहते दीनां दशामोदृशीम् ॥

(आ) Sāh *ad* 3. 222 (p. 83) (a. Viśva-nātha-father), SR 286. 26 (a. Sāh), SSB 121. 29.

(b) °पाण्डु वदनं Sah (var.); °वदन SSB (Printing error).

(d) कस्ते SSB.

Śardūlavikṛīḍita metre.

Her mind is paralysed by anxiety, her cheek rests on her hand, her face is pale as the withering moon, her lip is wearied with mere sighing, her fever is not alleviated by the fresh leaves of the lotus or the spray of the water, —who is her beloved, hard to come to, and who suffers to continue such a wretched state? (Bibl. Ind. 9).

14341

चिन्ताभुजंगीपरिदश्यमानं

संमूर्छितं चित्तमिव मदीयम् ।

शशवत् कृताजातकंसप्रयुक्ताशश्च (?)

संजीव्यते वाक्स्मरणामृतेन ॥

(अ) Vet after 3. 11 (p. 119).

(c) कृपातङ्कजमुत्ततश्च Vet (var.).

(d) or सर्वाक् Vet (var.).

Indravajra metre.

My mind, being bitten by the she-serpent of anxiety, has lapsed into swoon.It can be revived by the nectar of recalling her words.

14342**

चिन्तामणिप्रभृतिरत्नमुदारभावात्

सर्वोपकारकृतये परितो वितोर्णम् ।

को दिव्यवाग्विभवमच्छगुणं न हेम-

चन्द्रं स्तुवीत सुमनाः सुमनोवरेण्यम् ॥

(अ) SSB 287. 2 (a. Saṁgrahituh).

Vasantatilaka metre.

Who is the learned man that will not extol Hemacandra, who is the most eminent of the learned, has (unique) command over the divine language and excellent qualities, and who composed, out of magnanimity, *Cintāmaṇi* and other valuable works for the benefit of all.

14343

चिन्तामणिस्त्रिभुवनेश्वरि कोस्तुमश्च

ख्यातो मणी तव गृहाङ्गणकुट्टिमस्थो ।

किं रत्नमन्यद्रूपलभ्य किरीटकोटि

वाचस्पतिप्रभृतयस् तव वर्णयन्तु ॥

(अ) Anas 97.

(d) वर्णयन्ति Anas (var.).

Vasantatilakā metre.

O Queen of the three worlds, *Cintāmaṇi* and *Kaustubha* gems are known to be fixed in the floor of the courtyard of your house. What other gems could Bṛhaspati and others find to describe the pinnacle of your crown ?

14344

चिन्तामणे भुवि न केनचिदोश्वरेण

मूर्ध्ना धृतोऽहमिति मा स्म सखे विषीदः ।

नास्त्येव हि त्वदधिरोहणपुण्यबीजं

सौभाग्ययोग्यमिह कस्यचिदुत्तमाङ्गम् ॥

(अ) Bhallaṭaśataka 52.

(आ) VS 902 (a. Bhallaṭa).

(b) धृतोऽस्मि यदि VS ; ततो [स°] VS.

(c) नास्त्येव Bhalla ; °रोपण° VS ; °बीज-
Bhalla.

Vasantatilakā metre.

O Friend *Cintāmaṇi* (wish-granting gem) ! do not despair that you were not worn on his head by any king on the earth. None has the head that contains the seeds of meritorious deeds to merit the honour of your occupying it.

14345

चिन्तामणेस्तृणमणेश्च कृतं विधात्रा

केनोमयोरपि मणित्वमदः समानम् ।

नैकोऽर्थितानि दददथिजनाय खिन्नो

गृह्णन्जरत्नलवं तु न तज्जतेऽन्यः ॥

(अ) Bhallaṭaśataka 54.

(आ) VS 903 (a. Bhallaṭa).

(d) °तोऽन्यः VS (var.).

Vasantatilakā metre.

Who is that creator who made *Cintāmaṇi* and *Tṛṇamaṇi*¹ to be equally proud of being a gem ! One is never tired of granting the wishes of the supplicants while the other is not

ashamed of catching (burning) even a handful of dry grass.

1. Amber which produces fire.

14346

चिन्तामिमां वहसि किं गजयूथनाथ

यूथाद्वियोगविनिमोलितनेप्रयुग्मः ।

पिण्डं गृहाण पिब वारि यथोपनीतं

ब्रवाद् भवन्ति विपदो किल संपदो वा ॥

(अ) Śts 23. 29 (84. 6-9).

(आ) SuM 22. 5, Any 32. 60, ASS 14. 1, Vidy 56.

(a) किमित्यादि Śts (var.); जगयूथा° Śts (var.).

(b) योगवियोग° Śts (var.); योगीव योग° SuM, Any, Vidy; °योगमनुमीलि° ASS; °योगवश° Vidy; °युग्म Śts; °युग्मम् ASS; °पद्मम् Vidy.

(c) गृहान Śts (var.); यथोपनीतं Śts (var.).

(d) विपदः खलु SuM, Any, ASS, Vidy.

Vasantatilakā metre.

O Leader of the herd of elephants, why do you thus despair? With the pair of your eyes closed owing to separation from your flock, eat the lump of food and drink the water, brought to you (by your captors). Indeed hardship or happiness comes by luck.

14347*

चिन्तामोलितमानशो मनसिजः सख्यो विहीनप्रभाः

प्राणेशः प्रणयाकुलः पुनरसावास्तां समस्ता कथा ।

एतत् त्वां प्रतिबोधयामि मम चेदुक्तिं हितां मन्यसे

मुग्धे मा कुरु मानमाननमिवं राकापतिर्जेष्यति ॥

(अ) BhV (BhV (POS) 2. 52, BhV (C) 2. 51), Rasagaṅgā 82. 4-7.

(c) प्रतिवेदयामि BhV (var.); विनिवेदयामि Rasagaṅgā.

Śardulavikrīḍita metre.

The god of love has his mind vacant with anxiety¹; your friends have lost their splendour² and the lord of your life is distressed on account of his love; but let all this consideration be set aside. This, however, I tell you, if you think my advice to be beneficial, that you should not, O foolish one, be head strong, otherwise the husband of Rākā³ will vanquish⁴ this face of yours. (H D. Dutt).

1. does not know what to do to influence your mind.

2. since they cannot persuade you.

3. The moon.

4. surpass.

14348*

चिन्तामोहनिबध्यमानमनसा मोनेन पादानतः

प्रत्याख्यातपराङ्मुखः प्रियतमो गन्तुं प्रवृत्तः शठः ।

सत्रीडेरलक्षेनिरन्तरलुठद्वाष्पाकुलैरीक्षणैस्

तन्वङ्गचा न पुनस् तथा तरलया तत्रान्तरे वारितः ॥

(अ) Amar (Amar (D) 70, Amar (RK) 101, Amar (K), Amar (S) 64, Amar (POS) 64, Amar (NSP) 87).¹

(आ) SR 329. 23 (a. Amar), SSB 194. 19, IS 2292.

(a) °विनिश्चलेन म° Amar (D), (RK) (NSP), SR, SSB; विसंस्थूलेन Amar (D) (var.);

°निगृह्यमान° Amar (S) (var.); °निपीड्य-
मान° Amar (POS) (var.).

of love giving rise to anxiety and stupe-
faction. (G. Jhā).

(b) प्रत्याख्यान° Amar (D), Amar (RK),
SR, SSB, IS; °वृत्तोऽधुना Amar (D)
(RK), (NSP), SR, SSB, IS; वृत्तो
यदा Amar (D) (var.).

14350

चिन्तायाश्च चितायाश्च बिन्दुमात्रं विशेषतः ।
चिता दहति निर्जीवं चिन्ता जीवन्तमप्यहो ॥
(अ) BhŚ 496.

(c) लोचनैः [ई°] Amar (D) (var.).

(आ) NBh 143.

(d) श्वासोत्कम्पकुचं निरीक्ष्य सुचिरं जीवश्चया
(जीवे°) वारितः Amar (D), (RK) (NSP)
SR, SSB, IS; तन्व्य° Amar (D) (var.).

Ciṇṭā differs from *Cita* by a mere
dot (*anusvāra*). *Cita* (pyre) burns the
dead, *Ciṇṭā* (anxiety) the alive as well.

Śārdulavikrīḍita metre.

14351

1. Western (Arj) 87, Southern (Vema) 64,
Ravi 90, Rāma 99, B: MM 98, BORI I
103, BORI II 101.

चिन्ता व्याधिप्रकाशाय नरकाय प्रकल्पयेत् ।
तस्माच्च चिन्तां परित्यज्य चानुवर्तस्व शोभने ॥
(अ) PdP, Bhūmikh 14. 33.

With a mind overcome by bewildering
care, she had silently repulsed her lover
who had thrown himself at her feet, and
becoming indifferent he was about to leave
her ; but being impatient she held him
back, in the meanwhile, with her bashful
tired eyes, dim with uninterruptedly
rolling tears. (C. R. Devadhar)

Anxiety causes disease and leads to
hell. So, O graceful one, give up anxiety
and be favourable to me.

14352

14349

चिन्तामोहमनङ्गमङ्ग तनुते विप्रेक्षितं सुध्रुवः ।
... .. ॥

चिन्ता शशाम सकलापि सरोरुहाणाम्
इन्दोश्च बिम्बमसमां सुषमामयासीत् ।
अभ्युद्गतः कलकलः किल कोकिलानां
प्राणप्रिये यदवधि त्वमितो गतासि ॥

(अ) BhV 3. 7.

Vasantatilakā metre.

(आ) KaVa ad 2. 2. 11.

(a) °हमाङ्गमङ्ग KaVa (var.).

(b) °क्षितुं or °श्लेषितं KaVa (var.).

O Friend, the glances of the charming-
eyed girl produce in my mind thoughts

O you, dear as my life, the entire
anxiety of lotuses has subsided, the orb
of the Moon has attained an unrivalled
grace, and indeed the noise of cuckoos
has arisen, since the time you went away
from this place. (H. D. Dutt).

14353*

चिन्तासक्तनिमग्नमन्त्रिसलिलं दूतोर्मिशङ्काकुलं

पर्यन्तस्थितचारनक्रमकरं नागाश्वहिंसाश्रयम् ।

नानावाशक - कङ्कपक्षिरुचिरं कायस्थसर्पस्पर्धं

नीतिक्षुण्णतटं च राजकरणं हिल्लैः समुद्रायते ॥

(अ) Mṛcch 9. 14.

(आ) SR 101. 14 (a. Mṛcch), SSB 390. 16, IS 2293, SuMuñ 257. 4-7.

(a) °शङ्काकुलं Mṛcch (NSP).

(b) °चारुन° Mṛcch (var.); नागाश्व° or नागश्व° Mṛcch (var.); °हिंसा° Mṛcch (var.); °हिंसाश्रयः IS.

(c) °रचितं [°रु°] Mṛcch (NSP).

(d) °भवन्तं [°करणं] Mṛcch (var.).

Sārdūlavikrīḍita metre.

The royal capital is like a sea on whose shores are found the waves of public business — a sea peopled by strange creatures; the statesmen lost in meditation are the profound waters: the messengers are the flotsam that is driven about by the waves; the soldiers are the crocodiles and *makara*-s that guard its boundaries; the elephants and war-horses are the carnivorous fish that lurk in the depths; the savage cries of the litigants are like the screams of liberal birds; and the scribes are the snakes that writhe through the waters. (R. P. Oliver).

The Royal Court of justice owing to the destructive agencies (also, animals) looks like the sea, with water in the form of advocates (*mantrin*) devoted to and plunged in thought; crowded with waves and Conches in the form of messengers [or, Ushers]; with Crocodiles and fishes in the form of spies stationed within [its] precincts; the resort of

destructive creatures in the form of elephants and horses; crowded with the *Kaṅka* birds in the form of the various touts; the abodes of serpents in the form of *Kayasthas* [Court-scribes]; and with the shores trodden upon by rules of procedure. (R. D. Karmarkar).

14354

चिन्तासमं नास्ति शरीरशोषणं

क्षुधासमं नास्ति शरीरपीडनम् ।

मातुः समं नास्ति शरीरपोषणं

विद्यासमं नास्ति शरीरभूषणम् ॥

(आ) NBh 59.

Upajāti metre (Indravamśa and Vamśastha).

There is nothing to equal anxiety in wearing down the body, nothing to equal hunger in tormenting the body, nothing to equal mother in nurturing the (child's) body and nothing to equal knowledge in lending grace to the body.

14355

चिन्तासहस्रेषु च तेषु मध्ये

चिन्ताश्चतस्रोऽप्यसिधारतुह्याः ।

नीचापमानं क्षुधितं कलत्रं

भार्या विरक्ता सहजोपरोधः ॥

(अ) GP 1. 115. 19 (Cr 1465).

(आ) SR 389. 478 (a. GP).

(a) चिन्तासहस्राणि बहूनि मध्याच् GPy.

(c) नीचापमानः GPy.

Indravajrā metre.

Of the thousands of worries (that plague man), the four that cut him like the edge of sword are, humiliation (caused) by the mean, starving family (lit. wife), estranged wife and natural disaster,

[The thoughts of a starving family, of a scolding wife, of dissensions with one's own brothers, and of suffering humiliation at the hands of a mean, sordid wretch, are the four thoughts which are like sword blades to the heart out of a hundred that agitate or ruffle the human mind. (M. N. Dutt).]

14356

चिन्तितं मनसा कार्यं कदाचिन्न प्रकाशयेत् ।

मन्त्ररक्षणयुक्तात्मा कार्यसिद्धिमवाप्नुयात् ॥

(अ) Cr 2156 (CNPh 152 ; reconstructed).

(c) मन्त्ररक्षणभूतात्मा Cr (CNPh) (var.).

One should never divulge the (course of) action decided in the mind. One who keeps his deliberations secret, may succeed in his work.

14357

चिन्तितं यदनेनासीद् देयं बह्वल्पमेव वा ।

देयं तेनाधुना तस्यै कालेनेति न संशयः ॥

(अ) Viṭaṇṭta (BhŚ 206) 41.

Whatever small or hefty amount he had decided to give her, that should invariably be given by him to her, now or later.

14358**

चिन्तिताभ्यधिकं लाभं स्थिता भोजनमाजने ।

सर्वमेतत् फलं दत्ते बहन्तीनाडिकां भिता ॥

(अ) ŚP 2535.

If it is in a food-plate, the lizard brings benefit beyond one's expectation. If it is perched on a running channel, it yields all rewards.

14359

चिन्तयतां भगवानैव स वसेत् सदा स्वयि ॥

... ..

(आ) SSMā 11. 10.

Always remember God alone. He always resides in you.

14360

चिन्त्यते नय एवादाच्च श्रमन्वं समुपेप्सुभिः ।

विनम्य पूर्वं सिंहोऽपि हन्ति हस्तिनमौजसा ॥

(अ) Dṛṣṭāntaśataka (KSH 217) 7.

(अ) SR 150. 355 (a. Dṛṣṭ), SSB 475. 261, IS 2294.

Those who are keen to attain something great, they chalk out a plan for it, beforehand. The lion too first bends itself to kill the elephant with vigour.

14361**

चिन्वच्च चौरचिकीर्षितानि घटयद्वेतालगोष्ठीमुखं

तन्वानं शवसाधनोत्सवरसं निःश्वसिधोरात्मनाम् ।

कुर्वत्कामकृशानुत्तमनसां गुप्ताङ्गनासंगमं

शर्वर्यास्तिमिरं परोपकृतये बद्धकर्म धावति ॥

(आ) JS 253. 7, ŚP 3608, SR 297. 33 (a. ŚP), SSB 141. 36, SRK 139. 5 (a. Śārṅgadhara).

(a) चिन्वच्चौ° ŚP ; चिन्वद्वीरचिकीर्षि° SRK ; चोर° JS, SSB.

(b) °नोद्धतरसं SSB, SRK ; °जवीरा° ŚP, SR, SSB, SRK.

(d) दृष्यत्कोकिलकालकण्ठमलिनं (°काककण्ठ SRK) ध्वान्तं समुज्जृम्भते ŚP, SR, SSB, SRK.

Śārdūlavikṛīḍita metre.

Augmenting the operations of the thieves, providing the pleasure of meeting to the goblins, heightening the joy of festivity of the steadfast in worshipping a dead body (*śavasadhanā*), bringing about secret meeting with the women of those whose hearts are burnt with the fire of love ; the nocturnal darkness is gradually advancing to do good to others.

चिन्वञ्चोरचिकीषितानि see No. 14361.

चिन्वद्भोरचिकीषितानि see No. 14361.

14362**

चिन्वानाभिर्मधूकं मधुरमधुकरध्वानिचूताङ्कुराग्र-

प्रासव्यग्रान्यगुह्यध्वनितधृतजयारम्भसंरम्भणामिः ।
गीयन्ते बल्लवीभिः पथिकसहचरीप्राणयात्राप्रदीपाः
प्रातः प्रातर्वसन्तस्वररचितपद्मोद्गारिणो गीतभेदाः ॥

(अ) Skm (Skm (B) 1064, Skm (POS) 2.
118. 4) (a. Viriñci).

(d) गीतिभेदाः Skm (POS).

Sragdhara metre.

Plucking the flowers of the Madhūka tree (buzzing) with the sweet hum of the black bees, anxious to surpass the notes of the cuckoos engaged in tasting the mango-shoots, the cowherdesses sing, in the early morning, various types of songs with *padas* composed in *Vasanta-raga* flowing therefrom, and which (songs) serve as lamps to cheer the life of the spouses of the travellers (i. e. those who are far away from them).

14363**

चिबुकं हृदि विन्यस्य पुरयेद् वायुना पुनः ।
कुम्भकेन यथाशक्त्या धारयित्वा तु रेचयेत् ।
वामाङ्गेन समभ्यस्य दक्षिणाङ्गेन चाभ्यसेत् ॥
(आ) ŚP 4409.

Resting the chin on the chest, one should again draw the wind, deep inside, and release it, having retained it inside by *kumbhaka*¹ to one's capacity. It should first be practiced through the left nostril and through the right thereafter.

1. Holding the breath by shutting the mouth and nostrils.

14364

चिबुके यस्य लोमानि न च लोमानि गण्डयोः ।
तेन सह्यं न कुर्वीत यदि निर्मानुषं जगत् ॥

(आ) ŚP 1476, IS 2295, Vyās 93, SH 453.

(इ) Vyās (C) 79, Vyās (S) 80.

(a) हृदये [चि°] Vyās (C); चिबुके IS (var.); रोमाणि Vyās (var.), SH.

(b) न वक्षसि न गल्लयोः ŚP; न सन्ति च कपोलयोः Vyās (var.); °णि Vyās; रोमानि, SH.

(c) मैत्री न कर्तव्या Vyās, Vyās (C); कर्तव्यं SH.

(d) व्रजेत् [ज°] IS (var.); ह्यपि (अपि or न हि) शून्या वसुधरा Vyās, Vyās (C), Vyās (S).

If the world is not shorn of men, one should not make friends with one who has hair on the chin, but not on the cheeks.

14365*

चिरं चित्तोद्याने चरसि च मुखाब्जं पिबसि च
क्षणादेष्टाक्षीणां विरुहविषवेगं हरसि च ।
नृपत्वं मानाद्रि दलयसि च किं कीतुककरः
कुरङ्गः किं भृङ्गो मरकतमणिः किं किमशनिः ॥
(अ) AIR 143.

Śikhariṇī metre.

You wander for long in the garden
of heart, and kiss the lotus-face ; you
instantly allay the effect of the poison of
separation of the fawn-eyed damsels, and
crush the mountainous pride of kingship.
Are you a wonder-man, a deer, a bee,
an emerald gem or a bolt ?¹

1. A hero is described here.

14366*

चिरं जीव चिरं नन्द चिरं पालय मेदिनीम् ।
चिरमाश्रितलोकानां पूरय त्वं मनोरथान् ॥
(अ) P (PM Intr. 4); *ab* in KR 9. 225. 4
and 10. 220. 4.
(b) मेदिनी PM (MS).
(c) चिरमाश्रित्यलोकानां PM (MS).

May you live long, enjoy long, protect
the earth for long. May you fulfil the
wishes of your subjects for long.

14367

चिरं जीवन्ति निःस्नेहाः पृथिव्यां बालुकादयः ।
सस्नेहा अत्र पीड्यन्ते केवलं तिलसर्षपाः ॥
(अ) IS 2296, Subh 244 and 34.

MS-VIII. 42

- (a) सुखं जीवति निस्नेहाः Subh 34 (जीवति
repeated twice) ; जीवति निस्नेहाः Subh
244.
(b) पृथिव्या बालुका इव Subh 34.
(c) सस्नेहास्ते च पी° Subh 34 ; यत्र पीडन्ति
Subh 344.
(d) °सर्षपं Subh 244.

Those void of love / oil (like) sand
etc. live long on the earth, but those full
of love / oil (like) sesamum and mustard
are merely crushed.

14368

चिरं दुग्धोऽनङ्गवान् स्तनभरनता गौरिति वृथा
परिष्वक्तः षण्डो युवतिरिति लावण्यकलिता ।
कृता बंडूर्याशा विततकिरणे काचशकले
यदज्ञानासङ्गादविबुधजने सेवनरतिः ॥
(अ) P (PP 1. 246).
(अ) IS 2297, VP 8. 11.
(a) °भरतया IS.
(b) षण्डो IS.
(d) यदाज्ञा° IS.

Śikhariṇī metre.

We milked in vain a bull for long
thinking it to be a cow bent with heavy
udder, clasped an eunuch taking it to
be a lovely maiden, sought *vaidūrya*
(lapis lazuli) in the scrap of glass emitting
rays ; that we revelled in serving the
fools out of ignorance.

[Milk a bull, and think him some / heavy-
uddered cow ; / blind to lovely maidens, clasp /
eunuchs anyhow ; / seek in shining scraps of

quartz/ lapis lazuli; / do not serve an addlepate / bidding sense good-bye. (A. W. Ryder).]

14369*

चिरं ध्याता रामा क्षणमपि न रामप्रतिकृतिः

परं पीतं रामाधरमधु न रामाङ्घ्रिसलिलम् ।

नता दृष्टा रामा यदरवि न रामाय विनतिर्

गतं मे जन्माश्रयं न दशरथजन्मा परिगतः ॥

(अ) Pad 92. 66 (a. Lakṣmaṇa), SR 374. 215, SSB 272. 102, SRK 95. 11 (a. Sphuṭaśloka), RJ 1381 (a. Lakṣmaṇa in some MSS a. Bhaṭṭhari).

(b) पीतो SRK ; इह [°मधु] SRK.

(d) साम्राज्यं [ज°] SRK.

Śikharinī metre.

I thought of (i. e. cared for) my beloved for long, but did not meditate upon the image of Rāma even for a moment. I tasted the sweet wine of my beloved's lip, but not the water of Rāma's feet. I bowed to my offended beloved (to mollify her), but not to Rāma (lit. did not extend a bow to Rāma). My precious life is thus gone (in vain), but I did not seek the vicinity of Daśaratha's son.¹

1. Lit. did not go to Daśaratha's son.

14370

चिरं ध्यात्वा ध्यात्वा निहित इव निर्माय पुरतः

प्रवासेऽप्याश्वासं न खलु न करोति प्रियजनः ।

जगज् जीर्णारिष्यं भवति च कलत्रव्युपरमे

कुकूलानां राशौ तदनु हृदयं पश्यत इव ॥

(अ) Uttara 6. 38.

(c) विकल्प° [क°] Uttara (var.); कलत्रेऽप्युपरमे Uttara (var.).

Śikharinī metre.

By long and repeated brooding one creates and places in front one that is dear; surely even though far off a dear person does thus produce consolation; but certainly the world is a withered desert when one's wife is dead; then the heart is scorched as if in a heap of burning husk. (C. N. Joshi).

14371*

चिरं युवाकूतशतैः कृतार्थनश्

चिरं सरोषेद्भित्तया च निर्धुतः ।

सृजन् करक्षालनलीलयाञ्जलीन्

असेचि किञ्चिद् विधुताम्बुधारया ॥

(अ) Naiṣ 16. 108.

Vamśastha metre

A youth, who besought a maid for a long while with hundreds of significant gestures, had long been rejected by her, making angry signs. But, when he folded his hands by way of washing them, she splashed him, slightly jolting the stream of water (which she poured out to him).¹ (K. K. Handiqui).

1. In token consent.

14372

चिरं विनिर्गमो बन्धु- वर्गमोदापनोदनः ।

तस्मादपूर्णकामोऽपि तमेत्य प्रवसेत्पुनः ॥

(अ) SMH 12. 11.

Long stay elsewhere robs one's kin of happiness. Therefore, even if one's desires are not fulfilled, one should return home (for a short time) and depart again.

14373*

चिरं विरञ्चिनं चिरं विरञ्चिः

साकारता सत्यसतारका सा ।

साकारता सत्यसतारका सा

चिरं विरञ्चिनं चिरं विरञ्चिः ॥

(अ) Rāma-Kṛṣṇavilomakavya.

(आ) SSB 572. 2 (a. Rāmkrṣṇavilomakāvyā).

Upajāti metre (Upendravajrā and Indravajrā).

(i) *Applicable to Rāma* :

Brahmā¹ has a long life (of two *parārdhas*). He has a short life also (because of his limited age like other beings). His assumption of the form of Rāma is accompanied by Tāraka or truly releases one (from the worldly bondage).

(ii) *Applicable to Kṛṣṇa* :

His assumption of the form of Kṛṣṇa is ever-lasting and even the sky loses its identity in it. Brahmā has a long life (of two *parārdhas*, but he has a short life also (because of his limited age like other beings).

14374

चिरं बिलम्बो विदुषां विदेशेषु विगीयते ।

स्वल्पमल्पकालेन तस्मादभ्याहृतं हितम् ॥

(आ) SMH 12. 4.

(d) अन्याहृतं SMH.

Long stay of the learned in distant lands is censured, even a short spell (is not approved). Therefore bringing them back after a short time, does good (to all).

14375

चिरं शासित्वायं मृगपतिरशेषं मृगकुलं

जराजीर्णो यातः परिभवपदत्वं विधिवशात् ।

उदासीनस्तिष्ठेर्यदि तरुणकण्ठीरवगतिस्

तवाप्येवंरूपा किमु न भविता जम्बुकवृकः ॥

(आ) Ava 524.

Śikhariṇī metre.

Having ruled over the entire herd of beasts for long, this lion, now decrepit with old age, has unluckily become an object of slights. O young cub, if you remain indifferent, will you also not meet the same fate at the hands of jackals and wolves ?

14376

चिरं शीतजलावास- लक्ष्यसंकोचकण्टकाः ।

निषेवितुमिवोत्तस्थुः आतपं कमलाकराः ॥

(आ) VS 1656 (a. Īśvarakṛṣṇa).

With the agony of contraction due to their staying long in the cold water evident, the beds of lotuses stood up (i. e. bloomed) as if to enjoy the sun.

14377

चिरं संश्रुणुयान्नित्यं जानीयात् क्षिप्रमेव च ।

विज्ञाय प्रभजेदर्थान् न कामं प्रभजेत् वचिन् ॥

(अ) Śukr 3. 57.

(आ) Saśā 84. 48.

The king should regularly listen (to the advice tendered to him) for long, and grasp its import without delay. Armed with it (lit. having known it), he may achieve his objective. He should never succumb to lust.

14378

चिरं स्नाति द्रुतं भुङ्क्ते पुष्पं प्राप्य न जिघ्रति ।
यो न पश्येत् परस्त्रियं नित्यं च स मे प्रियः ॥

(अ) Brahmapurāṇa.

I like him who bathes slowly, eats quickly, does not smell the flowers he has picked, does not look at other woman and who is self-possessed (Bhavan's Journal 13. 7 ; p. 21).

14379*

चिरकरपरिमृष्टं मातुर्विम्बं दिनान्ते
सक्तुकमिव शोणं कालकापालिकेन ।
चरमशिखरिकण्डान्तस्थलीं नीयमानं
विशति भसितविष्टं गैरिकैलिप्तमेतत् ॥

(अ) SMH 8. 49.

(c) °कन्तान्तस्तगी or °कण्डान्तस्तगी or °कन्यान्त-
स्थली or °कन्यान्तस्थगी SMH (var.).

Mālinī metre.

The red orb of the sun, surrounded by its rays for long, enters, like a ball of ashes smeared with red chalk, the hind region of the western mount, at the end of the day, led by the Kāpālika¹ of Time out of curiosity.

1. Follower of the Kāpālika sect of Śaivism.

14380

चिरकालपथिक शङ्का-

तरङ्गिताक्षः किमोक्षसे मुग्ध ।

स्वप्निस्त्रिंशश्लेष-

अणुकिणुराजीयमेतस्याः ॥

(अ) ArS 2. 228.

Āryā metre.

O stupid, perpetual traveller¹, why do you stare (at her) with eyes tremulous with apprehension. This is the row of marks of wounds (on her body) caused by your merciless embraces.

1. Who stays away for long.

14381

चिरकालपरिप्राप्त- लोचनानन्ददायिनः ।

कान्ता कान्तस्य सहसा विदधाति गलग्रहम् ॥

(अ) Kpr 7. 166, KāP ad 7. 3 (p. 185),
KHpK 260. 367 (3. 14-15).

(a) °प्राप्ति° KāP, KHpK.

The loving wife embraces the neck of her beloved, rejoicing her eyes on account of having got him after a long separation. (G. Jhā).

14382

चिरजीवित्वमनर्थं

कामेर्ष्यातक्तचेतसां पुंसाम् ।

कर्मण्यसमर्थानां

परिभवदुःखाग्नितप्तानाम् ॥

(अ) Dvi 55.

(a) °त्व मन° Dvi (var.).

Āryā metre.

For indolent men scorched by the fire of agony caused by disgrace and with their minds lost in lust and envy, longevity is but a disaster.

14383

चिरजीवित्वमनर्थः

पुरुषस्याधर्मचारिणो भवति ।
चिरजीवित्वं सफलं
भवति हि धर्मकनिरतस्य ॥

(अ) Dvi 78.

(a) °वित्व मन° Dvi (var.).

Aryā metre.

Longevity is a disaster for a perpetrator of evil deeds. It is, however, rewarding for one devoted solely to virtuous acts.

चिरत्तररतखेदप्राप्त° see No. 14393.

14384*

चिरनियमकृशोऽपि शैलसारः
शमनिरतोऽपि दुरासदः प्रकृत्या ।
ससच्चिब इव निर्जनेऽपि तिष्ठन्
मुनिरपि तुल्यशक्तिस्त्रिलोकभर्तुः ॥

(अ) Kir 10. 14.

(अ) Almm 195.

Puṣpitāgrā metre.

Though worn out by arduous penance, he was firm like a mountain; though observing restraint, he was unassailable by nature; though living at a lonely place, he seemed to be attended upon by an entourage; though an ascetic, he equalled the lord of three worlds in splendour.

14385*

चिरपथिक द्राघिममिल-
दलकलता शैवलाबलिप्रथिता ।
करतोयेव मृगाश्या
वृष्टिरिदानीं सवानोरा ॥

(अ) ArS 2. 224.

(a) °थिकद्राघि° ArS (changed to °पथिक द्राघि° editorially).

(b) °लताशैव° ArS (changed to °लता शैव° editorially).

Aryā metre.

O Perpetual traveller, the eyes of the fawn-eyed damsel, covered with long curly hair, are now full of tears, as the Karatoyā river covered by a series of moss, is flooded with water.

14386

चिरपरिचितकेवलकटु-

रदितं करदं बिभर्तु पिचुमन्दः ।

परमृतरवरसरसिकः

शिरसि रसालोऽपि हा तमुद्रहति ॥

(अ) Kavik 1. 68.

Aryā metre.

Let the Nimba tree give shelter to the crow that knows, since long, harsh cawing alone. Alas, even the mango tree, fond of the sweet notes of the Cuckoo, carries him on its head (top).

[By all means let the tamarind-tree¹ / that knows no other sound / give shelter to the screaming crow; / but why so the mango-tree / which knows the Cuckoo's melody ? (K. Krishna-moorthy).]

1. Nimba tree.

14387**

चिरपरितोषितबाहः

स्ववृत्तिसोत्साहबुभटसन्नाहः ।

नीरन्ध्रगुप्तमूलः

प्रयानि राजा रिपोरननुकुलः ॥

(अ) SMH 7. 30.

(a) °परिपोषित° SMH (KM).

(b) सुवृत्तिसेनः SMH (var.).

Giti-āryā metre.

Against the enemy marches the king,
whose base (capital) is closely guarded,
whose daughty soldiers eager to do their
calling serve as his armour and whose
vehicles are always in fine fettle.

14388

चिरप्रेमस्थेमस्थगितहृदये पद्मनयने

समानारम्भेऽस्मिन् भवति न मयागोपि किमपि ।

उदस्राक्षी रागं नयसि दृशमेनां च यदि मां

हृदा वाचा श्रीमत्यचलनमिदं तत्त्वमुदितम् ॥

(अ) Ras 81.

(b) Version A : समानाऽऽरम्भेऽस्मिन् भवति न मयाऽगोपि ।

Version B : स-मानाऽऽरम्भेऽस्मिन् भवति न मयाऽगोपि ।

(c) Version A : उद्-अ-स्राक्षी ।

Version B : उदस्राक्षी ।

Śikharinī metre.

(i) O Friend (aye) with your heart filled with intense love for Kṛṣṇa, I did not conceal anything from you, equally devoted (to the lord) as you are. You have given up attachment (to worldly pleasures), and shifted it to your eye. If you cast the loving

eye on me, this is firm devotion to the illustrious Lord with heart and speech. This is said to be the real essence of life.

(ii) O Lotus-eyed one with your heart filled with intense love, there is nothing wrong in this act of anger. If, shedding tears, you express love through your eyes and cast the loving eye on me, then I have said with heart and speech the firm truth with respect to you.

14389*

चिरमपि कलितान्यपारयन्त्या

परिगदितुं परिशुष्यता मुखेन ।

गतघृण गमितानि सत्सखीनां

नयनयुगेः सममार्द्रतां मनीसि ॥

(अ) Kir 10. 48.

(आ) SR 288.37, SSB 124.41 (a. Bhāravi).

(a) अतिकलि° Kir (var.).

(d) वचांसि [म°] Kir (var.).

Puspitagrā metre.

O Ruthless one, being unable to express her feelings for long by her worn-out face, she made wet the hearts of her good friends alongwith their eyes.¹

1. Their hearts melted and eyes shed tears.

14390*

चिरमाविष्कृतप्रीति- भीतयः पान्तु वो द्विवाम् ।

बलवज्रपारवोन्मिश्राश्च चण्ड्याः कोवण्डकुण्डयः ॥

(आ) VS 76, SR 11. 7.

May the drawing of Candī's bow which causes joy and fear to the enemies

and is mingled with the sound of her bracelets and twang of the string, protect you for long.

14391

चिरमीक्षेमहि लास्यं
मायाया दीर्घसीमनि स्वप्ने ।
यद्वासनया वासितम्
आत्मानं वेद नापि वेदज्ञः ॥

(अ) Ras 14.

(a) Version A : चिरम् ईक्षेमहि लास्यं
Version B : चिरम् ईक्ष महिलाऽऽस्यं
Giti-āryā metre.

- (i) We see for long the gentle dance of ignorance (*māyā*) in a dream of long duration. Even a Vedist does not know (the true nature of) the individual soul tainted by its (*māyā*'s) impressions.
- (ii) I see the face of a woman in a long dream occasioned by *Māyā*. Even one versed in Veda does not know his true self overwhelmed by its impressions.

14392*

चिरयति हरिणी हरन्ति जीवं
शबरशरास्तथवल्लयः स्फुरन्ति ।
इति बत हरिणः क्षणं वनान्तर्
विशति विषीदति मूर्च्छति प्रयाति ॥

(आ) Skm (Skm (B) 1867, Skm (POS) 4. 46.2) (a. Jalacandra).
Puṣpitāgrā metre.

The doe tarries, hunter's arrows destroy life, the wild-fire rages, alas, because of it the deer enters for a moment into the forest, grieves, swoons and dies.

14393**

चिररतिपरिखेदप्राप्तनिद्रामुखानां
चरममपि शयित्वा पूर्वमेव प्रबुद्धाः ।
अपरिचलितगात्राः कुर्वन्ते न प्रियाणाम्
अशिशिलभुजचक्राश्लेषभेवं तरुण्यः ॥

(अ) Śiś 11, 13.

(आ) SR 322. 3 (a. Śiś), SSB 183. 3 (a. Māgha), JS 287. 8 (a. Māgha), Sāh ad 3. 178 (p. 67), RA 4. 49, Daś ad 4. 24 (p. 205) (a. Māgha).

(a) चिरतररतखेद° JS ; °खेदात् प्रा° Sāh.
Mālinī metre.

These women, keeping their bodies immoved in order not to awake their husbands, having been, though the last to fall asleep, yet the first to awake, do not even unclasp the circling embrace of the listless arms of their lovers enjoying repose after the lassitude consequent on long indulgence. (Translation in Bibl. Ind. 9).

14394**

चिरविरहिणीरुक्कण्ठायां श्लथीकृतगात्रयोर्
नवमिव जगज् जातं भूयश्चिरादभिनन्दतोः ।
कथमपि दिने दीर्घं याते निशामधिरुढयोः
प्रसरति कथा बह्वी यूनोर्यथा न तथा रतिः ॥

(अ) Amar (Amar (D) 40, Amar (RK) 45, Amar (K) 44, Amar (S) 39, Amar (POS) 39, Amar (NSP) 44.¹

(आ) ŚP 3682 (a. Amar), VS 2063, JS 279. 18 (a. Amar), SR 319. 35 (a. Amar), SSB 177. 37 (a. Amar), IS 2298, Amd 63. 117, RJ 1097 (a. Amar) SuSS 2063.

(a) °हृणोरत्युकण्ठा ŚP, SR, SSB; उत्कण्ठा-तिष्ठल° Amar (D) (RK); अत्युकण्ठा Amar (NSP); बहुलोकण्ठा Amar (RK) (var.), IS.

(c) कथमिव Amar (D) (var.); दी° या° tr. Amar (RK).

(d) °दूनीर्य° [यूनोर्य°] Amar (D) (var.); यू° व° य° VS.

1. Western (Arj) 44, Southern (Veama) 39, Ravi 39, Rāma 48, BrMM 45, BORI 47, BORI II.

Hariṇī metre.

Pining in separation for a long time, their limbs weakened by the aching of intense longing, a young couple greet each other again and again after a long time and the world appears to them as new-born; and after the long day has somehow drawn to its close, and it is to them already night, their conversation continues without abatement, but not so their love-play. (C. R. Devadhar).

14395**

चिरश्रान्तो दूरादहमुपगतो हन्त मलयात्

तदेकं त्वद्गोहे तरुणि परिणेष्यामि दिवसम् ।

समीरेणोक्तं नवकुसुमिता चूतलतिका

धुनाना मूर्धनि न हि न हि नहीत्येव वदति ॥

(आ) SR 240. 12, SSB 640. 27.

Śikharinī metre.

'O young woman ! I have come from the distant *malaya* mountain and am greatly tired, so I will spend a day in your house', thus addressed by the breeze, the freshly bloomed mango-creeper shaking her head said — 'no, no, not at all'.

14396

चिरसंगताय कुन्ती

कुणाय क्लेशिता कुरुक्षेत्रे ।

व्यसनं स्वमाह सर्वं

सुहृदे विनिवेदयेद् दुःखम् ॥

(अ) Upadeśaśataka (KM II 28). 97.

Āryā metre.

Kuntī, being distraught, narrated all her woes to Kṛṣṇa who had met her after long at Kurukṣetra. One should communicate one's sorrow to a friend.

14397

चिरसेवानुरोधेन लोभकृच्छ्रादनिच्छया ।

अप्रसादेन यद् दत्तं बलदानेन तेन किम् ॥

(अ) Dar 6. 14.

What is the use of that forcible charity which is given unwillingly either out of regard for long service or through the evil of greed¹ or under compulsion or duress.

1. To gain something in return.

14398**

चिराचीर्णदुःखैः समुदयति यन्नाशनियतं

तदाशङ्कादुःखैः स्थितमपि चिरं यद्व्यथयति ।

विनाशे दुःखानां विधिरहः यत्तत्र विदुषां

मुखे स्वर्गादी चेद्वतिरतितरां नापि कुतः ॥

(अ) Bhartṛharinirveda (KM 29) 5. 23.

Śikharinī metre.

E'en pain's reward to pain's destruction tends/brings us on by false hopes to our doom; / but fate is mighty to avert this woe, / and sages live but for the peace divine— / thus seeming sorrow makes for greater joy. (L. H. Gray's translation in JAOS 25).

14399

चिरादक्ष्णोर्जाड्यं शमयति समस्तासुरवधू-
कचाकृष्टिक्रीडाप्रसमसुसगं सावुकभुजः ।
त्रिलोकीजङ्घालोऽज्वलसहजतेजामनुकुल-
प्रसूतिः सुत्राम्णो विजयसहकृत्वा वशरथः ॥

(आ) SR 115. 29, SSB 413. 1.

Śikharinī metre.

Daśaratha, a scion of Manu's race, who won victories shoulder to shoulder with Indra, and is endowed with stout arms and inherent lustre (prowess) spreading speedily in the three worlds, removed after long the dullness of eyes, in a graceful manner, in the game of forcibly pulling the hair of all the *asura*—women.

14400

चिरादपि बलात्कारो बलिनः सिद्धयेऽरिषु ।
छन्दानुवृत्तिदुःसाध्याः सुहृदो विमनीकृताः ॥
(अ) Śis 2. 105.

(आ) IS 2299.

Use of force towards enemies may succeed in course of time (sooner or

later); but friends, once alienated, are difficult to be won back even by honouring.¹ (M. S. Bhandare).

1. Respecting all their wishes.

14401

चिरादाशातन्तुस्त्रुटतु बिसिनीसूत्रभिदुरो
महानाधिव्याधिनिरवधिरिदानीं प्रसरतु ।
प्रतिष्ठामव्याजं व्रजतु मयि पारिप्लवधुरा
विधिः स्वास्थ्यं घत्तां भवतु कृतकृत्यश्च मदनः ॥

(अ) Mālatī 4 3.

(c) °निर्व्याजं or °मव्याजां Mālatī (var.); °वधुरं Mālatī (var.).

(d) घत्तां स्वास्थ्यं Mālatī (var.); स्वर्यं [स्वा°] Mālatī (NSP).

Śikharinī metre.

Let the thread of hope, fragile like a lotus-fibre, break asunder after a long while; let the dangerous disease in the form of mental affliction spread on now limitless; let the yoke of distress get established in me without any subterfuge; let Fate be comfortable and let Madana have (his) purpose fulfilled! (R. D. Karmarkar).

14402

चिरादुपेतः प्रथमं प्रदानं
विचिन्त्य कर्तुं न पतिः शशाक ।
मध्येसखं केवलमङ्गनानां
संयोजयामास विभूषणानि ॥

(a) Pad 73. 6 (a. Bhānukara).

Upajāti metre (Upendravajrā and Indravajrā).

Thinking that he had returned after a long time, the husband, at first, could not make gifts (to his spouse) in the presence of her friends, but only put the ornaments on the women.

14403**

चिराद् यत् कौतुकाविष्टं कल्पवृक्षमुदीक्षितुम् ।
तन्मे सफलमद्यासीन् नेत्रं त्वय्यवलोकिते ॥

(आ) SR 101.2, SSB 391.6, Cit (V) 168.8-9.

My eye that was full of curiosity since long to see the wish-fulfilling tree (*Kalpa-taru*), had its success to-day on seeing you.

14404**

चिराद् विषहसे तापं चित्तचिन्तां परित्यज ।
नन्वस्ति शीतलः शौरे पदाब्जनखचन्द्रमाः ॥

(आ) AIK 164.9 10, Rasagaṅgā 338.4-5, Cit (V) 202.8-9.

(d) पादा° Rasagaṅgā.

O my heart, you have been undergoing agony since long. Shake off sorrow. Verily there exists the cool Moon in the form of nail of Kṛṣṇa's lotus-feet.¹

1. Take shelter with Kṛṣṇa and He will relieve you of all sufferings.

14405*

चिराद् वेगारम्भी प्रसृत इव तीव्रो विषरसः
कुतश्चित् संवेगात् प्रचल इव शल्यस्य शकलः ।
अगो रुढग्रन्थिः स्फुटित इव हृद्भर्मणि पुनर्
अनीभूतः शोको विकलयति मां नूतन इव ॥

(अ) Uttara 2. 26.

(a) चिरोद्वेगा° Uttara (var.).

(d) पुराभूतः [घ°] Uttara (var.); मूर्च्छयति च [नू° इ°] Uttara (var.).

Śikharinī metre.

My grief having become intense distracts me as if it were fresh, like fierce poison-juice after a long time violently bursting forth and circulating, like a splinter of an arrow slaken with force from some cause or other; like an ulcer, the mouth of which had been closed up, reopened in the centre of my heart (C. N. Joshi).

14406

चिराय सत्संगमशुद्धमानसो
न यात्यसंसंगतमात्मवान्नरः ।

मनोहरेन्दीवरखण्डगोचरो

न जातु भृङ्गः कुणपे निलीयते ॥

(आ) VS 262, SR 49.185, SSB 308.190.

(b) असत्संगतिम् VS (var.).

Vamśastha metre.

A wise man with his mind purified by long association with the virtuous, never falls in a bad company. A bee perched on a bunch of beautiful blue lotuses, never rests on a dead body.

14407

चिरायुरारोग्यसुरूपकान्ति-

प्रीति - प्रतापप्रियवादिताद्याः ।

गुणा विनिवृत्त्य सतां नरस्य

मांसाशिनः सन्ति परञ्च नेमे ॥

(अ) AS 540.

(a) °सरूप AS (KM); °स्वरूप° AS (var.).

(b) °प्रेय° AS (var.).

(c) सता AS (var.); सतानुरूपा AS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Qualities like longevity, good health, beauty, brilliance, love, valour and sweet speech are found in the virtuous; but these do not exist in a despicable man who eats flesh.

14408*

चिरारूढप्रेमप्रणयपरिहासेन हृतया

तदारब्धं तन्मया न तु यदवलायाः समुचितम् ।

अनिर्व्यूढं तस्मिन् प्रकृतिसुकुमाराङ्गलतया

पुनर्लज्जालोलं मयि विनिहितं लोचनयुग्मम् ॥

(अ) SkV 585, Kav 309, Skm (Skm (B) 1150, Skm (POS) 2.135) (a. Koṅka), VS 2129.

(a) पुरारूढप्रेमप्रबलरसरागेण Skm; हृदयात् SkV (var.); कृतया SkV, Skm (var.).

(b) तदयात् (var.); समारब्धं (°रूढं) कर्तुं न हि यदवलाभावमृदुशम् Skm.

(c) अनिर्व्यूढे Kav (MS).

Sikharinī metre.

Aroused at last with laughter to the light / of love's abandon, she fought hard of gain / the victory of love, with all her might / but when her slender frame had still not quite / achieved her aim, she realized at length / the undertaking was beyond her strength; / and,

out of breath, before she won the prize, / she lay quite still, and her shy rueful eyes / pleaded with mine, that I should end the game. (J. Brough's translation in his Poems from the Sanskrit No. 238).

14409

चिरेण मित्रं संघीयाच् चिरेण न कृतं ह्यजेत् ।
चिरेण विहितं मित्रं चिरं वारणमर्हति ॥

(अ) SR 166.582, SSB 499.582.

One should make (some one) a friend after observing him for long, but, when made, should not discard him till a long time. A friend made after long deserves to be continued for long.¹

1. Lit. should be discarded after long.

14410

चिरेण रक्षितस्यापि पोषितस्याप्यधोगतेः ।

आर्द्रकस्येव नीचानां कटुत्वं केन खण्डयते ॥

(अ) SRHt 42.30 (a. Pañcatantra; unknown).

Who can possibly transform the caustic disposition of the vile like the pungent taste of the ginger, which, though protected and nurtured for long, (invariably) spreads (lit. goes) down (into the earth) / meets an ignoble end.

14411**

चिलि शूलि रवी भीमे

चि कुरुतिः कूचीति निस्वनावाप्यौ ।

कितुरिति तैजसः स्यात्

खलिता नादाश्च ये केचित् ॥

(अ) ŚP 2683.

Āryā metre (corrupt in bc).

If a young female pigeon¹ makes sounds like *Cili*, *Śuli*, *Ci*, *Kuruti*, *Kuciti* *Kitu* or any irregular sound on Sunday or Tuesday, it is good for dreadful acts (killing etc.).

1. Referred early in ŚP.

14412**

चित्रीति खो मारुतः स्याच्

चुलिकुलिनादश्च तावृशः कथितः ।

आम्बरमाहुश्चिररिति

चिकुरिति पञ्च विद्वांसः ॥

(आ) ŚP 2684.

Āryā metre (corrupt in *a* and *d*).

If there be a sound of wind like *Civi* *Culi* *Kubi*, this too is appropriate for similar (i. e. dreadful) acts. The wise opine that the five sounds like *Ciri*, *Ciku* etc. are produced out of the sky.

14413**

चिह्नं दर्वुर आसी

मृक्कपिला तत्परं भवेद् हरिता ।

भवति च पुरुषे वाश्मा

तस्य तले वारि निर्देश्यम् ॥

(आ) ŚP 2212.

Āryā metre.

If (in a desert) the first sign (encountered) be a frog, then tawny clay, thereafter green clay below it, and a stony layer at the depth of man's measure that is indicative of water below.

14414**

चिह्नस्वजच्छत्रकृताधिरोहः

समुद्यतं शत्रुबलं प्रपश्यन् ।

आजो जयं जल्पति भूमिपानां

कृतस्वनः क्षीरतरो च काकः ॥

(आ) ŚP 2664

Upajāti metre (Indravajrā and Upendravajrā).

If perched on the royal insignia, banner and parasol, the crow sees the enemy-forces girt up (for action) or it caws on an *Aśvattha* tree, that presages the kings' victory in the battle.

14415**

चिह्नमपि चार्धपुरुषे

मण्डूकः पाण्डुरो हि मृत्पीता ।

गुदभेदकश्च तस्मिन्

पापाणो भवति बहुतोयः ॥

(आ) ŚP 2177.

Āryā metre.

If at the depth of man's half measure there be a spot, then a pale frog, yellow clay and thereafter a cavity in the rocky layer, that is indicative of abundant water underneath.

14416**

चीत्कारः सर्वतोऽपि स्वपतिभटमनो मोदयन्तो

मदाढ्याः

प्रोढाः संग्रामसीम्नि स्वबलबहुलतां बाढमाढीकमानाः ।

शृण्वादण्डप्रपातेः परममपि बलं कल्पयन्तः परेषां

येषां स्युर्वारिणेन्द्रा भुवि विजयविधौ ते मता

भूमिपालाः ॥

(आ) ŚP 1570 (a. (?) Guṇākara), SR 143.
47, SSB 462. 15, RJ 175.

(a) चीत्कारेर्नाशयन्तः SR, SSB ; मदाद्याः ŚP.

(c) °प्रहारैः SR, SSB.

(d) सर्वे गजेन्द्रा [स्युर्वा°] SR, SSB.

Śragdharā metre.

The kings who own mighty elephants, that, rutting profusely, gladden the hearts of their master's soldiery with their trumpeting all around, proclaim the enormity of their strength on the battle-ground, and make the rival forces, even though strong, tremble with the onslaughts of their pole-like trunks, (those kings) are believed on the earth to be (adept in gaining) victory.

चीत्कारेर्नाशयन्तः स्वपतिभटमनो see No. 14416.

14417

जीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः ।
न शालेः स्तम्बकरिता वपुर्गुणमपेक्षते ॥

(अ) Mudr 1. 3.

(आ) IS 2300, Almm 196, SRRU 735.

(b) सु° [सत्°] Mudr (var.).

(c) शाले Mudr (BSS) ; शालि Mudr (var.).

(d) अवेक्षते Mudr (var.).

Even in the case of a fool, seed fallen in a fertile soil thrives ; the prolific growth of paddy does not depend upon the qualities of the sower. (R. S. Walimbe).

14418

जीरमात्रोत्तरीयाणां किं दृश्यं वनवासिनाम् ।
... .. ॥

(अ) ॥ Pratimānāṭaka 1. 31 ab.

Those who dwell in forests clad in coats of bark need to see nobody. (A. C. Woolner and L. Sarup).

14419

चीराणि किं पथि न सन्ति विशन्ति भिक्षां

नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।

रुद्धा गुहाः किमजितोऽवति नोपसन्नान्

कस्माद् भजन्ति कवयो घनदुर्मदाभ्यान् ॥

(अ) BhPn 2. 2. 5, BhŚ 497 (doubtful).

(आ) SR 75. 15 (a. BhŚ), SSB 347. 16
(a. BhPn), IS 2301, SSD 2f 139 a.

(b) कल° BhŚ, SR, SSB,

(c) रुद्धा गुहापि यमिनो घननोपपन्नान् BhŚ ;
°पपन्नान् SR, SSB.

Vasantatilakā metre.

Are there not barks lying on the way ?
The trees bear fruits for the enjoyment of others ; therefore, do they not give fruits if prayed for¹ ? Have the rivers been dried up ? Have the caves of mountains been blocked by any one ? Does not Hari—the Great God—protect His devotees any longer ? Then why do the wise solicit the rich who are almost blinded with the pride of their wealth ? (J. M. Sanyal).

1. Do the trees, nurtured by others, not give alms (of fruits) ?

14420*

चुचुम्ब नोर्बोवलयोर्वशी परं

पुरोऽधिपारि प्रतिबिम्बितां विटः ।

पुनः पुनः पानकपानकैतवाच्

चकार तच्छुम्बनचुकुतान्यपि ॥

(अ) Naiṣ 16. 99.

Vanīśastha metre.

Not only did a gallant kiss the features of a maid, an Urvaśī of the earth, mirrored in the cup before him. But he also repeatedly produced the sucking sound of kissing, pretending to drink the wine. (K. K. Handiqui).

14421*

चुचुम्ब वक्त्राणि चकर्ष वस्त्रं

चिरं विशश्राम नितम्बबिम्बे ।

दोलाविलासे गुरुरङ्गनानाम्

अनङ्कुशः केरलमारुतोऽमूत् ॥

(अ) Vikram 7. 26.

Upajāti metre Upendravajrā and
Indravajrā metre.

The Kerala breeze kissed their faces, pulled their cloths, rested for a long time on their *bimba*-like buttocks,¹ that self-willed one became the preceptor to the women in their siding-sport. (S. C. Banerji).

1 Round hips.

14422*

चुचुम्बास्यमसौ तस्या रसमग्नः श्रितस्मितम् ।

नमोमणिरिषाम्भोजं मधुमध्यानुबिम्बितः ॥

(अ) Naiṣ 20. 25.

(आ) Almm 197.

Whelmed with emotion, he¹ kissed her² smiling face, as does the sun the flowering lotus, while reflected in its honey. (K. K. Handiqui).

1. Nala.

2 Damayanti.

14423**

चुम्बति कपोलपालीम्

अलीकसौभाग्यमधुरमेकस्याः ।

तत्प्रतिबिम्बितमाननम्

अन्यस्याः स्मेरतां नयति ॥

(अ) SMH 10. 10.

(b) °मधुर° om. SMH (KM) (*Contra metrum*).

Ārya metre.

He kisses the side of the cheek of one (of his mistresses), and makes the other's face, sweet with assumed grace, (and) reflected therein, smile.

14424**

चुम्बनरक्तः सोऽस्या

दशनं च्युतमूलमात्मनो वदने ।

जिह्वामूलस्पृष्टं

खाडिति कृत्वा निरक्षीवत् ॥

(अ) Pādatāḍitaka of Śyāmalaka 33.

(आ) Auc *ad* 16 (28) (a. Śyāmala).

(a) चुम्बनरक्त (°वत्) Pāda (var.); चुम्बनसक्तः Auc.

(b) दशनमूलञ् Pāda (var.); च्युतमूलम् Pāda (var.); वदनात् Auc.

(c) जिह्वामूलं प्राप्तं (स्पृष्टं) Pāda (var.), Auc.

(d) खाद् or खाद् Pāda (var.); कृत्वांष्टिबनिः Pāda (var.); निरक्षीवत् Pāda (var.).

Ārya metre.

Devoted to kissing, with a cough, he spat out her tooth which had lost its root and which, touched by the tip of his tongue, (had found its way) into his

own mouth. (G. H. Schokker's translation of Pāda).

14425**

चुम्बनलोलुपमदधर-

हृतकाश्मीरं स्मरन्न तृप्यामि ।

हृदयद्विरदालान-

स्तम्भं तस्यास्तद्वर्युगम् ॥

(अ) Ars 2. 230.

Āryā metre.

I am not content with remembering the pair of her thighs, the tying post of the elephant of my heart, wherefrom my lips, keen to kiss as they are, stole the saffron (paste).

14426**

चुम्बनहृताञ्जनार्धं

स्फुटजागररागमीक्षणं क्षिपसि ।

किमुषसि वियोगकातरम्

असमेषुरिबार्धनाराचम् ॥

(अ) Ars 2. 232.

Āryā metre.

Why do you hurl at me, at dawn, (the missile of) your eye, evidently red due to (night-long) awaking, a part (lit. half) of whose collyrium has been wiped out by kisses, and which is restless at the (impending) separation, like the Cupid shooting its half dart ?

14427**

चुम्बनादिषु बभूव नाम किं

तद् वृथा मियमिहापि मा कृथाः ।

इत्युदीर्य रतनावलिष्यय

निर्ममे मृगदृशोऽयनाविमम् ॥

(अ) Naiṣ 18. 61.

(c-d) आलपन्निति तृतीयमादिषं स व्यधत्त रसनावलि-
व्ययम् Mallinātha and Naiṣ.

Rathodhatā metre.

“Was there anything wrong during kissing and the like ? Now, too, do not fear in vain.” Thus saying, he¹ affected the first unloosening of the gezelle-eyed maiden's² girdle. (K. K. Handiqui).

1. Nala.

2. Damayanti.

14428**

चुम्बनाय कलितप्रियाकुच

वीरसेनसुतवक्त्रमण्डलम् ।

प्राप भर्तुममृतः सुधांशुना

सक्तहाटकघटेन मित्रताम् ॥

(अ) Naiṣ 18. 105.

Rathodhatā metre.

The orb of Nala's face, while it came in contact with his beloved's breasts, in order to kiss them, resembled the moon with two golden pitchers attached for filling them with the moon's own nectar. (K. K. Handiqui).

14429**

चुम्बने विपरिवर्तिताऽधरं

हस्तरोषि रशना-विषट्टने ।

विघ्नितेच्छमपि तस्य सर्वतो

मन्मथेन्धनमभूद् वधूरतम् ॥

(अ) Ragh 19. 27 (Cf. A. Scharpé's
Kālidāsa-Lexicon I. 4 ; p. 291.

(आ) ŚP 3676 (a. Kalidāsa), Skm (Skm (B) 1127, Skm (POS) 2.131.2) (a. Kālīdāsa), VyVi 376. 1-2, SR 318. 6 (a. Ragh), SSB 175.7 (a. Kalidāsa), Pad 49.20 (a. Kalidāsa).

(a) चुम्बनेषु परि^० Ragh (var.); ^०ने च परि^० Ragh (var.); ^०नेऽपि प^० Ragh (var.); ^०ताननम् or ^०ताघरा Ragh (var.); चुम्बनेषु परि^० ŚP (चम्ब^० printing error), Skm, SR, SSB, Pad; रसना^० Pad.

(b) रसना Ragh (var.).

(d) ^०द्योत्तरम् Ragh (var.).

Rathodhatā metre.

His¹ amorous pleasures with young girls² in which they turned their lips away from him when he began to kiss them, in which they held back his hand when he began to loosen the knot of their waist-band and in which they tried to throw an obstacle to his desires in every way, became itself fuel for kindling his carnal appetite. (G. R. Nandargikar).

1 Agnivarṇa's.

2. His spouses.

चुम्बनेषु परिवर्तिताधरं see No. 14429.

14430**

चुम्बनेवधरदानवर्जितं

सद्यहस्तमद्योपगूहने

विलटमन्मथमपि प्रियं प्रमोर्

दुर्लभप्रतिकृतं बधूरतम् ॥

(अ) Kum 8. 8. (Cf. A. Scharpé's Kālīdāsa-Lexicon I. 3; p. 119).

(आ) JS 275. 10 (a. Kalidāsa).

(a) ^०नेत्वधर Kum (var.).

(b) खिन्न (स्विन्न) हस्तसदयोपगूहनम् (खिन्नपाणि^०) Kum (var.); ^०गूहनम् Kum (var.).

(c) प्रि^० प्रि^० tr. Kum (var.); विमोर् Kum (var.); सदा [प्रि^०] JS.

(d) दुर्लभं Kum (var.); बधूकृतम् Kum (var.).

Rathodhatā metre.

His enjoyments with the (new-wed) spouse, in which she denied him the lip as he proceeded to kiss it, her hands were benumbed as he embraced her tightly, and thus the operation of Kāma was blunted though it was hard to smother it (*ratam*) altogether, caused delight to the lord.

[She used to take away her lips when kissed by him and her hands used to give away when embraced ruthlessly. Although the husband is pained at heart still rare is the attempt of the newly married brides to prevent the delightful endeavour of the husbands to hold sexual intercourse. (H. H. Wilson).]

14431**

चुम्बन्तो गण्डमिलीरलकवति मुखे सीत्कृतान्यादधाना

वक्षःसूत्रकञ्चुकेषु स्तनभरपुलकोद्भेदमापादयन्तः ।

ऊरुनाकम्पयन्तः पृथुजघनतटात् खंसयन्तोऽशुकानि

व्यक्तं कान्ताजनानां विटचरितभृतः शैशिरा

वान्ति वाताः ॥

(अ) BhŚ 244.

(आ) ŚP 3945, VS 1855, JS 237. 9 (a. Baṅkalāvarta), SR 348.19 (a. ŚP), SSB 226. 2, RJ 1299, IS 2302, SuSS 455, Sabh fol. 27a SLP 5.37 (a. BhŚ).

- (a) गल्लभित्तीर् or गडभित्तीन् BhŚ (var.); श्रीकृतान्या° (°ना°) or सीकृत ह्या° or स्वीकृतान्या° or संसीकृतान्या° BhŚ (var.); आददाना BhŚ (var.).
- (b) वक्षस्युत्° or वक्षस्तु° or वक्षस्युत्° or वक्षः सत् or वक्षः स्वा° BhŚ (var.); °कं चनेषु or °कुंकुमांक° or °कंचुकोषु BhŚ (var.); धुन्वन्तः कञ्चुकानि JS; स्तनपुट° or (उ) दग्गण्डम् or (उ)द्भेःम् BhŚ (var.); आना- दयन्तः BhŚ (var.).
- (c) ऊरूणां or हस्तानां° or ऊरूणोत्° or गात्राण्युत् BhŚ (var.); °तटी° BhŚ (var.); संश्रयन्तो (°न्तं) or श्रंसयन्तं or संसयन्तो or (भ्रंश°; संसयन्) BhŚ (var.); °टारस्त्रं° BhŚ (var.); शुक्रानि or अंशुक्रान्ति° or अंकुशानि° BŚh (var.); °शुक्रांश्च JS.
- (d) वृत्तं [व्य°] BhŚ (var.); विटचरितकृतः or विदितरत्निकृतः (ताः) BhŚ (var.); वानवाताः or वन्तिपातः BhŚ (var.).

Sragdharā metre.

Kissing the broad cheeks, causing a shivering sound in their mouths on which fell their luxuriant hair, giving rise to horripilation on their plump breasts on bare chests, shaking thighs and blowing aside the silken clothes from their prominent hips, the wintry winds are blowing, evidently playing the role of Viṭas with the women folk.

[Kissing the cheeks, causing a shivering sound of their lips in the fairy faces upon which the luxuriant hair is falling in a wanton state, giving rise to the appearance of a distinct line of demarcation between their bare and heaving

breasts, shaking the buttocks, and blowing aside the clothes from their bulky upper legs, the wintry winds are clearly playing the part of paramours¹ with beautiful women in broad day light, (P. G. Nath).]

1. Viṭa-s.

14432*

चुम्बनाननमालुठन् स्तनतटीमान्बोलयन् कुन्तलं
व्यस्यन्नुकपल्लवं मनसिजक्रीडाः समुल्लासयन् ।
अङ्गं विह्वलयन् मनो विकलयन् मानं समुन्मूलयन्
नारीणां मलयानिलः प्रिय इव प्रत्यङ्गमालिङ्गति ॥

(अ) SkV 1133, Skm (Skm (B) 441, Skm (POS) 1. 89. 1) (a. Vinayadeva), Kav p. 108.

(b) °क्रीडां Skm.

Śardūlavikrīḍita metre.

The breeze from Malabar plays all arts of Cupid, / kissing women's faces and fumbling on their breasts / disheveling their hair and tossing up their skirts. / He excites their bodies, agitates their hearts / and allays their past resentments/ as, like a lover, he embraces every limb. (D. H. H. Ingalls).

14433*

चुम्बितं न मुखमाचर्षं यत्
पत्युन्तरमृतं ववर्ष तत् ।
सा नूनोव न भुजं तवपितं
तेन तस्य किमभून्न तपितम् ॥

(अ) Naiṣ 18. 70.

Rathoddhata metre.

That she¹ did not draw back her face when kissed, showed nectar in her consort's heart. No longer she pushed back his hand when he placed it on her. Was not his whole being gratified at this ? (K. K. Handiqui).

1. Damayanti.

14434-35**

चुम्बिते चुम्बितैः शिलष्टे समाशिलष्टैः क्षते क्षतैः ।
अनुवृत्त्यैव तन्व्यङ्ग्यो वासीकुर्वन्ति वल्लभम् ॥
विक्रमन्ते रतो कान्ते मोग्ध्यमन्यत्र बिभ्रति ।
कामस्य विनयस्याज्ञां नातिक्रामन्ति घोषितः ॥

(अ) Nātakalakṣaṇaratnakośa 2327. 30.

Answering a kiss with kisses, an embrace with embraces, and a wound with wounds, the slender ones, by merely following their way, enslave a lover.

In the pleasures of love they advance; elsewhere they bear their innocence. Women transgress the requirements neither of love, nor of modesty. (M. Dylon, M. Fowler and V. Raghavan).

14436

चुम्बितोऽपि हरिणा खलु शङ्खः
सूजितोऽप्युदधिना जलपूरैः ।
वजितोऽपि यदपीह शिवेन
वक्रतां तदपि नैव जहाति ॥

(अ) PdT 248 (a. Bhāskara).

(a) शङ्ख PdT (MS).

Svāgatā metre.

Though it was zealously kissed by Hari, strengthened by the ocean with a flood of water and (meticulously) shunned

by Lord Śiva, even then the conch does not relinquish its crooked form.

14437-38**

चुम्ब्यसेऽयमयमङ्कुचसे मखैः
शिलव्यसेऽयमयमव्यसे हृदि ।
नो पुनर्न करवाणि ते गिरं
हुं त्यज त्यज इवास्मि किंकरा ॥
इत्यलोक-रत-कातरा प्रियं
विप्रसभ्य सुरते ह्रियं च सा ।
चुम्बनादि विततार मायिनी
किं विदग्धमनसामगोचरः ॥

(अ) Naiṣ 18, 19-1.

(e) °लीकतर° Mallinātha and Naiṣ.
Rathoddhata metre.

“Here I¹ kiss thee²; here I scratch thee with my finger nails. Here I clasp thee round; here I carry thee on my bosom. I will do thy behest alone. But leave me, O leave me. I am thy serving maid.” Thus during love's career, feigning to be entirely submissive in her caresses, she, a cunning maid, played a trick on her beloved and on shame itself; while she gave him kisses and the like. What, indeed, is inconceivable to those who have a clever mind ! (K. K. Handiqui).

1. Damayanti.

2. Nala.

14439

चुलकोदकमात्रेण धान्यमुष्टिद्वयेन वा ।
मरुभूमिषु दुमिक्षे धर्मसत्यं महाफलम् ॥

(अ) Sabhā 80.

The crop of righteousness (*dharma*) yields rich dividends at the time of famine in desert-lands by gifting (to the needy) a mere handful of water or fistful of grains.

14440

चुलुकयसि चन्द्रदीधितिम्
अविरलमशनासि नूनमङ्गारान् ।

अधिकतरमुष्णमनयोः

किमिह चकोरावधारयसि ॥

(अ) Pad 40. 5 (a. Rāmacandra), Vidy 651 (a. Rāmacandra Miśra), Any 75.182, SR 283. 163, SSB 115. 1, RJ 961 (=6. 74) (a. Rāmacandra).

(a) चुलुकासि RJ (var.); चुलूकयसि Vidy (*Contra metrum*).

(b) °ङ्गारात् RJ.

(c) अधिकरणमु° SR, SSB, RJ; °मनयो Any.

(d) इति [इह] Any; चकोरोऽवधारयति Any.

Āryā metre.

O Cakora, you swallow the lunar beams (in quick succession). You eat, without a pause, a number of burning coals. What else do you think to be hotter than these two ?

चुलुकासि चन्द्र° see No. 14440.

14441**

चुलुकर्जलपानेन जिह्वाकर्षणतोऽपि वा ।
पूगीफलमदो याति लवणस्याशनेन वा ॥

(अ) ŚP 2876.

Intoxication caused by the betel-nuts is cured by drinking water with the cavity

of hand or by drawing out the tongue or by taking salt.

14442**

चुल्लीसीमनि गोरसार्द्रमशनं भुक्त्वा परीत्यार्भकैर्
अभ्याशे सुकृषीक्षुयन्त्रनिनदं हर्षात्समाकर्णयन् ।
शेते संहतगोगणोष्मणि गृहे त्रस्ताम्बरां गेहिनीम्
शालिङ्गचागणयन्निशासु तुहिनं प्रोड्डामरः
पामरः ॥

(अ) ŚP 3941, SR 348. 15 (a. ŚP), SSB 225. 17.

(a) चुल्हो° ŚP; परीतोऽर्भ° SSB.

Śārdūlavikrīḍita metre.

Having eaten food wet with butter-milk (only), rear the fire-place, in the company of (lit. surrounded by) his children, gleefully hearing, near by, the sound of a sugarcane-crusher of a wealthy farmer, the extremely poor man sleeps, in (winter-) nights, in the room warmed by the herd of cows huddled therein, clasping to bosom his wife with her (lower-) garment slipped down, caring two hoots for the cold.

चुल्होसीमनि गोरसार्द्रम् see No. 14442.

14443**

चूडागर्भनिवेशि दाम विकलं मुक्ताफलभूषणं
स्त्रीणां कुङ्कुमपिच्छिलः स्तनभरो गूढोदरं मन्दिरम् ।
द्वित्राः स्थूलपटाः प्रसर्पद्गुरुग्रामश्व धूमोद्गमः
संभोगाय भवन्ति चात्र कृतिनां दीप्रा विलासाग्रयः ॥

(अ) Bālarāmāyaṇa 5. 36.

(अ) Skm (Skm (B) 1365, Skm (PO) 2. 178.5) (a. Rājasekhara).

- (a) °निवेशिदा° Skm ; भूषणः Skm.
 (b) °पङ्किलाः स्तनभुवोः Bala (var.) ; °च्छिलाः Skm ; °लास्तनभुवो Skm (POS) ; °भुवो Skm.
 (c) चित्ताः Bala (var.) ; द्विवास्तूल° Skm ; °ग्रामा° or °द्गमाः Skm.
 (d) वीप्ता Skm ; त्रिशानाग्नयः Skm.

Śārdūlavikrīḍita metre.

Garland inserted in the hair, ornament void of pearls, breasts of young women smeared with saffron-paste, house with lonely interior, a couple of heavy garments, smoke of aloe spreading all around—these objects that inflame love (only) the fortunate enjoy (in winter).

14444**

चूडाचुम्बितकंकपत्रमभितस् तूणीद्वयं पृष्ठतो

भस्मस्निग्धपवित्रलाङ्घितमुरो घत्ते त्वचं रौरवीम् ।

मोडय्या मेखलया नियन्त्रितमघोषासश्च

माञ्जिष्ठिकं

पाणौ कार्मुकमक्षसूत्रवलयं दण्डं परं पेंपलः ॥

- (अ) Uttara 4.20, Mahāvīra 1.18, Han 1. 29 (in some texts 1. 21).
 (अर) Sar 3. 399 (p. 310).
 (a) °कङ्क° Uttara (var.), Han, Sar.
 (b) भस्मस्तोक° Uttara, Mahā, Sar; °लाच्छन° Uttara, Mahā, Sar.
 (c) मोर्व्या Uttara, Mahā, Sar; अधो वासश्च Uttara (var.), Han; °ष्ठकं Uttara, (var.), Mahā, Han.
 (d) °कसाक्ष° Han; °बलये Sar; दण्डोऽपरः Uttara (var.), Mahā, Han, Sar.
 Śārdūlavikrīḍita metre.

On both sides of his back are two quivers of arrows, the feathers of the *kaṁka*-birds at the ends of which are touched by the tuft of his hair, his breast has holy and lovely marks of ashes, he has put on the hide of the *Ruru*-deer, his lower garment dyed with *mañjiṣṭha* is tied by a girdle made of *marba*-grass, he has in his hand a bow, a rosary of beads and a shaft of *pippala*-tree. (J. Ghosh).

14445**

चूडाचुम्बितचारुचन्द्रकचयं चामीकराभास्वरं

कर्णोत्तंसितकर्णकारकुसुमं कन्वर्पकलोलिनम् ।

बंशीवादनवाचदूकवदनं वक्त्रीभवद्वीक्षणं

माग्यं भङ्गुरमध्यमाः परिणतं कुञ्जान्तरे भेजिरे ॥

(आ) PG 289 (a. Jivadasavāhinīpati).

(d) परिणतं कुञ्जान्तरं PG (var.).

Śārdūlavikrīḍita metre.

The cowherdresses with slim waists approached (or waited upon) Kṛṣṇa, the embodiment of their good luck, in a bower; Kṛṣṇa—whose crest-hair was decorated with the peacock-plumes (lit. with eyes on the plumes), garments resembled gold (in colour), ears had ear-rings of the *karnikara* flowers, who surpassed Cupid (in beauty), whose mouth was eloquent in playing upon the flute, and eyes were turned oblique.

14446**

चूडापीडकपालसंकुलगलन्मन्दाकिनीवारयो

विद्युत्प्रायललाटलोचनशिल्पिज्वालाविमिश्रस्त्रिषः ।

पान्तु त्वामकठोरकेतकशिखासंविधमुग्धेन्दवो

भूतेशस्य भुजंगवल्लिवलयलङ्घनद्वज्जटा जटाः ॥

(अ) Mālatī 1. 1.

(आ) SR 9. 121 (a. Mālatī), SSB 14.106, SkV 44 (a. Bhavabhūti).

(a) °कुलपतन् SkV.

(b) °चनपुटज्योतिर्विमि° Mālatī (var.), SR, SSB, SkV.

(c) °रक्तं° Mālatī (var.).

(d) °द्वचूडा [°जूटा] Mālatī (var.); °जूटाजटः SSB.

Śārdūlavikrīḍita metre.

May the matted hair of Śiva from which the waters of the *Mandakini* are trickling, on account of being beset with the skulls (serving the purpose of) the crest-chaplet, the splendour of which is mixed up with the lightning-like flames of fire from the eye on the fore-head, the lovely (crescent) Moon whereof is being confused with the not rough point of the *ketaka*, (and) the mass of which is tied up with the circular garlands in the form of the creeper-like serpents, protect you ! (R. D. Karmarkar).

14447**

चूडापीडनिबद्धवासुकिफणाफूत्कारनिर्यद्विष-

ज्वालाजृम्भितमस्यकच्छपवधूलीढेन्दुलेखामृतम् ।

अभ्यादः स्मरसूदनस्य मदनक्रीडाकचाकर्षणश्च

ज्योत्स्नाकसरित्सरोषगिरिजादृष्टं जटामण्डलम् ॥

(आ) Skm (Skm (B) 57, Skm (POS) 1. 12.2) (a. Bhavabhūti), Kav p. 60.

Śārdūlavikrīḍita metre.

May the mass of matted hair of Cupid's foe (Śiva) protect you, the

nectar of the moon-crescent whereon is licked by the mates of fish and tortoise gasping (for breath) due to the poisonous flames issuing from the hissing hood of Vāsukī tied as a crest-chaplet; from which the heavenly Ganges trickles as it (hair) is pulled in love-sport, and which is seen with anger by Pārvatī.

14448*

चूडापीडानिरामः स्फुरदुर्मणिभिर्मुद्रिकाकक्षपमूतैर्

दोर्दण्डः कुण्डलीन्वस्तव जयति जगन्मण्डलाधार एषः ।

क्षीर-भ्रान्त्याऽरिकीति सपदि समुदितां पातुकामः

प्रसर्पज

जिह्वामुच्चैः किमेनां चपलयति चमत्कारिणी

खड्गधाराम् ॥

(आ) SSS 139 (a. Candracūḍa), SR 125. 18, SSB 433. 18.

(a) °सूत्रैर् SSS.

Sragdharā metre.

Victorious is this mighty arm of yours, the mainstay of the world, lovely like a crown-chaplet and adorned with prominent lustrous gems, the peers of rings. It is (like) a formidable serpent, which, while moving, flashes repeatedly its tongue of glistening edge of sword, being keen to drink forthwith the rising glory of the enemy, mistaking it for milk.

14449**

चूडाभस्यकणाङ्किताविव जटापत्राञ्चलेनामृशन्

नेत्राग्निद्युत्तितापिताविव करैः सिचन् सुधादीधितैः ।

नागश्वासकलङ्किताविव मुहुर्गङ्गाजलं क्षालयन्

मानिन्यारचरणी गिरीन्द्रदुहितुर्भूयं गिरीशोऽस्तु वः ॥

(आ) JS 17. 7 (a. Umāpatidhara or Śrī Harṣapaṇḍita).¹

1 In Bhaṇḍarkar's Report.

Śārdūlavikrīḍita metre.

May Śiva, wiping out with the ends of his matted hair angry Pārvati's feet as if they were covered (lit. marked) with the particles of ashes dropped from his hair, sprinkling them with moon-beams as if they were heated with the flashes of fire of his (third) eye, and washing them, time and again, with the water of Gaṅgā as if they were defiled by the hissings of the serpents, bestow prosperity on you.

14450

चूडामणिः समुद्रोर्मिः घण्टा चाखण्डमम्बरम् ।
अथवा पृथिवीपालः सूर्ध्नि पादे प्रसादतः ॥

(अ) Cr 373 (CRr 3. 11, CPS 70. 51), GP 1 110. 12.

(a) चूडमणिः CR ; समुद्रोर्मि° CR ; समुद्रोऽग्नि (°ग्निर्) GP.

(b) घट्टनात् खण्डनं वरम् CR ; °मण्डलाखण्डनं GPy ; घटना CR (var.).

(c) पृथिवीपाला GP.

(d) पादावसारणम् CR (var.), CPS ; पाद-प्रसादिका CR ; पादः प्रसादजः GPy.

Crest-jewel, sea-wave, gong, untorn cloth¹ and king deserve to be on the head. They are at the feet because of carelessness²

1. Perhaps turban.

2. A king should not be careless in discharging his duties towards the people

14451

चूडामणिपदे घत्ते योऽम्बरे रविमागतम् ।
सतां कार्पातिथेयीति बोधयन् गृहमेधिनः ॥

(आ) AIR 70, AR 97.8-9, Kuv ad 19.56 (p. 64), Rasagaṅgā 464. 6-7 (29), Ratnāpaṇa in Pratāparudra (BSS).

(b) यो देवं AIR, AR, Kuv, Ratnā.

It (the oriental hill) bears on its head (=peak) the sun rising in the sky, instructing (thereby) the house-holders that due hospitality should be accorded to the good people.

14452*

चूडामण्डलबन्धनं तरलयत्याकृतजो वेपथुः

किञ्चित् कोकनदच्छदस्य सवृशे नेत्रे स्वयं रज्यतः ।

घत्ते कान्तिमकाण्डताण्डवितयोर्भङ्गेन वक्त्रं भ्रुवोश्च
चन्द्रस्योत्कटलाञ्छनस्य कमलस्योद्भ्रान्तमृङ्गस्य च ॥

(अ) Uttara 5. 35.

(आ) Almn 23. 25-6.

(a) क्रोधेनोद्धतधूत कुन्तलभरः सर्वाङ्गजो वेपथुः Uttara (var.).

(c) घत्ते कान्तिमिदं च वक्त्रमनयोर्भङ्गेन भिन्न(भीमं) भ्रुवोश्च Uttara (var.).

(d) °स्योत्स्फुरला° Almn.

Śārdūlavikrīḍita metre.

Tremor produced by intense feeling agitates their knots of hair fastened up on their head, their eyes, which are naturally a little red like a leaf of the pink lotus, spontaneously assume a fiery glow; their faces, on account of the knitting of their eye-brows suddenly

dancing, wear beauty of the Moon with its spots made prominent, or of a lotus over which bees are hovering. (C. N. Joshi).

14453*

चूडारत्नमपानिधिर्यदि भवेच् चेत् कुण्डलं गण्डकी
कावेरी यदि कङ्कणं यदि पुनर्गवेयकं गौतमी ।
मुक्ताम्रक् सुरनिम्नगा यदि यदि स्यान् मेखला नर्मदा
कौशियं यदि कौशिकी कृशतनोस्तापस्तदाप्येति वा ॥

(भा) PV 623, SR 291, 97, SSB 129, 103,
SuSS 339, Pad 42, 17 (a. Bhānukara)
RJ 942 (a. Bhānukara).

(a) चेत्कुण्डलं PV (var.); कुन्तलं [कुण्डलं]
SR, SSB.

(c) °सृक् Pad.

(d) °पेति PV, Pad; °स्येति PV (var.).

°Sardūlavikrīḍita metre.

If the ocean be the crest-jewel, *Gaṇḍakī* the ear-ring, *Kaverī* the bracelet, *Gautamī* the necklace, *Ganges* the pearl-necklace, *Narmadā* the girdle, and *Kauśikī* the silken dress, even then will the agony (heat) of the slender-bodied one end ?

14454**

चूडारत्नः स्फुरद्भिविषधरविवराण्युज्ज्वलान्युज्ज्वलानि
प्रेक्ष्यन्ते चक्रवाकीमनसि निविशते सूर्यकान्ता-

रकुशानुः ।

किं चामी शल्ययन्तस्तिमिरमुभयतो निर्भराहस्तमित्रा-
संघट्टोत्पिष्टसंध्याकणनिकरपरिस्पर्धिनो भान्ति
दीपाः ॥

(अ) Amar 2. 51.

(आ) SkV 861, JS 68. 19 (a. Śrī Murāri),

SR 298. 40, SSB 142. 43, RJ 1058
(a. Murāri), Almn 42. 26-7.

(a) °रत्नैर्ज्वलद्भिः Almn; °लानु° SR, SSB.

(c) निर्भरोद्यत्तमित्रा°— Almn.

(d) सङ्घट्टाकृष्ट° Almn; °परस्पर्धिनो SkV (var.).

Sragdharā metre.

The holes of serpents blaze now with the jewels of their hoods; / from sun-stones fire has migrated to the shel-drakes' hearts; / and lamps, spearing the darkness, shine in rivalry / of these fragments of the sunset, powdered / in the fierce encounter between day and night. (D. H. H. Ingalls's).

14455**

चूडाशीतकरस्तनंधयसुधानीरन्ध्रगन्धस्पृशः

क्रोडाकङ्कणपद्मशेखरफणापीतावशिष्टा मुहुः ।

प्रङ्कासीनगिरीन्द्रजास्तनतटीहारावलीलोलनाः

संतापं शमयन्तु वो हरजटागङ्गातरङ्गानिलाः ॥

(आ) SR 9, 125, SSB 14. 2.

°Sardūlavikrīḍita metre.

May the winds from the waves of Gaṅgā in Hara's matted hair, which are replete with strong smell of the nectar of the babe of Moon on his head, which are (as much) as remain after the lord of serpents, worn as a sportful bracelet, has inhaled them, and which shake the string of pearls on the breast region of Pārvatī seated on his lap, allay your suffering.

14456*

चूडोत्तंसितचारुचन्द्रकलिकाचञ्चच्छिखामास्वरो

लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।

अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्छेदयन्

चेतः सच्चानि योगिनां विजयते ज्ञानप्रदीपो हरः ॥

(अ) BhŚ 1.

(आ) JS 8. 6, IS 2303, SSD 1 fol 2 b, SH 16 (a. Indrakavi).

(a) मारोत्तंसित° or चोडोत्तंसित° BhŚ (var.) ; °चंद्रचारुकलिका° (°तं) or °चंचुःक्षमाभास्वरो or चंचच्छिखा भास्करो BhŚ (var.) ; °चंचच्छिखामासुरो BhŚ (var.), JS ; °विभ्रच्छिखोभासुरो BhŚ (var.) ; °सुरो SH.

(b) श्रेयोदशाग्रे (°नेः) BhŚ (var.).

(c) अंतःस्फूर्जितदपार° or अंतःस्फूर्जदपार° (अतेः°) BhŚ (var.) ; अन्तर्गूढदुरन्तमो° JS ; अन्तर्गूढदुरन्त° SH ; उद्भेदयन् or उन्मूलयन् or उल्लेदयन् or उच्चाटयन् [उच्छे°] BhŚ (var.), IS.

(d) श्रोतः BhŚ (var.) ; योगिनो BhŚ (var.) ; कामप्रदीपो BhŚ (var.) ; ज्ञानं प्रदीपो° BhŚ (var.) ; बोधप्रदीप JS ; हरिः [हरः] BhŚ (var.).

Śārdulavikrīḍita metre.

May the god Śiva, — whose person is resplendent with luminous rays of crescent Moon adorning the luxuriant locks of hair on his head ; who reduced to ashes, quite in a sportive manner, the god of love, as if it were a mere moth ; and who is the abode of all good, the lamp of perfect knowledge, long burn brightly into the mental

abodes of Yogi's driving away the dense cloud of ignorance which is covering their conscience with a thick layer of darkness ! (P. G. Nath).

14457

चूतं चर्वय चम्पकं चर नवां वासन्तिकामन्तिकान्

मा मा मुञ्च सविभ्रमं भ्रमर हे सङ्गं लवङ्गे कुव ।

एकः कार्मुककर्मनर्मणि सखा देवस्य कान्तागुरोः

प्रक्रान्तः प्रमदामदावह्वहन् मन्दानिलो माधवः ॥

(अ) AnyMuk 17.

Śārdulavikrīḍita metre.

O Bee, partake of (lit. chew) the mango-blossom, taste the Campaka flower, do not at all shun the fresh Vasantika creeper, near by, and have sportful contact with Lavaṅga. The spring season, the sole friend of the god of love in the sport of discharging arrows from his bow, has set in with a gentle breeze, bringing joy to the women folk.

14458

चूतं मुञ्च त्यज सरसिजं वृङ्ग मा गा लवङ्गं

सङ्गं बूरीकुश करबुके केतके मा निषीद ।

लीलोत्तंसिकृतमुकुलकः स्वर्गसोमन्तिनीमिर्

यत्ते देवात्परिसरगतः पारिजातः स जातः ॥

(अ) AnyMuk 62.

Mandakrāntā metre.

O bee, leave aside the mango (blossom) give up lotus, do not go to lavaṅga, discard the company of Karbuka, do not rest on ketakā. Parijata the buds of which are worn as sportive ear-rings by

celestial damsels, that has luckily grown
in your neighbourhood.

14459*

चूतद्रुमालीभुजपञ्जरेण

रणद्विरेकावलिकङ्कणेन ।

मित्रं मधुः कोकिलमञ्जुनाव-

पूर्वाभिभाषी स्मरमालिलङ्ग ॥

(अ) Vikram 7. 49.

Upajāti metre (Indravajrā and
Upendravajrā).

The spring, uttering words of welcome
in the shape of the sweet note of the
cuckoo, embraced (his) friend, Cupid,
with (his) arms in the shape of mango
trees having wrist-ornaments in the
shape of bees that were humming.
(S. C. Banerji).

14460

चूत निसर्गोदारं
फलसम्भारं यथा यथा वहति ।
विनमसि तथा तथा तत्
किमद्भुतं ते कुलीनस्य ॥

(अ) AnyS 17.

Āryā metre.

O Mango tree ! as you bear more
and more the crop of fruits in your
inherently liberal way, so do you bend
down successively. This is not sur-
prising in case of you of high breed.

MS VIII. 45

14461**

चूतश्रेणीपरिमलमृषश्चञ्चरीकानुयाता

भूयो भूयः कुवलयकुटीकोटरे लीयमानाः ।

गन्धं गन्धं सुरतविरतौ वान्ति सीमन्तिनीनां

गण्डाभोगश्चमजललवप्राहिणो गन्धवाहाः ॥

(अ) ŚP 3813, SR 326. 27 (a. ŚP), SSB
188. 27.

(a) °यातां SR.

Mandākrāntā metre.

Loaded with (lit. stealing) the fragrance
of clusters of mango-blossoms, followed
by the bees, entering time and again
in the hole of the lily-huts, moves the
breeze softly, removing the drops of pers-
piration from the expanse of the women's
cheeks at the end of their sexual-sports.

14462

चूताः पल्पवमुद्गिरन्ति चितरन्त्येतत्पिकेभ्यस् ततस्

तेऽप्येतेन कुहूः कुहूरिति कलं कुर्वन्ति कूजामिति ।

निम्बोऽपि स्वयमुद्गिरन् फलमनेनाराधयन् वायसान्

किञ्चित् तेषु ततो रटस्सु सफलं जन्म स्वयं मम्यते ॥

(अ) DikAny 34.

Śardulavikrīḍita metre.

The mango trees put forth sprouts
and then gift them out to the cuckoos.
They too produce sweet *kuhū-kuhū* notes
because of (eating) them. The *nimba*
tree too puts forth fruit, imparting
delight to the crows thereby. As they
caw harshly thereafter, it (the *nimba* tree)
deems its birth to be worth its while.

14463*

चूताङ्कुरास्वावकषायकण्ठः

पुंस्कोकिलो यन् मधुरं चुकूज ।

मनस्विनीमानविघातवक्षं

तदेव जातं वचनं स्मरस्य ॥

(अ) Kum 3. 32 (Cf. A. Scharpé's *Kālidāsa-Lexicon* I. 3 ; p. 45).

(आ) SR 331. 29 (a. Kum), SSB 197.29, SCSL p. 92,

(b) पुंस्को^० Kum (var.).

(c) °रक्ष [°दक्ष] Kum (var.).

Upajati metre (Indravajrā and Upendravajrā).

What the male cuckoo with his throat dark-red (hence sweet) on account of tasting the mango-sprouts cooed sweetly, that same became the word of Kāma adept in humbling the pride of the high-minded women.

[The sounds which the male *Kokila*, with the neck red from the taste of the mango sprouts, gave out sweetly became the speech of Kāma able to counteract the sensitiveness of virtuous women. (H H Wilson).]

14464**

चूताङ्कुरे स्फुरति हस्त नवे नवेऽस्मिन्

जीवोऽपि यास्यतितरां तरलस्थभावः ।

किं त्वेकमेव मम दुःखममूदनरूपं

प्राणेश्वरेण सहितो यदयं न यातः ॥

(आ) PG 332 (a. Rāṅga or Vāṅga or Sāraṅga).

Vasantatilakā metre.

As these fresh mango-blossoms appear, my life of restless disposition will surely depart. But I have one great regret that it did not depart with the lord of my life.

14465*

चूतानां चिरनिर्गतापि कलिका बध्नाति न स्वं रजः

संनद्धं यदपि स्थितं कुरबकं तत् कोरकावस्थया ।

कण्ठेषु स्खलितं गतेऽपि शिशिरे पुंस्कोकिलानां स्तं

शङ्के संहरति स्मरोऽपि चकितस् तूणार्धकृष्टं शरम् ॥

(अ) Śāk 6. 4. (Cf. A. Scharpé's *Kālidāsa-Lexicon* I. 1 ; p. 77).

(आ) SR 333. 94 (a. Śāk), SSB 200. 99, Almm 198, Pad 81.24 (a. Kālidāsa), RJ 1188 (a. Kālidāsa).

(b) यदवस्थितं Śāk (var.); कुरबकं Śāk (var.), SR, SSB.

(c) कण्ठेषु Śāk (var.).

(d) तूर्ण^० Śāk (var.) (printing error .

Śārdulavikrīḍita metre.

The mango-blossom, though burst forth since long, does not develop its pollen; the *kurabaka*, though developed, remains in the form of bud; the sound of the male cuckoos falters in their throats, though the winter is past; I think, even the Cupid puts back in fear the arrow half-drawn from the quiver.

[The mango branches are in bloom, / yet pollen does not form; / the cuckoo's song sticks in his throat, / although the days are warm; / the amaranth-bud is formed, and yet / its power of growth is gone; / the love-god timidly puts by / the arrow he has drawn. (A. W. Ryder)]

14466*

चूताशोकारविन्दैः कुशकतिलकैः कणिकारैः शिरोषैः
पुंनागैः पारिजातैः बकुलकुवलयैः किशुकैः सातिमुक्तैः ।
एतेर्नानाप्रकारैः कुसुमसुरभिभिर्विप्रकीर्णैश्च तैस् तैर्
वासन्तैः पुष्पध्वनैर्नरवर वसुधा स्रग्धरेवाद्य भाति ॥
(अ) Nāṭ (Nāṭ (BI) 16.99, Nāṭ (Regnaud) 16.92).

(a) लूता° [चूता°] Nāṭ (Re).

(b) स्वकुलकुशकैः Nāṭ (Re).

(c) °कारैरधिकसु° Nāṭ (Re).

Sragdharā metre.

O best of men¹, due to the many and various sweet-smelling vernal flowers such as *cūta*, *asoka*, *aravinda*, *kuravaka*, *tilaka*, *karṇikāra*, *śīriṣa*, *punnāga*, *pārijāta*, *vakula*, *kuvalaya*, *kiṃśuka*, and *atimukta*, this earth looks today like a woman wearing (many) garlands of flowers.² (M. Ghosh).

1. King.

2. Quoted in the Nāṭ. as an example of the Sragdharā metre.

14467

चूते समीपवर्तिनि
मधुकरकुलकलितमंजरीनिवहे ।
कोकिल वृतिमारुढं
मूढं त्वां मन्यते लोकः ॥

(अ) JS 71.2 (a. Śrī Vaidya Bhānu-
paṇḍita).

Aryā metre.

O Cuckoo, people think you to be stupid that you are perched on a (thorny) hedge, when the blossoms of the mango

tree in your neighbour-hood are being enjoyed by a swarm of bees.

14468**

चूतोद्यानं सुरभिरनिलः शाद्वलश्यामभूमिस्
तन्त्रीवाद्यं चषकमदिरा लोलिता मालतीभिः ।
स्वच्छज्योत्स्ना विजनरजनी कूडमलाक्षीकटाक्षाः
सारं विद्युद्वलयचपले जीवलोके किमन्यत् ॥
(अ) VS 2251 (a. Maṅgalavatsa).
(b) चषकमदिरः or चषकमदिरान् लोलिता VS (var.).

Mandākrāntā metre.

Mango-orchard, sweet breeze, green grassy stretch, lute instrument, cup of wine stirred with Malati-flowers, bright moon-shine, quiet night, side glances of lotus- (lit. bud-) eyed women ; what else is the quintessence of the world, fleeting like a flash of lightning ?

14469**

चूर्णं कुष्ठमुरानाग- केसराणां घृतान्वितम् ।
मधु पीतं करोत्यङ्ग- सौरभं सततं नृणाम् ॥
(अ) ŚP 3253.

Powder of *kuṣṭha*, *mura*, *nāgakesara*, mixed with ghee ; and honey, taken regularly, lend fragrance to the human body.

14470**

चूर्णं तक्रमधं स्नुहीतरुशिकापक्वं कदल्याः फलं
तुम्बीहिङ्गुमुनेः शिका शिवजलं नीली सगुम्फा शिका ।
चूर्णं नागलतादलं वधिनृपो लोणस्य विण्डव्यं
योगानामिदमाशु मण्डलिविषं लेपेन निर्मूलयेत् ॥

(अ) ŚP 2920.

Śardulavikriḍita metre.

Powder prepared with butter milk, root of *snuhi*, ripe banana-fruit, roots of *tumbi*, *hingu* and *muni* plants, *śivāmbu*, *nili* and root of *gumpha*; or powder of the leaves of *nāgolata*, curds, *nṛpa* and the three balls of salt; this combination, used as a paste, quickly cures the snake-poison.

14471**

चूर्णकुन्तलसटापरिपाठ्या

विप्रकीर्णमिव भासतलेषु ।

केशवन्धविभवंलटमानां

पिण्डतामिव जगाम तमिस्रम् ॥

(अ) Vikram 11, 18.

Svāgatā metre.

The darkness appeared to be scattered like loose hair over the foreheads of women, and it became like a lump by reason of the women's tying up their hair. (S. C. Banerji).

14472**

चूर्णवधु लुलित-स्रगाऽऽकुलं

छिन्नमेखलमलवतकाङ्कितम् ।

जलितस्य शयनं विलासिनस्

तस्य विभ्रमरतान्यपावृणोत् ॥

(अ) Ragh 19. 25 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 291).

(आ) AA 48. 14-17, AA (AL ed.) 68. 15-6).

(a) ललितं स्र° or लुलितं स्र° or ललित° or °प्रजाकुलं Ragh (var.); °श्रमाकुलं AA (var.).

(b) भिन्नमे° Ragh (var.); °मेषल° [°मेख°] Ragh (var.).

(d) °तान्यवेदयत् AA.

Rathoddhatā metre.

The couch looking tawny with *kum-kuma*- powder, over it were seen loose garlands, having on it the broken waist-bands and marked with red lac displayed the sportful debaucheries of this libidinous king when he got up from it. (G. R. Nandargikar).

14473**

चूर्णतण्डुलोपेतं महाराष्ट्रीफलच्छदः ।

मधुना लिङ्गलेपेन द्राघो भवति योषिताम् ॥

(अ) ŚP 3211.

Applying the paste of *mahāraṣṭrī* fruits and leaves, mixed with powdered borax, and honey to the penis, causes discharge of women.

14474**

चूर्णोक्तेषुपुङ्खाया लवणान्वितपिण्डकान् ।

वारिस्फोटा विनश्यन्ति द्रुतं वेसरवाजिनाम् ॥

(आ) ŚP 2839.

The balls of the powder of *iṣupunkha*¹ mixed with salt, quickly cure the water-boils of the mules and horses.

1, A medicinal plant.

14475**

चूर्णोक्त्य खलिवैया तिलानां माषिकं तथा ।

स्विन्नाश्च सरसान् माषांस् तत्र दद्याद् घृतं तथा ॥

(आ) ŚP 2254.

The powder of the oil-cakes of sesamum, and honey should be applied. So should be applied to it (the powder) the heated raw *māsas* as well as ghee.

14476**

चूर्णीकृत्य पलानि पञ्च नितरां गन्धाश्मनो यस्ततस्
तत् चूर्णं त्रिगुणे च मार्कवरसे छायात्रिगुणकीकृतम् ।
पण्याचूर्णमथो तथा मधु घृतं प्रत्येकमेषां पलं
बृद्धो यौवनमेति मासयुगलं खादन्नरः प्रत्यहम् ॥

(अ) SP 3041.

Sardulavikridita metre.

Five *palas*¹ of powder of *gandhaka*, mixed in three fold quantity of the *bhrngarāja* extract, dried up in shade, added with one *pala* each of *pathyā*², honey and ghee; by daily use of this combination for two months, an old man regains youth.

1. A particular weight.
2. *Haritaki*.

14477**

चूर्णं दत्तं वशकचूर्णं
कीटस्य काकजङ्घायाः ।
मुनिदलरससिद्धतो वा
टङ्कणकः स्वाङ्गमलमिलितः ॥

(अ) SP 3200.

Āryā metre.

The powder of *kiṭa*¹ administered along with the powder of *Leea Hirta* or borax soaked in the juice of the leaves of *muni* (tree) and mixed with the impure secretion of one's body, brings (a woman) under one's control.

1. Perhaps the plant *cissus pedata*.

14478**

चूर्णेन नागरवलैः क्रमुर्कैश्च मध्ये
श्रीलासिकावदनचुम्बनविभ्रमेण ।
वह्निप्रवेशवनवासनिशातशस्त्र-
च्छेदात्मकस्य तपसः फलमद्य सत्त्वम् ॥

(अ) AIR 501.

(b) Or श्रीलासरावदन^o AIR

Vasantatilakā metre.

By the amorous action of kissing the face of the lady resplendent with beauty, I think, the (lime-) powder, *nagara*-leaves and betelnuts have attained the fruit of their penance (comprised respectively of) entering into fire, living in a forest and cutting by a pair of sharp scissors.

चूलूकयसि चन्द्र^o see No. 14440.

14479**

चेदयः कदाचन कदाचन पण्यनार्यः
कन्याः कदाचन कदाचन चण्डरण्डाः ।
इत्थं चिरं विहरतोऽपि सखे परस्त्री-
वाञ्छारसे न परितुष्यति चान्तरात्मा ॥

(अ) JS 307. 12.

(d) परितुष्यति JS (var.).

Vasantatilakā metre.

Sometimes slave girls, sometimes harlots, sometimes virgin girls, sometimes fierce widows, though I wandered thus for long (after them), yet my heart does not feel satisfied in (i. e. does not desist from) seeking other women.

14480*

चेतः कर्षन्ति सप्तच्छदकुसुमरसासारसौरभ्यलुभ्यद्

भृङ्गोसंगीतभङ्गीभृतिमुमगदिशो वासराः शारदीयाः ।

किं च द्याकोचपङ्केरुहमधुरमुखीं संचरच्चञ्चरीक-

श्रेणीवेणीसनाथां रमयति तरुणः पद्मिनीमंशुमाली ॥

(अ) JS 227. 9 (a. Śrutadhararāja or Sūktisahasra¹) ŚP 3910 (a. Śrutadhara), SR 345. 47 (a. ŚP), SSB 221. 54 (a. Śrutadhara), (V. R. Pischel, *Die Holdichterds Lakṣmaṇasena*, p. 35).

(b) °तभङ्गिभृ° ŚP, SR, SSB.

(c) °कोश° ŚP, SR, SSB.

1. In the Bhaṇḍarkar's Report.

Sragdharā metre.

The days of autumn in which the quarters are pleasant with the sound of hum of the female bees captivated by fragrance of the torrents of juice of the flowers of the *saptacchada* trees, charm the heart. Moreover, the young sun enjoys the lotus-lake having braid of a row of hovering bees and a lovely face of blooming lotuses.

14481**

चेतः कातरतां विमुञ्च भटिति स्वास्थ्यं समालम्ब्यतां

प्राप्तासौ स्मरमार्गणव्रणपरिव्राणौषधिः प्रेयसी ।

यस्याः श्वाससमीरसौरभपतद्मृङ्गावलीवारण-

कीडापाणिबिधूतिकङ्कणभङ्गकारो मुहुर्मूर्च्छति ॥

(अ) SkV 1641, Prasanna 123b (a. Gonanda), Skm (Skm (B) 1045, Skm (POS) 2.114 5), JS 255.8 (a. Gotrānanda).

(a) जह्रीहि सपदि (हृदयः)स्थैर्यं स° Skm, JS ; दधीथाः क्षणं [समा°] JS.

(b) आगता [प्रा°] Skm ; प्राप्ता सा JS ; °गण° [°परि°] JS.

(c) येन [य°] JS ; श्वासतरङ्गसौरभभमिलद्भृ° JS,

(d) श्रीडन्दोलित (or लोलित) बाहुकङ्कणरण° JS ; °चञ्चलपाणिकङ्क° Skm.

Śārdūlavikrīḍita metre.

Leave your fears, oh heart, and be at ease again, / Arrived is your dear medicine / against the wounds of Cupid's darts. / As she nears, the jingling ever grows / of bracelets shaken by her playful hand / in driving off the bees that fly to her sweet breath. (D. H. H. Ingalls).

14482*

चेतःप्रसादजननं विबुधोत्तमानाम्

आनन्दि सर्वरसयुक्तमतिप्रसन्नम् ।

काव्यं खलस्य न करोति हृदि प्रतिष्ठां

पीयूषपानमिवं वक्षत्रविवति राहोः ॥

(अ) VS 161 (a. Haricandra), SR 40.51 (a. VS), SSB 294. 51 (a. Bāṇa's Kādambari, Intr. 7).

(d) पीयूषदानम् SR.

Vasantatilakā metre.

Poetry, highly perspicuous and rich in all sentiments, gladdens the hearts of the learned and imparts them aesthetic pleasure, but does not gain ground in the heart of the wicked like the drink of nectar revolving in Rāhu's mouth.

14483

चेतः प्रेतसमं समंगलशतान्यासादनस् तृप्यति
प्रायः कायकुटी घटीकु[व]लकुटी रोगर्भवेज् जर्जरः ।
गृध्री सिद्धिहरी दरीव तमसा चक्षुः परं मोह्य-
त्यायुर्वायुचलं कलङ्कयति हा जीवं मुहुर्जन्मभिः ॥
(अ) BhŚ 498.

Śārdūlavikrīḍita metre.

The mind like an evil spirit is satiated (only) by acquiring hundreds of pleasant things; the hut of body is generally worn out by ailments; greed, the foe of success, deludes the eye with darkness (infatuation) like a cave, and life, fleeting like wind, defiles the individual soul with repeated births.

14484

चेतःज्ञानये द्वेषदर्पोऽभिभूतेन
यत्नः कार्यः सर्वथा पण्डितेन ।
विद्यादीपः कामकोपाकुलाक्षणां
दर्पान्धानां निष्कलालोक एव ॥
(अ) Dar 3. 151.
Śālinī metre.

A wise man, casting aside hatred and vanity, should strive hard to achieve peace of mind. The light of the lamp of knowledge is but useless for those who are blinded with arrogance and have their eyes confounded with lust and anger.

14485**

चेतःस्वापवत्रागुरा दशगुणस्फारस्मरोड्डामरा
वार्तव्यावधयः(?) समुद्रलहरीपूरैरिवोत्पाविताः ।
नापि स्वाभ्यसमर्पणेन न सखे सख्या(?)विरोधेन वा
गूढान्तर्मुखसाहसव्यतिकरा रक्ष्याः परं योषितः ॥

(अ) Mugdhopadeśa (KM VIII) 55.

(आ) GVS 31.

(b) Or वार्द्धस्या° GVS.

(c) Or सख्यासवरोधेन GVS.

Śārdūlavikrīḍita metre.

Women are shackles to the beast of heart, extremely awful because of excessive (lit. ten fold) lust and are bane to good health. They were created as it were by the mass of sea-tides, and (are restrained) neither by surrendering authority to them nor by the opposition of friends. Their hearts are filled with the incidence of hidden rashness. They, O Friend, are to be guarded with great caution.

14486*

चेतःसूच्यप्रतस्तत् प्रसरति पुरतः प्राणिनां वर्गषट्कं
दुष्पारं कूपरूपं तदुपरि नगराकारसंसार एषः ।
तस्मिन् भाग्योदयाद्वै सुरसरिदभवच्छुद्धबुद्धिस्वरूपा
सूच्यध्रे कूपषट्कं तदुपरि नगरं तत्र गङ्गाप्रवाहः ॥
(आ) PV 844.

Sragdharā metre.

Mind (of a man) is of the size of a needle-point; in front of that operates the group of six¹ which, like a well, is not easy to cross; above that is this universe in the form of a city; there in that city arose celestial stream in the form of pure intelligence as a result of good fortune. On the point of needle is a group of six wells (vices), above that

is the city (universe) and there the flow of Ganga.

1. Six enemies of mankind : viz. lust, anger, avarice, pride, stupefaction (illusion) and arrogance.

14487*

चेतःसौख्यं किमपि भजते कीर्तिरुल्लासमेति
प्रोढा लक्ष्मीः सपदि बत सा जायते नूनमेव ।
अस्माकं त्वं यदिह नरनाथार्थिनां सम्मुखत्वं
सम्प्राप्तोऽसि प्रसृमरपरत्यागलीलाविनोदः ॥

(आ) AIR 195.

(a) चेतस्यो° AIR (var.).

Mandākrāntā metre.

O King, that you, enjoying yourself with the sport of widespread charity, have arrived here before us, the supplicants; our heart experiences indescribable joy, fame flashes forth and abundant riches appear with certainty in a trice.

14488

चेतनं पुष्करं कोशः क्षुधाध्मातः समन्ततः ।
न घृणीनामरम्पाणां विवेकं यान्ति वृष्टयः ।
(आ) SSB 536. 43.

The sky all around is lively with empty (i. e. waterless) clouds. The vision of the (sun-) rays covered with clouds is unable to perceive properly¹ (whether it would rain or not).

- 1 Description of the end of the rainy season.

14489

चेतयन्निखिलं वेत्ति जीवात्मा सुखदुःखभुक् ।
आत्मानं नैव जानाति कामक्रोधाविभिर्हृतम् ॥
(आ) ŚP 4323 (a. Yogarasāyana).

Endowed with consciousness, the individual soul, that experiences both pleasure and pain, knows everything. But it does not know itself tainted with lust, anger etc.

14490*

चेतश्चञ्चलया वृत्त्या चिन्तानिचयपञ्जरे ।
वृत्तिं बध्नाति नैकत्र पञ्जरे केसरी यथा ॥
(आ) ŚP 4216.

Trapped in a number (lit. cage) of worries, the mind is unable to fix its operation at one point due to its fickle disposition, as is the case with a lion in a cage.

14491

चेतश् चिन्तय मा रमां सकृदिमास्थायिनीमास्थया
भूपालभृकुटीकुटीविहरणव्यापारपण्याङ्गनाम् ।
कन्याकञ्चुकितः प्रवेश्य भवनद्वाराणि वाराणसी-
स्थ्यापङ्क्तिषु पाणिपात्रपतितं भिक्षामपेक्षामहे ॥

(अ) BhŚ 245.

(आ) IS 2304, SSD 4 fol. 31 b, GVS 435.

(a) श्रियं or रमां or रमा [रमां] BhŚ (var.); आस्थायिनीम् BhŚ (var.); आश्रय BhŚ (var.).

(b) °भृकुटी° (°भृ°) BhŚ (var.); °कुरविहरव्या° or °पठीरपण° or °कुटीवितरण° or °कुटी-
विरहिण° or °भृकुटी° BhŚ (var.); °टीरविहर° IS; °रण्यांगनां BhŚ (var.).

(c) कन्या BhŚ (var.); °कञ्चुक्तिः BhŚ (var.); प्रवेश्य GVS; भुवन° BhŚ (var.).

(d) °वीथिषु [°व°] BhŚ (var.); वाणिपात्र° or °पाणिमात्र° BhŚ (var.); अपेक्षामहे BhŚ (var.).

Śardulavikrīḍita metre.

O Mind, do not even for once think seriously of this fickle Lakṣmī (goddess of wealth), who is (no better than) a harlot sporting in the hut-like eye-brows of the kings. Clad in rags, we, entering into the gates of houses in the series of streets of Vārāṇasī, (only) expect alms dropped in the pot of our hand.

[Do not even for once, O mind, think fervidly of this unstable goddess of wealth who is like a harlot sporting in the house-like eye-brows of kings; (for men) entering through the gates of houses in Vārāṇasī, clad in a rag, we await in the line of its streets for alms dropped into the palm of our hand serving us as a pot. (M. R. Kale).]

14492

चेतसा यो महापापः पापकृत् दोषयुक्तकः ।
एष पन्थाः खलाचारो मानभङ्गेन नाशितः ॥
(इ) NM (T) 5. 4.

One who is a great sinner, he (always) commits sin at heart and thus invites ignominy. This is his way His evil conduct does not end even after his pride is humbled.¹

1. This translation is based on the reading मानभङ्गे न नाशितः in the fourth quarter. If it is read as : मानभङ्गेन नाशितः, the later half of the verse would mean : "This way of evil conduct could be ended by humbling his arrogance."

14493

चेतस्तरो शोकनिदाघभास्वद्
बाधामगाधां यवि हातुमिच्छेः ।
तदा पिबेह श्रुतिपानपात्रैः
ओरामनामामृतमेव भूयः ॥

MS.-VIII 46

(आ) PdT 264 (a. Bhāskara).

(Upajāti metre Upendravajra and Indravajra).

O Tree of my heart ! If you want to overcome the profound affliction of the heat of the summer of sorrow, then drink, time and again, only the nectar of Śrī Rāma's name with the cups of your ears

14494**

चेतस्यङ्कुरितं विकारिणि दृशोद्वेगे द्विपत्रायितं

प्रायः परलवितं वचः स्वपरताप्रत्यायमानादिषु ।

तत्तत्कोपविचेष्टिते कुमुभितं पावानते तु प्रिये

मानिन्याः फलितं न मानतरुणा पर्यन्तवर्ध्यायितम् ॥

(आ) SkV 679 (a. Rājāśekhara), Kav 392 (a. Rājāśekhara), Prasanna 149 b, Skm (Skm (B) 722, Skm (POS) 2. 50. 2) (a. Rājāśekhara).

(a) विसारिणि Skm; विकारिणि दृशो द्विपत्रायितं Prasanna; द्वन्द्व Kav (MS).

(b) वचस्युपचितं प्रौढं कपोलस्थले Skm; वचस्त्व-परता यद्यापमानादिषु Prasanna; °दिष Kav.

(d) मानिन्यां or मानतरुणी° Skm; नु [न] Skm; °वर्ध्यापि° Kav (MS).

Śardūlavikrīḍita metre.

The tree of anger sprouted in her heart, / sent forth its cotyledons in her two proud eyes, / came fairly into leaf in what she said / and flowered in the gestures of her anger. / But when her love then fell before her feet / it bore no fruit but proved a barren tree. (D. H. Ingalls).

14495**

चेतांसि चपलपक्षैः

शिलीमुखैः परिपतद्भिरतिमात्रम् ।

पथिकानां भिन्नानि

प्रकटितघनरागरक्तानि ॥

(अ) VS 1670 (a. Bhaṭṭa-Vṛddhi).

Ārya metre.

1. The hearts of the travellers (separated lovers) that were full of attachment (to their spouses) due to the surging deep love, were rent asunder by the bees of nimble wings flying all around (in the spring).
2. The hearts of the travellers (separated lovers) were rent asunder by the arrows fitted with quivering feathers, falling in quick succession. The hearts were (thus) reddened with thick blood gushing therefrom.

14496**

चेतो जन्महरप्रसूनमधुभिर्व्यामिश्रतामाश्रयत्

प्रेयोदूतपतङ्गपुङ्गवगवीहैयङ्गवीनं रसात् ।

स्वादं स्वादमसीममिष्टसुरभिं प्राप्तापि तृप्तिं न सा

तापं प्राप नितान्तमन्तरतुलामानच्छं सूच्छमपि ॥

(अ) Naiṣ 3. 130.

(c) °असीममृष्टसुरभिं Mallinātha ad Naiṣ.

Śārdulavikṛīḍita metre.

Damayantī, though she proudly tasted again and again the infinitely sweet and fragrant butter that was the speech of the noble bird¹, the messenger of her beloved, the butter being mixed with

the honey of the flowers composing Cupid's arrows, obtained no joy, but experienced in her heart an intense heat, and her stupefaction knew no measure. (K. K. Handiqui).

I. Swan

14497*

चेतो दर्पणमार्जनं भवमहादावाग्निनिर्वापणं

श्रेयः कैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।

आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं

सर्वत्रयस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥

(अ) Caitanya-Caritāmṛta, Antya 20 P.

(अ) PG 22 (a. Śrī Bhāgavata or Śrī Kṛṣṇacaitanyadeva).

(a) प्रेमामृतास्वादनं PG (var.).

Śārdulavikṛīḍita metre.

Victorious is the chanting of Śrī Kṛṣṇa's name, which cleans the mirror of heart, quenches the formidable wild-fire of (repeated) births, spreads moon-light on the lilies of bliss, is the very life- (breath) of the damsel of learning, stirs (enhances) the ocean of joy, tastes like pure nectar at every step and is a unique ablution to everyone's soul.

14498

चेतो निवारितं येन धावमानमितस् ततः ।

किं न लब्धं सुखं तेन संतोषामृतलाभतः ॥

(अ) AS 795.

He who has restrained his mind, rushing hither and thither, what happiness has he not gained by attaining the ambrosia of contentment.

14499

चेतो नैव त्यजति चपलाद् हेमकोणाभिघाताद्
धीरोदात्तस्तनितजलदात्ताण्डवारम्भमिच्छन् ।
वातोन्मृवर्तः कुटजकुसुमं र्वासिते शैलभृङ्गे
रक्षःपीडारहितदयिताश्लेषघन्यो मयूरः ॥

(अ) Hams 52. 38.

Mandākrānta metre.

My mind never leaves the peacock, who wishes to begin his lively dance, on account of (the advent of) a rain-cloud which gives forth a deep and continuous roll of thunder, being beaten (like a drum) by a golden drumstick in the form of a flash of lightning, and who is blessed with the embraces of his beloved, on the peak of the hill rendered fragrant by the mountain-jasmine flowers scattered (on it) by the wind, free from molestation by a *rākṣasa*. (M.C.N. Acharya).

चेतोऽतरा स (न) सत्त्वं see No. 14502.

14500

चेतोभुवश्चापलताप्रसङ्गे
का वा कथा मानुषलोकसाजाम् ।
यद् दाहशीलस्य पुरां विजेतुम्
तथाविधं पौरुषमर्धमासीत् ॥

(अ) BhPr 81.

(आ) SR 250.10, SSB 56. 16.

(a) चापवति प्र° SR, SSB.

(c) हर्तुः (भर्तुः SSB) पुरामप्यलिकेक्षणस्य SR, SSB.

Epic Upajāti metre (Indravajrā and Upendravajrā).

What is the tale of them that share the world of men in connexion with the bow-cord of the Mind-Born One¹ when the virility of the Conqueror of cities², addicted to burning, was thus halved? (L. H. Gray).

1. Kāma.

2. Śiva.

14501

चेतोभुवा रचितविभ्रमसंविधानं
नूनं न गोचरमभूद् दयिताननं वः ।
तत्कान्तिसंपदमवाप्स्यत चेच्च चकोराः
पानोत्सवं किमकरिष्यत चन्द्रिकासु ॥

(अ) Bālarāmāyaṇa 5. 74.

(आ) SkV 411, Kav 173.

(a) °भुवो SkV ; चेतोमुवश्चरित° Bala.

(c) °प्स्यथ Bala.

(d) °करिष्यति SkV (var.).

Vasantatilakā metre.

You have not seen my mistress' face, *cakoras*, / its charms arranged by Love himself; / for had you seen its perfect loveliness, / how could you relish still the taste of moonlight? (D. H. H. Ingalls).

14502

चेतोवशिता सत्त्वं

सत्त्वे सति चारुता प्रयोगस्य ।

न भवति सा वेश्यानाम्

अल्पापि पुरुषहृतहृदयानाम् ॥

(अ) Kuṭṭ (Kuṭṭ (BI) 798, Kuṭṭ (KM) 776, Kuṭṭ (Gujarāṭi Press 1924) 799,

(अ) GVS 222.

(a) चेतोऽन्तरा स (न) Kuṭṭ (KM), Kuṭṭ (G) GVS.

(d) मध्यामिषपुरुषनिहितहृ° Kuṭṭ (BI) (var.), Kuṭṭ (G) (*Contra metrum*) GVS.

Āryā metre.

The harlots with their hearts broken by men, do not have (even a modicum of) self-restraint or courage; if there be courage, they do not have winsome etiquettes.

14503

चेतोहरा युवतयः सुहृदोऽनुकूलाः

सद्बान्धवाः प्रणयगर्भगिरश्च मृत्प्याः ।

वर्तगन्ति दन्तिनिवहास्तरलास् तुरंगाः

संमोलने नयनयोर्न हि किञ्चिदस्ति ॥

(अ) BhŚ 499 (doubtful), BhPr 200, PrC 80 (p. 49).

(अ) ŚP 4130, VS 3318 (a. Vikramāditya), SR 373. 174 (a. ŚP), SSB 270. 60 (a. Vikramāditya), SRK 144. 1 (a. Sphuṭaśloka), SuM 8.14 and 30.7, RJ 1372, Kav p. 106, SSJ 23. 5, SU 1022 (a. BhŚ), SSV 243, Sama 2 स 63.

(a) स्वमनो° SRK ; स्वजनो [सु°] SuM, PrC ; °नुकूलः SSB.

(b) प्रणतिग° SR, SSB ; प्रणतिनम्रगि° SRK, Sama.

(c) नानाविधोपकरणाः करिणस् तुरंगाः VS; गर्जन्ति [व°] SR, SSB, SRK, SuM, PrC.

(d) हि नयने न तदस्ति किञ्चित् VS.

Vasantatilakā metre.

Youthful ladies that entice the heart, faithful friends, well-disposed relatives, sweet-tongued servants, herds of elephants and the horses that move here and there,¹ when the eyes are closed these all disappear and turn into nothingness.² (J. Shastri).

1. In BhPr words of Vikramāditya, who did not finish the sentence.

2. In BhPr the words of the thief, who completed the sentence.

14504

चेत् पौरादपि शङ्कसे हिमरुचोरप्यचिषो लज्जसे
भोगीन्द्रादपि चेद् बिभेषि तिमिरस्तोमादपि त्रस्यसि ।
चेत् कुञ्जादपि दूयसे जलधरध्वानादपि क्षुभ्यसि
प्रायः पुत्रि हतास्मि हन्त मविता त्वत्तः कलङ्कः कुले ॥

(आ) Pad 52.39 (a. Bhānukara), SR 353. 50, SSB 235. 50, RJ 817 (= 5. 46) (a. Bhānukara), SG 261 (a. Bhānukara).

(a) हिमरुचेर° Pad, RJ.

(c) दूयते Pad, जनघटध्वा° (जल° SSB) SR, SSB.

Śārdūlavikrīḍita metre.

Daughter, if you are apprehensive of even a townsman, feel shy of the moon-beams, are afraid of a snake, have fear from pitch darkness, are scared of even a bower, are perturbed by the thunder

of a cloud, I am all but doomed ; ah,
you will be a bane to the family.¹

1. A daughter addressed by a harlot.

14505

चेदिन्दुमण्डलपरिच्युतया चकोर
कुक्षिस्मरिर्भवसि चन्द्रिकया चिराय ।
कस्मादभिज्ञपरिषत्परिचिन्तनीयम्
अङ्गारचर्वणमखर्वमुरीकरोषि ॥

(आ) Any S 90.

Vasantatilakā metre.

O Cakora, if you feed yourself for
long on the moonshine emanating from
the lunar orb, why then do you take to
eating the burning charcoals in large
number. The assembly of the wise is
worried about it seriously.

14506

चेन्न पण्यवनिता जगति स्याद्
दुःखदाननिपुणा कथमेते ।
प्राणिनो जननदुःखमपारं
प्राप्नुवन्ति पुरु सोढुमशक्यम् ॥

(अ) AS 619.

(आ) GVS 633.

(b) °निपुणाः AS (KM).

(d) पुरुषोद्गुं AS (var.); पुरु AS.

Svagaṭṭ metre.

If there were in this world no
harlots skilled in inflicting pain, how
the people would have suffered the
ceaseless pain of birth, hard to stand
and wide (in ramification).

14507

चेन्नादृतस्त्वमलिना मलिनाशयेन
किं तेन चम्पक विषादमुरीकरोषि ।
विश्वाभिरामनवनीरदनीलवेषाः
केशाः कुशेशयदृशः कुशलीभवन्तु ॥

(आ) PdT 237.

(a) °दत° [°दृत°] PdT (var.).

(d) केशा PdT (var.); कुशल PdT (var.).

Vasantatilakā metre.

O Campaka, why do you take to
heart the sorrow that the crooked (lit.
foul-minded) bee disregarded you. May
the hair of the lotus-eyed damsels, dark
like the fresh cloud loved by all, live long.

14508

चेलाञ्चलं न्यस्य कुचाञ्चले माम्
आलोकयन्ती नयनाञ्चलेन ।
इतो गता वा क्व गता न जाने
रोहं गता वा हृदयं गता वा ॥

(आ) RA 5. 8.

(a) °लेन or °स्थलो माम् RA (var.).

Upajāti metre (Indravajrā and
Upendrāvajrā)

Placing the hem of the garment on her
bosom, looking at me with side-glances,
I know not where has she disappeared
from here, whether she has gone above
(in the sky) or has entered into my heart.

14509

चेलाञ्चलेन चलहारलताप्रकाण्डैर्
वेशोगुणेन च बलाद्वलयीकृतेन ।
हेलाहितभ्रमरकभ्रममण्डलीमिश्
छत्रत्रयं रचयतीव चिरं नतभ्रूः ॥

(अ) Viddhaśāla-Bhañjika 2. 9.

(आ) SkV 525 (a. Rājāśekhara), Kav 261 (a. Rājāśekhara), Skm (Skm (B) 868, Skm (POS) 2.79.3) (a. Rājāśekhara) ŚP 3912, JS 244.9 (a. Rājāśekhara), Pad 65. 36, SSM 79, SR 345. 53 (a. ŚP), SSB 221.6, RJ 1278.

(a) चोलाञ्चलेन SkV, Kav; °कांडे SkV.

(b) बलाहकधक् Viddh (var.); चलद्र° Pad, SR, SSB.

(c) स्वेच्छाहि° Skm; °भ्रमिम° Viddh (var.); °भ्रमरय° Skm.

(d) अग्न्यं रसं रच° Skm; चक्रयं Viddh (var.); पत्त्रत्रयं ŚP; पत्र° JS; नतभ्रुः Kav.

Vasantatilakā metre.

Her mouth's hem, her tossing necklaces, / and massy tresses circling round her brow, / all whirling in her sport like maelstroms mad, / give to this maid of arching brows and fair / a triple shelter against the burning Sun. (L. H. Gray).

14510**

चेलाञ्चलेनाननशीतरश्मि

संघृष्वतीनां हरिदृशरीणाम् ।

व्रजाङ्गनानां स्मरजातकम्पाद्

अकाण्डसंवातमिषाय नीवी ॥

(अ) BhV 2. 27, Rasagaṅgā 683.3-4.

(a) °शंभुर्त्तस्मि BhV (var.).

(c) गोपाङ्गनानां Rasaga.

Upajāti metre (Upendravajra and Indravajra).

At the sight of Hari, the women of Vraja covered their moon-like faces with the ends of their upper garments, but the knot of the garments round their waists was loosened all of a sudden on account of tremor caused by love. (H. D. Dutt).

14511

चेष्टानिष्ठं सदात्यन्तं चेतस्ते संप्रवर्तते ।
तद्भवत्यन्तरायस्ते मदीयेच्छानुवर्तते ॥

(आ) SSMa 26. 1-2.

Your mind always works in accordance with its impulses only. That becomes a hurdle in your following my wishes.

14512**

चेष्टा भवति पुनार्योर् या रत्युत्पत्तिरक्तयोः ।
संभोगो विप्रलम्भश्च शृङ्गारो विविधो मतः ॥

(अ) BhŚ 500.

What transpires between man and woman when they are drawn to each other due to the sprouting of love is *Sambhoga*.¹ The *Vipralambha*² variety of Śṅgāra is said to be of many a type.

1. Sexual Union.

2. Love in Separation.

14513**

चैतन्यं नभसश्चकोररमणीकपूरपाली सुधा-

निर्यासिब्रवदोहस्य कुमुदस्तोमस्य सन्धुक्षणम् ।

ऽवान्तोत्तुङ्गमतङ्गवारणसृणिः शृङ्गारबोजाङ्कुरः

पश्योदञ्चति सस्पृहं प्रणयिनि प्रालेयमानोः कला ॥

(अ) Skm (Skm (B) 365, Skm (POS) 1. 73. 5) (a. Indrajyotis).

Śārdūlavikrīḍita metre.

See longingly, my lass ! There arises the digit of the cool-rayed moon which (imparts) consciousness to the sky, is a row of camphor to the female Cakora, flow of the nectar-fluid to one's longings, stimulator of the cluster of lilies, goad to the burly tusker of darkness, and a sprout of the seed of Śṛṅgāra.

14514

चैत्यं बिना स्थिरं किञ्चित् जीवे नास्तीह पार्थिवे ।
... .. ॥

(अ) SSMā 10. 7.

In case of an earthly being there is nothing stable (immutable) except its soul.

14515*

चैत्यपूज्यध्वजाशस्तच्च छायाभस्मनुषाशुचीन् ।
नाकामेच्छकं रालोष्ट- बलिस्नानभूवोऽपि च ॥

(अ) Śukr 3. 24.

One should not cut down a sacred tree, slight the worthy, trample upon a flag, cross the shadow of an unholy person, tread on ashes, chaff, filthy things, pebbles, clods, offerings and the bath-chambers.

14516

चैत्ये निस्पृगविविधवायसकुलक्रेड्वारक्षङ्कारिणि
स्वं तावत्परपुष्ट पण्डितसखे मा तुण्डमुद्घाटय ।
पश्य क्रूरकदर्थनाशतपरिध्वान्तश्रुतिश्रेणयः
संतापं सुषियोऽपि हन्त गमिताः कस्ते गिरं ज्ञास्यति ॥

(अ) AnyS 27.

Śārdūlavikrīḍita metre.

O Cuckoo, friend of the wise, do not open your mouth (i. e. do not Coo) on the street-tree resounding with the cacophony of the flocks of crows perched thereon. See, even the wise with their ears wearied of many a harsh tormenting sound (lit. torture), are subjected to sufferings. Who will (now) heed your sweet notes ?

14517

चैत्रं मा स्मर विस्मर स्मर रतिं किं सायकं मारिकं
गोष्ठां मुग्ध मुधा बधान जहिहि ज्याबन्धवीरं धनुः ।
देवेऽस्मिन् हि सकृत्स्मृतेऽपि न मतिर्नैव स्मृतिर्न स्थितिर्
नासक्तिर्न धृतिर्न निर्वृतिरपि क्वाप्यस्ति वामघ्नुवाद् ॥

(अ) Rājendrakarṇapūra of Śāmbhu (KM I. 22) 11.

(आ) VS 2613 (a. Śāmbhu).

(b) बधान किं च [मुग्धा व०] VS.

(c) मुहुः [ऋत्] VS.

Śārdūlavikrīḍita metre.

Cupid, do not remember the *Caltra* month, forget about Rati, what is the use of these deadly arrows ?, do not fasten *godha*¹ in vain, discard (even) the bow which is (all the more) effective with the tight string. On remembering this king² even once, the women with lovely eye-brows do not at all retain understanding or memory, or steadfastness, or

attachment (to any one else) or fortitude or peace.

1. A leathern fence wound round the left arm to prevent injury from a bow-string
2. Sri Harṣadeva of Kashmir.

14518**

चैत्रीचन्द्रामचन्द्रातपतलचकित-चित्तचञ्चच्चमूरु-
प्रोदञ्चल्लोवनानां चतुरकरचलच्चामरोच्चारिचेलः ।
न्यञ्चच्चामीकराच्चरिचिरिचिरिमुखस्त्वं चिरं

चारुकीर्त्तु

वीचीनां चाकचिद्वयं चतुर्वधिवरांश्चारयोच्चैश्च-

कोरान् ॥

(अ) SMH 5. 7.

(c) °रुचिररुचि° SMH (var.).

(d) °चराश्चा° SMH (KM).

Sragdharā metre.

O King resembling (in brilliance) the Caitra-moon, with your robe fluttering with (the wind of) chowries waved with their skilled hands by the (female attendants) having eyes extremely tremulous like that of the Camūru deer with its mind perplexed by the moon-shine, and having a charming face that sets at naught the lustre of a golden image; may you feed for long with the beams of your brilliant fame the four Cakoras in the form of four oceans.¹

1. May your glory spread accross the four oceans for a long time.

14519**

चैत्रे विप्रो रक्तनीलावशोको

स्वर्णशोकस्तत्तृतीयश्च पीतः ।

जैत्रं तन्त्रं तत्प्रसूनान्तरेभ्यः

चेतोयोनेः भूर्भुवः स्वस्त्रयेऽपि ॥

(आ) KavR 18. 58, KH 159. 18-19.

Śalini metre.

In the month of *Caitra* the lovely red and dark Aśoka trees, and the third, the golden-yellow Aśoka, these (i. e. their flowers), more than any other flowers, are the devices of the Cupid to vanquish the three Worlds : the earth, ether and heaven.

14520**

चैत्रे मदद्विः शुक्रसारिकाणां

हारीतदाःसूहमधुव्रतानाम् ।

पुंस्कोकिलानां सहकारबन्धुः

मदस्य कालः पुनरेष एव ॥

(आ) KavR 18. 50, KH 159. 5-6.

Upajāti metre (Indravajrā and Upendravajrā).

In the *Caitra* month the passion of the parrots, *Sarikas*, pigeons, *Datyūhas*, black bees and male Cuckoos is heightened. It is friendly to the mango trees. Moreover, it alone is the maddening time.

14521-22**

चैत्रे मासि गुडाहारा बद्धाहाराश्च कार्तिके ।

पौषे मासि जलाहारा भवन्ति तव शत्रवः ॥

चैत्रे मासि निम्बाहारा लघ्वाहाराश्च कार्तिके ।

पौषे मासि यथाहारा भवन्ति तव मित्रकाः ॥

(अ) Cr 1466-67 (CNPN 92-3, CM 63-4).

(b) बद्धाहाराश्च CNPN (MS).

(c) निम्बाहारा CNPN (MS).

Those who take *guḍa* in the month of *Caitra*, over-eat in *Karttika*, subsist for the most on water in the *Pauṣa*-month, are your foes.

Those who take *nimba* in the *Caitra*-month, light food in *Kārttika* and balanced diet in the *Pauṣa*-month, are your friends.

14523

चित्रे सूत्रितयोवनान्युपवनान्यामोदिनी पद्मिनी
ज्योत्स्नाप्रावरणानि रत्नवलभीहर्म्याणि रम्याः
स्त्रियः ।
सर्वं चास्तरं न कस्य दयितं यस्मिस्तु तद् भुज्यते
तन् मृन्निमित्तमामभाजनमिव क्षिप्रक्षयं जीयितम् ॥

(आ) Anc ad 23 (70) (a. Munimata-mīmāṃsā).

Śardūlavikrīḍita metre.

In the month of *Caitra* the gardens are invested with the exuberance (of spring), the lotus-ponds abound in fragrance, the mansions with jewel-studded terraces are enveloped in moonshine and the women are enjoyable. All this is extremely lovely and is dear to all. But the life in which this is enjoyed ends soon as does an unbaked earthen pot (break soon).

[In the *Caitra*-month, gardens invested with youth¹, lotus-beds full of fragrance, the roofs of jewelled palaces wrapped in moon-light and ladies enjoyable—in short, to whom is all that is delightful, not dear? But life in which all this is to be enjoyed, does soon decay² like a pot of unbaked clay. (Dr. Sūryakant).]

1. Spring.

2. Comes to an end.

द्योदोत्तंसितचारुचन्द्र° see No. 14456.

द्योद्यमानोऽपि पापेन see वार्यमानोऽपि पापेभ्यः.

चोर° see No. 14530 and 14531.

14524**

चोलं नीलनिघोलकर्षणविधौ चूडामणिं चुम्बने
याचिष्ये कुचयोः करार्पणविधौ काञ्चीं पुनः
काञ्चनीम् ।

इत्थं चन्दनचचित्तेर्मृगमदैरङ्गानि संस्कुर्वती
तत् किं यन्न मनोरथं वितनुते वारेषु वाराङ्गना ॥

(अ) Rasamañjarī of Bhaṇukara 69.

(आ) SR 359. 93, SSB 245. 6.

Śardūlavikrīḍita metre.

In case you pull down my dark veil, I will ask for a bodice; in case you kiss me, I will ask for a crest-jewel; in case you hold my breasts with your hands, I will ask for a golden girdle; (saying) thus and adorning her person with sandal-paste and musk, what is that longing which the harlot does not stir in many (a heart).

14525*

चोलस्य यद्भूतिपलायितस्य

मालत्वचं कण्टकिनो वनान्ताः ।

प्रद्यापि किं वानुमविष्यतीति

व्यपाटयन् ब्रह्ममिवाक्षराणि ॥

(अ) Vikram 1. 116.

(आ) ARJ 74. 3-4 (AR 76. 2-3), Rasagaṅgā 392. 7-8, AIK 194. 20-1, Cit (V) 255. 4-5.

(a) चोरस्य AIK.

Upajāti metre (Indravajra and Upendravajra).

(The king) through whose fear the king of Cola fled away and the thorny forests tore off the skin on his forehead in order to see the writings thinking as to what he would experience next. (S. C. Banerjee).

14526*

चोलाङ्गनाकुचनिचोलतलानुलोनी

द्राक्केरलीतरलकुन्तलकम्पनोत्कः ।

लाटीललाटतटशोषणमानसोऽयं

फुल्लारविन्दवनबन्धुरूपति वायुः ॥

(अ) Pad 61. 9 (a. Lakṣmaṇa), SuSS 27 (a. Lakṣmaṇa), SR 325. 11, SSB 187. 11.

(b) °लीविर° SR, SSB or °लोलः Pad, SR, SSB.

(d) °न्दघन° SR, SSB.

Vasantatilakā metre.

Hiding under the breast-covers (bodices) of the Cola-women, keen to stir soon the hanging tresses of the Kerala-women, determined to dry up (the sweat from) the foreheads of the Lāṭā-women, here comes the breeze, the friend of the beds of lotuses in bloom.

चोलाञ्जलेन चलहार° see No. 14509

14527**

चोलान्तकश्चन्दनपाण्डुरेषु

नितम्बिनीनां स्तनमण्डलेषु ।

साम्राज्यमानञ्जलगस्त्रयस्य

मेने मनोजन्मनराधिपस्य ॥

(अ) Vikram 12. 55.

Upajāti metre (Indravajrā and Upendravajrā).

The vanquisher of the Colas believed that the empire of the Cupid, the sovereign, who had humbled the three worlds, existed on the breast-regions of the women, that were white with the sandal-paste.

[The destroyer of the Colas thought the empire of king Cupid, to whom the three worlds yielded, to be in the breasts of women, white with sandal-paste (S. C. Banerji).]

14528*

चोली चोलीं न तु कलयते गुर्जरी जर्जराङ्गी

भूर्जाक्रान्ता विशति विपिनं मालवी सालवीथीम् ।

नो संगीतं रचयति मनागङ्गा वङ्गी कृशाङ्गी

नाङ्गी रागं रहसि तनुते भूपते त्वत्प्रयाणे ॥

(अ) Pad 17.9 (a. Lakṣmaṇa), SR 125.9, SSB 434. 9.

(a) गुर्जरा SR, SSB.

(b) °क्रान्तं SR, SSB.

Mandākṛāntā metre.

O Lord of earth, as you march (for the *digvijaya*), the Cola-woman (while fleeing) forgets to put on the bodice, the Gurjara-woman is shattered, the Mālava-woman, clothed in birch-bark, hastens to the sāla-grove in the forest, the Vaṅga-woman, weak in body, does not play music at all, and the Aṅga-woman does not make love (even) in private.

14529

चौरं दृष्टं वधूं यातां शत्रुं वित्रासितं कृतम् ।

पुनः संगृह्य यः शेते स तरेव विबोध्यते ॥

(अ) Bhār (Bhār (Bh) 1. 1170, Bhār (KM)

14531

1. 1158.

(a) द्विष्टं Bhār (KM).

He who lapses into slumber after welcoming back a thief whom he had seen earlier, a wife who had deserted him and an enemy who had been terrorised (before), is awakened by them alone.

[He who receives kindly a thief that has been once detected, a wife that has once left him, and an enemy that has been terrorised and does not remain on guard¹ is made to realise the danger later² by these persons. (M. S. Bhandari).]

1. Goes to sleep.

2. Is awakened.

14530

चोरदण्डः शिरश्छेदो विद्वदण्डस्त्वगौरवम् ।

मार्यादण्डः पृथक्छया मित्रवण्डस्त्वभाषणम् ॥

(अ) Śto 31. 1 (357. 25-6).

(a) चोर° Śto ; शिरःछेदो Śto (var.).

(c) °दण्ड Śto (var.); °छया° (°छे) Śto (var.).

To behead him is the punishment to a thief, to down-grade him is the punishment to a learned man, to lay a separate bed (for her) is the punishment to a wife and to stop talking to him is the punishment to a friend.

चोरद्रव्यविभागं च दूतद्रव्यं सुभाषितम् ।
उत्कोशं प्रतिदानं च सद्यो गृह्णाति बुद्धिमान् ॥

(आ) NBh 121.

(a) चोर° NBh (var.).

(c) Or उत्कोचं NBh (var.).

An intelligent man readily understands (the implication of) the (liberal) distribution of money by a thief, gift of an envoy, wise-saying, (sudden) scream (or illegal gratification-*utkoca*) and return gift or compensation.

14532

चोरश्चोरापको मन्त्री भेदज्ञः कारणकक्रयो ।

अश्ववः स्थानदश्चैव चोरः सप्तविधः स्मृतः ॥

(अ) Bhāvadevasūri's Pārśvanāthacaritra 8. 247. (Cf. Mn. 9.278, Y 2.276).

A (straight out) thief; a betrayer of the thieves; a minister; one who knows how to instigate strife; a purchaser of stolen goods; one who feeds a thief; and who gives him shelter; are reputed the seven-fold kinds of thief. (M. Bloomfield).

चोरस्य यद्भूति° see No. 14525.

14533

चोरस्यान्यस्य वा पुंसः परार्थग्रहणाय चेत् ।

गच्छतो वा समुत्तीर्णः फलदाता भवेद् षट्कः ॥

(आ) ŚP 2744.

If a wolf appears when a thief or some one else goes to steal other's wealth, that brings success.

14534

चौरादिवायावतनूजभूषं

अहार्यमर्च्यं सकलेऽपि लोके ।

धनं परेषां नयनैरवृष्यं

ज्ञानं नरा धन्यतमा वहन्ति ॥

(अ) AS 186.

(a) चोरादि^० AS (var.).

(c) धनै AS (var.).

(d) धान्य^० AS (var.).Upajāti metre (Indravajrā and
Upendravajrā).

Only the most fortunate have the wealth of knowledge which cannot be taken away by the thieves, heirs, sons or kings, which is revered in the whole world and is invisible to the others' eyes.

14535

चोरो स्वामिपरोक्षी च योगिनी स्वाधिकारिणी ।
वाचाटा चाङ्गदूषा च स्यादसाध्वीति षड् गुणाः ॥(अ) Cr 374 (CRr 1. 37). Cf. यस्य चित्तं
द्रविभूतं ; सदा हृष्टारूपसंतुष्टा ; भर्तृभक्ता च
सततं and Nos. 8107 and 9326.

(a) चोरी CR (var.).

(c) वाचादा (°त्वा) CR (var.); वाग्भटी CR
(var.); चाङ्गहीना (°दोषी) CR (var.).

(d) साद् CR (var.); गुणा (°णैः) CR (var.).

Prone to steal, averse to her husband, practising sorcery, acting wilfully, talkative and dirty in appearance—these are the six characteristics of an unchaste woman.

14536*

चोरेभ्यो न भयं न दण्डपतनं त्रासो न गृध्नीपतेर्

निःशंकं शयनं निशापि गमनं दुष्टेऽपि मार्गे सदा ।

वारिद्र्यं सुखकेवलं शुभमयं दुःखद्वयं वर्तते

आयाति स्वजनः स याति विमुखं सर्वत्र मन्दादरः ॥

(अ) Vidy 303.

Śardūlavikrīḍita metre.

Poverty brings only happiness and good luck. There is no fear from the thieves, no punishment and no dread of the king. One has undisturbed sleep, and can walk on even a dangerous path at night. But there are two disadvantages in it—the friend who comes, returns with face turned away, and there is but scant respect everywhere.

14537

चोरो वा यदि चाण्डालः शत्रुर्वा पितृघातकः ।
अतिथिः कालसंप्राप्तः सोऽतिथिः स्वर्गसंक्रमः ॥(अ) Cr 1468 (CNP II 53, CM 65). Cf.
प्रियो वा यदि वा द्वेष्यो ; न पृच्छेच्चरणं गोत्रं ;
दूरमार्गश्चमश्रान्तं see No. 14538.(c) काले सं^० CNP II, CM.

Be he a thief or *Caṇḍala*, foe or patricide, a guest who comes at an appropriate time, that guest leads one to heaven (lit. is a means of attaining heaven).

14538

चोरो वा यदि चाण्डालो ब्रह्महा पितृघातकः ।
आगतो वंशदेवान्ते सोऽतिथिः स्वर्गदायकः ॥

- (अ) MK (MK (GOS) 154, MK (S) 127, MK (P) 99, MK 91 (C), Cf. No. 14537.

- (b) रिपुर्वर्षि नृषा° MK (S); रिपुर्वर्षि (शत्रुर्वर्षि) पितृ° MK (S) (var.).

- (d) स्वर्गसंक्रमः MK (S).

Be he a thief or *Cāṇḍāla*, slayer of Brāhmaṇa or of his (own) father, if he comes at the end of the *Vaiśvadeva* sacrifice, that guest bestows heaven (on the host).

14539

चौरोऽसि नवनीतानां जारोऽसि ब्रजयोषिताम् ।
ध्येयोऽसि योगिनां कृष्ण चौरजारशिखामणौ ॥

- (अ) Sama 1 च 9 and 2 च 8.

- (a) चोरो Sama 2.

- (d) चोरो° Sama.

O Kṛṣṇa, the crest-jewel of thieves and paramours, you are a pilferer of butter, paramour of women and (yet) the object of meditation for the yogins.

14540**

चौर्यावस्कन्दाहृत-

परसंपत्संभृतप्रदेशानाम् ।

सद्यो रिक्तीकरणं

चरकं शकुनं समुद्भूतम् ॥

- (अ) ŚP 2782.

Āryā metre.

The (sudden) appearance of a wandering mendicant is a sign that the regions filled with others' wealth brought there

through theft or assault, will be drained out soon.

14541

च्युतकर्णशिरोरुहावतंसैर्

निविडस्वेदजलाद्रंगण्डलेखैः ।

असकृन्मणिकुट्टिमोदरे सा

दिवसं कन्दुककेलिभिर्निनाय ॥

- (अ) Skm (Skm (B) 870, Skm (POS) 2, 79. 5) (a. Muñja).

- (a) °मरोरुहा° Skm (var.).

Aupacchāṇḍīsika metre.

She often spent the day in playing with the ball on the surface of the jewel-studded floor, wherein the ornaments of her ears and hair dropped down and her cheeks were covered (lit. wet) with profuse perspiration.

14542

च्युतसुमनसः कुन्दाः पुष्पोद्गमेष्वालसा द्रुमा

मलयमहतः सर्पन्तीमे विद्युत्तृप्तिच्छिदाः ।

अथ च सवितुः शीतोल्लासं लुनन्ति मरोचयो

न च जठरतामालम्बन्ते क्लमोदयदायिनीम् ॥

- (अ) KāVa ad 3 2, 5, Amd 196.522, KH 160. 24-7 and 236. 15-6 (ab only), KāvR 18. 74 (p. 108), SkV 164, Kav 66, Auc ad 26 (77) (a Mālava-kuvalaya), Virat 16. 42, AIS 45, 22-46. 2.

- (a) °मनसेः KAV (MS); पुष्पेष्वा° KH; °मरोचरो° AuC; द्रुमे [द्रुमा] KH.

- (b) मनसि च गिरं ग्रथन्ति (ग्रन्थ° KH; गृह्णन्तीमे KāvR, Auc; बध्नन्ती° AIS); ग्रथन्ती° SkV, Kav; मे किरन्ति (की° KH) (गि° न Kave); कोकिलाः (°ला) KH, KavR, SkV, Kav, Auc, AIS; विमुक्तधृतच्छदाः KaVa; °तिच्छिदः Amd, Virat.

- (c) लुठन्ति KH.

- (d) नवजरठ° KH, AIS; जरठ° Amd, SkV, Auc.

Hariṇī metre.

The *Kunda*-plants have shed their flowers; trees have become slow in bringing out their blossoms; sweet breezes, shaking the patience of separated lovers, are proceeding from the Malaya-mountains; the rays of the Sun are removing the effects of cold; and yet they do not attain that sharpness which brings about perspiration. (G. Jha).

14543

च्युता दन्ताः सिताः केशाः वाङ्निरोधः पदे पदे ।
पातसज्जमिमं देहं तृष्णा साध्वी न मुञ्चति ॥

- (अ) VS 3254, ŚP 423, SRS 1.2.40, SR 76. 6, SSB 348. 8, SRK 68. 16 (a. Sphuṭaśloka), SH 106 (a. Bhagavadvyāsa), SRM 2. 1. 273. Cf. No. 14544

- (a) सिता VS.

- (b) दृङ्निरोधः SR, SSB, SRK; दृष्टि° SRS; वाग्वि° SH.

- (c) क्षीणं जीर्णमिमं SRS.

- (d) नूनं [साध्वी] SRS.

The teeth have fallen, the hair has gone grey, the speech falters at every word, but the chaste wife in the form of 'desire' (*tr̥ṣṇā*) does not leave this body, (now) poised to perish.

14544

च्युता दन्ताः सिताः केशाः स्खलितं च पदे पदे ।
गात्राणि शिथिलायन्ते तृष्णाका तरुणायते ॥

(आ) SMa 2.49. Cf. No. 14543.

The teeth have fallen, the hair has gone grey; there is faltering at every step, the limbs have gone weak; desire (*tr̥ṣṇā*) alone is getting strong.

14545*

च्युतामिन्दोर्लेखा रतिकलहभग्नं च वलयं
समं चक्रीकृत्य प्रहसितमुखी शैलतनया ।
अवोचद् यं पश्येत्यवतु गिरिशः सा च गिरिजा
स च क्रीडाचन्द्रो दशनकिरणापूरिततनुः ॥

- (अ) BhPr 115 (a. Kṛiḍācandra).

- (आ) ŚP 96 (a. Kṛiḍācandra), AP 18, VS 66 (a. Candaka), Skm (Skm (B) 55, Skm (POS) 1.11.5) (a. Vararuci), SkV 47, Prasanna 9 b (a. Kālidāsa), KH 238.18-20, BPS 2, Sar 5. 112, SB 1.432; 3.224, Sb 8 b, SK 1.12, SR 5.48 (a. ŚP) (Cf. Indian Linguistics 16. 47). (Cf. A. B. Keith's The Sanskrit Dṛamā, p. 170, S. Lévi, Le Theatre indien (2nd ed.) p. 162.

- (a) निजकरगतं भग्नवलयस् BhPr (var.).

- (b) द्वयं [स°] ŚP, Skm (POS), SkV, KH, Sar, SR ; शनैरेकीकृत्य VS ; चैकीकृत्य (सज्जी°) Prasanna.
- (c) °त्संपश्य Prasanna ; स शिवः [गि°] ŚP, VS, Skm, SkV, KH, Sar, SR.
- (d) °रितकलः Skm.

Śikharinī metre.

After she had made a proportionate circle of the digit fallen from the moon and the bracelet broken in love-quarrel, the daughter of mountain, said to him (Śiva) with a smiling face "look at my feat." May Śiva, that daughter of mountain, and the moon of sport with its person covered with rays of their teeth, protect you.

[Smiling, the daughter of the mountain wrought into one a digit fallen from the Moon and a bracelet broken in a love quarrel, and said to her lord, "behold my work." My he, Śiva, protect you, and the lady of the mountain, and that Moon of dalliance all covered with bites and rays. (A. B. Keith).]

14546**

च्युतोऽप्युद्गच्छति पुनः प्रज्ञावान् तु मूढधीः ।
कन्दुकः पतनोत्थायी न तु कान्ताकुचद्वयी ॥

(भा) VS 223 (a. Kṣemendra), SR 46. 76
(a. VS), SSB 303. 78

A wise man, even if he (ever) falls (=falters) gets up again (=recovers soon), but not a fool The ball falls (on the ground) and goes up again, but it is not so with the breasts of a woman.

14547

छत्रं तु नृपतेर्यस्य निपतेत् पृथिवीतले ।
स सराष्ट्रो नरपतिः क्षिप्रमेव विनश्यति ॥

(अ) SRHt 160. 2 (a. Mahābhārata, but does not occur in MBh (Bh) edition; only *d* in MBh (Bh) 3. 136. 2 *d*)

(d) विनश्यसि MBh (Bh), (but some texts as above).

The king whose royal parasol falls on the ground, perishes ere long alongwith his people.

छत्रं यो भरतश्रेष्ठ (पुरुषव्याघ्र or परमं श्रेष्ठं)
see No. 14549.

14548**

छत्रं वषट्प्रमुधानिधिध्वजविधौ मत्स्यौ चलच्चक्षुषौ
लावण्यामृतनिर्झरा तनुरियं पीना नितम्बस्थली ।
रंश्यं (?) सिंहासनमुन्नतं कुचयुगं कुम्भो करो पल्लवौ
सानन्दा जलहारिणी रतिरहो कामाभिषेकोऽधुना ॥

(अ) Dhaśa 11.

Śardulavikriḍita metre.

Her face, the ocean of nectar, is the parasol, fickle eyes are two fish on the flag, the slender body is the spring of nectar of beauty, the region of broad hips makes the high throne of brass, the breasts are two jars, hands two leaves and Rati is joyfully carrying the water. Oh, there will now be the bath of love.

14549

छत्रं हि भरतश्रेष्ठ यः प्रदद्याद् द्विजातये ।
शुभ्रं शतशलाकं वै स प्रेत्य सुखमेधते ॥

(अ) MBh (MBh (Bh) 13.98.18, MBh (R) 13. 96. 18-9, MBh (C) 13. 4646).

(इ) SS (OJ) 211.

(a) यो [हि] MBh (var.); पुरुषव्याघ्र or परमं श्रेष्ठं MBh (var.); भमतश्वेष्ठ SS (OJ) (var.).

(b) यो ददाति (दत्ति) SS (OJ); सं [यः] MBh (var.); प्रयच्छेद् MBh (var.).

(c) स शक्रलेके वसति SS (OJ); शुभ्रं MBh (var.); छत्रं [शु०] MBh (var.); च [वै] MBh (var.).

(d) पूज्यमानोऽप्सरोगणैः SS (OJ); अश्नुते [एधते] MBh (var.).

O Foremost of the Bharatas, he who gives in charity a white parasol equipped with a hundred spokes to a Brāhmaṇa, he verily attains happiness after death.

14550**

छत्रच्छन्नं विवेकसुरमितकुसुमा पञ्चनानाफलाढ्या
कृञ्जधोरेकदेशे जयति गृहिगृहोत्कर्षगर्वं हरन्ती ।
आम्यद्भिश्चोन्नतद्भिर्निशितनखरदंशनेनापि भीमैः
सङ्कीर्णारण्यभूमिः शमनभवमपि न्यक्करोतीतरत्र ॥

(अ) SSB 4588 (a. Saṁgrahituh).

Śragdharā metre.

On one side (of the forest) excels the beauty of the harbour which is covered as it were with an umbrella, is fragrant with flowers all around, is rich in various kinds of ripe fruits and which humbles the pride of excellence of the householder's mansion. Elsewhere, the forest-region infested with roaring beasts equipped with sharp claws and teeth, that are roaming there and are frightening to see, sets at naught the (dreadfulness of) even the abode of Yama (cemetery).

14551**

छत्रधारी न राजासौ जटाधारी न चेश्वरः ।
सृष्टिकर्ता न स ब्रह्मा छिद्रकर्ता न तस्करः ॥

(अ) SR 185. 12, SSB 529 12.

He bears an umbrella but is not a king; has matted hair but is not Ívara (Śiva); creates the world but is not Brahmā; cuts a hole but is not a thief.¹

1. Mala organ.

14552

छत्रव्यजनभृङ्गार- यानवाहनधारिणः ।
महामात्रा बहिर्वाता विद्युरन्ये च तद्विधाः ॥

(अ) KN (KN (AnSS) 13. 46, KN (TSS) 13.46, KN (BI) 12. 44).

(c) °मात्रवहि° KN (BI).

(d) विदुर् (BI).

(Persons disguised as) bearers of the royal parasol, yak-tails, pitchers, and palanquins, and horse-boys and grooms

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and other such servants, should keep information about the doings of the high state officials. (M. N. Dutt).

14553

छत्राकारमिदं शिरः पृथुललाटान्तं विशालेक्षणं
चक्राङ्कौ चरणौ करो सकमलावाजानुलम्बो भुजौ ।
क्षामं मध्यमुरो विशालमुदरं तुच्छं कटिः पीवरा
नूनं भूपकुलाङ्कुरः शिशुरयं साम्राज्यचिह्नाङ्कितः ॥

(अ) Candakausika 5. 8.

(a) चन्दाकारम् or चित्राकारम् Cand (var.); °लाटीकं Cand (var.).

(d) शिशुरसौ Cand (var.); साम्राज्यदीक्षाङ्कुरः Cand (var.).

Śardūlavikrīḍita metre

This head is shaped like a parasol; the long eyes extend upto the end of the broad forehead. The feet have marks of circles, the hands of lotuses; the arms extend up to the knee. The waist is narrow; the chest is broad; the belly is small; and the hips are plump. Surely this child, marked by signs (indicative) of universal dominion, is the offspring of a royal family. (S. D. Gupta).

14554

छत्रावलम्बिविमलोरुपयःप्रवाह-

षारामरस्फटिकपञ्जरसंयताङ्गः ।

पान्यः स्वशासनविलङ्घनजातकोप-

कामाज्ञया प्रियतमामिव नीयते स्म ॥

(अ) SkV 242.

(b) Or °सञ्जुताङ्गः or °संयुताङ्गः SkV (var.).

Vasantatilakā metre.

The traveller with his limbs imprisoned in the crystal-cage formed by the strong streams of the limpid water falling from his umbrella, is being led, as it were, to his beloved by the order of the Cupid wroth at the violation of his command.

[The God of love, angry at the transgression of his command, / orders the traveller sent back to his mistress / with limbs constricted in a crystal cage / made by the bright stream of water / pouring from his umbrella. (D. H. H. Ingalls).]

14555

छन्दपाखण्डचौर्वेर्ष्याः कूराः कूटाश्च पापिनः ।

पक्षिणो मोहवृक्षस्य मायाशाखासमाधिताः ॥

(अ) PdP, Bhūmikh. 11. 18.

Deception, heresy, theft, envy, cruelty, forgery and sin are the birds of the tree of delusion, perched on the branch of illusion.

14556

छन्दःप्रत्ययशुद्धात्मा पश्यन्त्यतिगणस्थितिः ।

वर्णादिनियतं वृत्तं नियुङ्क्षते गौरवादिवित् ॥

(आ) SNI 12. 2.

(b) °गणस्थितम् SNI (KM).

(i) A king with free will, conviction and pure heart, taking into account the position of the hosts of ascetics, and being aware of the sensitivities (lit. self-esteem) of the people, prescribes a (code of) conduct determined by the different *varṇas* and others.

(ii) A poet with a heart pure with the knowledge of prosody, taking into account the position of the caesura and *gaṇas*, and being well-aware of the long and short character (of the syllables), employs a metre controlled by (the scheme) of letters.

14557*

छन्दोरहिता गाथाः

श्लोकानपशब्दविषधरग्रस्तान् ।

पठतोऽप्यहो सुमहती

महार्घता

राजपुत्रस्य ॥

(आ) VS 2337 (a. Icchaṭa).

Āryā metre.

Oh ! hugely great is the esteem that the prince commands though he is (merely) reading the *gāthās* that are shorn of metres, and the verses which are tarnished (lit. devoured) by the serpents of corrupt words.

14558*

छन्नं कार्यमुपक्षिपन्ति पुरुषा न्यायेन दूरीकृतं

स्वान्दोषान् कथयन्ति नाधिकरणे रागाभिभूताः

स्वयम् ।

तैः पक्षापरपक्षवधितबलैर्दोषैर्नृपः स्पृश्यते

संक्षेपादपवाद एव सुलभो द्रष्टुर्गुणो दूरतः ॥

(अ) Mṛcch 9. 3. Cf. No. 14559.

(आ) SR 139. 5 (a. Mṛcch), SSB 453. 5.

(a) छन्दं Mṛcch (var.) ; °कृतां Mṛcch (var.).

Śardulavikṛīḍita metre.

Frequently do we encounter litigation based upon unproven contentions which

are not substantiated by the evidence ; but the litigants, blinded by their passions, do not perceive the shortcomings of their case ; and the king is easily moved by the exaggerated allegations made by those who complain to him. In a word, a judge, even though his integrity be unassailable, may easily incur reprimand. (R. P. Oliver).

14559*

छन्नं दोषमुदारहरन्ति कृपिता न्यायेन दूरिकृताः

स्थानदोषान् कथयन्ति नाधिकरणे सन्तोऽपि नष्टा
ध्रुवम् ।

ये पक्षापरपक्षदोषसहिताः पापानि संकुर्वते

संक्षेपादपवाद एव सुलभो द्रष्टुर्गुणो दूरतः ॥

(अ) Mṛcch 9 4. Cf. No. 14558.

(c) शङ्कुर्वते Mṛcch (var.).

Śārdulavikṛīḍita metre.

We encounter criminal complaints made in spite or wrath and accusations which are not substantiated by the evidence ; but the complainants do not perceive the weakness of their case and, even though the parties be honest men, their errors are only confirmed by the heated exchange of charge and counter-charge, and they go to certain loss. In a word, a judge, though conscientious, may easily incur censure. (R. P. Oliver).

14560*

छन्नं सैन्यरजोभरेण मयतः श्रीमोजदेव क्षमा-

रक्षादक्षिण दक्षिणक्षितिपतिः प्रेक्ष्यान्तरिक्षं क्षणात् ।

निःशङ्को निरपत्रणो निरनुगो निर्बाधो निःसुहृन्

निःस्त्रीको निरपश्यको निरनुजो निर्हाटको निर्गतः ॥

(अ) BhPr 266.

(आ) SR 117. 91, SSB 416. 18.

(d) निस्त्रीको BhPr.

Śārdulavikṛīḍita metre.

Noble Lord Bhoja, dexterous in protecting the earth ! The ruler of the southern land, seeing for an instant the sky hidden by the burden¹ of dust of thy Majesty's armies, (hath) fled without hesitation, without shame, without followers, without kinsfolk, without friends, without wife, without children, without younger brother, without gold. (L. H. Grey).

1. Mass.

14561*

छन्नकामसुखार्थित- स्वतन्त्राहंगुण्डकान् ।

रक्तेव रञ्जयेद् ब्राह्म्यान् निःस्थान् मात्रा विवासयेत् ॥

(अ) Daś 2. 22.

(आ) GVS 164 and 355.

(b) °गुण्ड° GVS.

She¹ gratifies, as if she were in love with them, those that conceal their amours, those that obtain wealth easily, the foolish, the self-willed, the selfish, and the impotent, as long as they have money ; when they are without funds she has then turned out of doors by her mother. (G. C. O. Haas).

1. *Sadharaṇāstrī* (a prostitute).

14562

छन्नाननार्था प्रोत्क्षिप्तस्तनी शीर्णशिरोरुहा ।

मुष्णति तरुणीभ्रान्तया मुग्धान् वृद्धापि बन्धकी ॥

(अ) Deś 3. 36.

Even an aged harlot with receding hair, face half-covered and breasts (artificially) raised upwards, robs the unwary men who mistake her for a young woman.

14563

छन्ना भवन्ति भुवि सप्तपुष्पाः कथञ्चित्
स्वैः कारणैर्गुरुजनैश्च नियम्यमानाः ।
भूयः परव्यसनमेत्य विमोक्षतुकामा
विसृत्य पूर्वनियमं विवृता भवन्ति ॥

(अ) Avimāṛaka 1. 6.

Vasantatilakā metre.

Good men at times remain hidden on this earth for private cause¹ or directed by their elders. Then finding others in trouble and wishing to rescue them, they forget their former resolution and stand revealed. (A. C. Woolner and L. Sarup).

1. For personal reasons.

14564*

छन्नेष्वपि स्पष्टतरेषु यत्र
स्वच्छानि नारीकुचमण्डलेषु ।
आकाशसाम्यं दधुरम्बराणि
न नामतः केवलमर्थतोऽपि ॥

(अ) Śis 3. 56.

(अ) Almn 199.

Upajāti metre (Indravajrā and Upendravajrā).

Where¹ the bright garments on the plump breasts of women, which (breasts) though covered (by these), were clearly visible, bore resemblance with the sky

not only in the name,² but also in sense.³ (S. V. Dixit).

1. Dvārakā.

2. Ambara.

3. Both being transparent.

14565

छन्नोत्पन्नाश्च ये केचित् प्रातिलोभ्यगुणाधिताः ।
गुणाचारपरिच्छिन्नात् कर्मभिस्तान्निजानीयुः ॥
(अ) Vas 18. 7 (Cf. Mn 10. 40).

One may know by their deeds those who have been begotten secretly, and to whom the stigma of springing from unions in the inverse order of the castes attaches, because they are destitute of virtue and good conduct. (G. Bühler).

14566*

छन्नोपान्तः परिणतफलद्योतिभिः काननान्नेस्
त्वय्यारुढे शिखरमचलः स्निग्धवेणीसवर्णो ।
नूनं यास्यत्यमरमिथुनप्रेक्षणीयामवस्थां
मध्ये श्यामः स्तन इव भुवः शेषविस्तारपाण्डुः ॥
(अ) Megh 1. 18. (Cf. A. Scharpé's Kali-
dāsa-Lexicon I. 3 ; p. 146).
(b) सर्प° or सर्व° [स्निग्ध°] Megh (var.).
(d) मेघश्यामः Megh (var.).

Mandākrāntā metre.

As you, resembling the oily braided hair in colour, perch on its peak, the mountain (Āmrakūta), with its border regions covered with the wild mango-trees shining with ripe fruits, would for sure assume a state fit to be seen by the divine couples, as if it were a breast of

the earth, dark at the nipple and yellow in the remaining expanse.

[When o'er the wooded mountain's towering head / thy hovering shades like flowing tresses spread / its form shall shine with charms unknown before, / that heavenly hosts may gaze at, and adore ; / this earth's round breasts, bright swelling from the ground, / and with thy orb as with a nipple crowned. (H. H. Wilson).]

14567**

छन्तोपान्ता निकुञ्जैस् तदणशुककुलश्यामलैः कीचकानां
शैलेयप्रस्तराभिः सुभगपरिसराः पोवरीभिः शिलाभिः ।
एते ते रुद्रेवार्यमुखरतया यौवनोद्दामकाम-
व्यापारोत्ताललीलाचतुरवनचरीबन्धवो विन्ध्यपादाः ॥

- (आ) Skm (Skm (B) 2038, Skm (POS) 5. 8. 3) (a Yogeśvara), Kav p. 78.
(a) °फल° [°कुल°] Skm (POS).
(c) बढ° [रुढ°] Skm (var.).
(d) व्यापारोत्तार° Skm (var.).

Sragdharā metre.

These are those well-known foot-hills of the Vindhyas, which have their borders covered with the thickets of bamboos green like the flocks of young parrots, the enviorns whereof are lovely with massive boulders covered with benzoin, and which, because of being resonant with the impeded flow of Revā, are friendly to the Sylvan maids adept in bold sports of exuberant youthful love.

14568

छलं निरस्य भूतेन व्यवहारान्नयेन् नृपः ।
भूतमप्यनुपपन्नस्तं ह्रीयते व्यवहारतः ॥
(अ) Y 2. 19.

After discarding all circumvention, the king should decide dispute according to the actual facts ; for even a real claim (based on actual facts), if not properly presented is likely to be lost in a judicial proceeding. (J. R. Gharpure).

14569

छलितानेकपुरुषा बहूच्छ्रायविकारिणी ।

श्रीः पिशाचीव सा रक्षया गुणमन्त्रेण निश्चयः ॥

- (अ) P (PT 3. 134, PTs 3. 139). Cf. Ru 164.
(c) पिशाचैव PT (var.).

Lakṣmī, who deceives many and brings about the fall of (even) those occupying high positions, is always to be guarded with the *mantra* of virtue, like a demoneſs who tricks many a person and changes herself to great heights, is held in chains.

14570

छलिनं सत्कथामहं स्वात्मोपहतजातिकम् ।

न निगृह्णाति यः काले सोऽपि सभ्यं निगृह्णाते ॥

- (आ) SNi 3. 8.

He who does not tame in time a cheat, unworthy of sane advice and (prone to) harm his own class, is himself chastened by the counsellors.

छलेन मित्रं कलुषेण धर्मं see शाठ्येन मित्रं कपटेन धर्मं

14571**

छागदुग्धेन संपिष्य हरिब्रातिलह्विकाः ।

नाशयन्ति प्रलेपेन विषमर्कसमुद्भवम् ॥

- (आ) ŚP 2874.

Applied in the form of paste, turmeric, sesamum and blades of grass ground in goat's milk remove the poison caused by the sun-plant (*arka*).

14572

छागयुद्धमृषिभादं दंपत्योः कलहस्तथा ।
चत्वारो निष्कला यान्ति प्रमाते मेघदम्बरः ॥

(अ) Cr 375 (CSr 2. 59 ; in some texts *ad/bc*). See No. 398.

(आ) IS 101 (Nachträge), NT 113, TP 370.

(०) ऋषीश्राद्धं CS (var.) ; ऋषिभादं CS (var.).

(b) दंपत्योः CS (var.) ; कलहः CS (var.) ;
कलहश्चैव CSBD.

(c) क्षणमात्रं नितिष्ठति CSBD ; निष्कलं CS (var.).

(d) मेघदम्बर (°रम्) CS (var.).

The ram-fight, obsequies of a sage, quarrel of husband and wife, cloud-thunder at dawn, these four go in vain.

छागयुद्धमृषिभादम् see No. 398.

14573

छागशुभाशुमलक्षणम्

अभिधास्ये तवदशाष्टवन्तास्ते ।

धन्याः स्थाप्या वेश्मनि

संत्याज्याः सप्तवन्ता ये ॥

(अ) ŚP 2818.

Āryā metre.

I would (now) mention the good and bad characteristics of the goats. Those having eight, nine or ten teeth, are aus-

picious and should be kept in the house. Those with seven teeth, should be discarded.

14574**

छागीहरिणं वडवाद्यागं

करिणीवृषभं करभोतुरगम् ।

यदि लभते रतसमये

नीचरतं किल तद्विदं प्राहुः ॥

(आ) ŚP 3126.

Āryā metre (defective in *ab* and *d*).

If at the time of sexual union, a she-goat finds a deer with her ; a mare, a he-goat ; a she elephant, a bull ; and a she camel, a horse ; that they say is a despicable sex-act.

14575

छादयित्वात्मभावं हि चरन्ति शठबुद्धयः ।

प्रहरन्ति च रन्ध्रेषु सोऽनर्थः सुमहान् भवेत् ॥

(अ) R (R (Bar) not yet issued ; R (R) 6. 17.40, R (B) 6. 17. 38).

(आ) Pras 28. 8, SR 386. 364 (a. Pras), IS 2306.

(b) चला हि [चरन्ति] Pras, SR, IS.

(In times of war) the deceitful spies roam, concealing their (true) identity. They strike at the loopholes of the enemy. That leads to a grave disaster.

[(In times of war) there are deceitful spies roaming about under the guise of guileless persons, watching for the loop-holes of the enemy to enter and cause havoc. This is fraught with grave danger. (T. S. Raghavacharya).]

छादितं पद्मिनीपत्रैर् see हंसकारण्डवाकीर्ण°

14576**

छादितः कथमपि त्रपयान्तर्
यः प्रियं प्रति चिराय रमण्याः ।
वारुणोमदविशङ्कमथाविश
चक्षुषोऽभवदसाविव रागः ॥

(अ) Śiś 10. 19.

(आ) SR 315. 22 (a. Śiś), SSB 170. 22
(a. Māgha).

Svāgatā metre.

The love of the pretty young woman
for her lover, that was somehow concealed
inside for long out of modesty, has now
boldly manifested itself from her eyes
under the influence of wine.

14577*

छादिते दिनकरस्य भावने
खाञ्जले पतति शोकभावने ।
मन्मथे च हृदि हन्तुमुद्यते
प्रोषितप्रमदयेदमुद्यते ॥

(अ) Ghaṭakarpara 6 (in some editions 1).

(b) खाञ्जले Ghaṭa (KSH).

Rathoddhata metre.

When the forest of the rays of the Sun
has been drowned; / when water-falls
from the sky creating a load / of grief;
when Love's God, the foe within, stirs
to wound / the heart, this plaint rose
from the wife of one gone abroad. (L. C.
Van Geyzel).

14578

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुःष्ठु वा ।
न स्पृष्टायेव यत् किञ्चित् पुरुषं तद्विलक्षणम् ॥

(अ) Vivekacūḍāmaṇi 504.

If heat or cold, or good or evil
happens to touch the shadow of a man's
body, it affects not in the least the man
himself, who is distinct from the shadow.
(Swami Madhavananda).

छायां कुर्वन्ति चान्यस्य see No. 14595.

छायां कुर्वन्ति चान्यस्य see No. 14595.

14579*

छायां जनः समन्निवाञ्छति पादपानां
नक्तं तथेच्छति पुनः किरणं सुधांशोः ।
हर्म्यं प्रयाति शयितुं सुखशीतलं च
कान्तां च गाढमुपगूहति शीतलत्वात् ॥

(अ) Rtu additional stanza after 6. 6.

(a) समधिकंक्षति Rtu (var.).

(b) मत्तः सचेत्पुनरयं किरणांश्च भानोः Rtu (var.).

(c) कान्तामुगात्रमुपगूहति शीतलत्वात् Rtu (var.).

(d) हर्म्येषु याति च रति निशि शीतलेषु Rtu
(see c).

Vasantatilaka metre.

People wish for the shade of trees
and at night again for the rays of the
Moon; (they) go to delightfully cool
mansion to sleep, and embrace closely
wives on account of (its) coolness.
(M. R. Kale).

14580

छायां प्रकुर्वन्ति नमन्ति पुष्पैः
फलानि यच्छन्ति तद्वृक्षा ये ।
उन्मूल्य तानेव नवी प्रयाति
तरंगिणां किं प्रतिपन्नमस्ति ॥

- (अ) SP 1123, Any 102.78, SR 219.7,
(a. SP), SSB 603.9, SRK 197.2
(a. Śārngadhara), SRM 2.9.542.

(a) पुष्प Any.

(b) फलं प्रय° Any.

(d) क्व SP, Any, SR, SSB.

Upajāti metre (Indravajrā and
Upendravajrā).

The trees on the bank that afford shade, bend down with flowers and yield fruits, the river proceeds ahead uprooting those very trees. What is that which the fickle cannot do ?

छायां यस्य निषेव्य see No. 14599.

14581

छाया कापि न पल्लवेषु सुमनः स्तोनेषु नो सौरभोद्-
गारः कोऽपि फलेषु कापि महती वार्ता न तां
ब्रूमहे ।

धत्ते त्वां शिरसा तथापि हि हरस् त्यक्त्वा पुनः केतकीं
तन् नूनं कनकद्रुमात्रं भवता नाम्ना जगद्
वञ्चितम् ॥

(अ) Any 139.243.

Śardulavikrīḍita metre.

O Kanakadruma (Dhatūra tree), there is no shade under your leaves, no gush of fragrance from your flowers, there is (however) something great about your fruits (but) we do not discuss that. Even then Hara bears you (i.e. your flowers) on his head and discards the Ketakī flowers. You have certainly duped the world by your name (Tree of gold).

14582

छायाग्राही चन्द्रः
कूटस्थं सततमम्बुजं व्रजति ।
हिस्वोभयं समायां
स्तौति तवैवाननं लोकः ॥

(अ) ArS 2.233.

Āryā metre.

The moon is tarnished by a stain, the lotus always plays fraud (as it withers at dusk); leaving the two aside, the people eulogise your face alone in the assembly.

14583

छायातहं पान्थं गवेषमाणो
ग्रामे मुष्टां क्लिश्यसि विश्रमाय ।
जानासि किं नैव यदत्र राधाम्
आधाय यातो मथुरां मुकुन्दः ॥

(अ) Vidly 558.

Indravajrā metre.

In vain do you, O Traveller, tire yourself in looking out for a shady tree in the village to have rest under it. Don't you know that Kṛṣṇa, leaving behind Rādhā, has repaired to Mathura to-day.

14584

छायातिरिक्ता हीना वा द्रवे च विषदूषिते ।
दृश्यते राजिरुर्ध्वा च फेनमण्डलमेव च ॥

(अ) KN (KN (ĀnSS) 7.19, KN (TSS) 7.19, KN (BJ) 7.19).

(b) स्याद् रसे KN (BI); स्वाद् [च] KN (TSS) (var.).

The shine of liquid substances mixed with poison, is either heightened or lightened ; their surface looks bright and fringed with foam. (M. N. Dutt).

14585

छायातिसान्द्रशिशिरा नवपल्लवानि
स्निग्धानि मुग्धसुरभिः स्तवकप्रबन्धः ।
स्थिरवा फलानि सवृक्षानि विधेहि मा वा
दृष्ट्वैव ते मुखमशोक वयं विशोकाः ।

(अ) Skm (Skm (B) 1906, Skm (POS) 4.
54. 1) ((a, Nākoka), AB 536.

Vasantatilakā metre.

O Aśoka, your shade is very dense and cool, fresh sprouts are glossy, the series of bunches give out gentle smell ; standing (majestically), you may or may not bear fruits, we are relieved of sorrows by merely seeing your form.

14586*

छाया तोयं वसतिरशनं वाहनं वीपिका वा
क्रेतुं यस्मिन् किल न सुलभं किञ्चिदप्यत्र मार्गः ।
तस्मिन् दूरे पथि तनुश्रुतां सर्वयैवाभिगम्ये
प्रस्थानार्हं कमपि तु विधिं घस्मरा न स्मरामः ॥

(अ) Śāntiv 9.

Mandākṛāntā metre.

It is not easy for the mortals to secure (lit. purchase) anything here in this world, be it shade (of a tree), water, abode, food, vehicle or lamp ; (how then) we, impatient (lit. voracious) as we are,

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find any means to set on that distant path (of salvation), which is to be sought in every way by the embodied beings.

14587

छाया नास्मिन् एव या कथमसावन्यस्य निष्प्रग्रहा
ग्रीष्मोष्मापदि शीतलस्तलभृषि स्पन्दोऽनिलादेः कुतः ।
वार्ता वर्षशते गते किल फलं भावीति वार्तेव सा
द्राघिष्णा मुषिताः किमच् चिरमहो तालेन बाला वयम् ॥
(अ) VS 821.

(a) निष्प्रग्रहो VS (var.).

(d) द्राघिष्ठा VS (var.).

Śardūlavikrīḍita metre.

Your long shade which is not for its self, how can that be (comforting) for others ? How there can be (then) a gust of cool breeze under you in the hard days (lit. calamity) of summer-heat ? The talk that there will be fruits (on you) after the passage of a hundred years is also merely a talk. Alas ! how long have we, the simpatons, been duped by the height of the palmyra tree ?

14588

छायानिरङ्कुशगतिः स्वयमातपस्तु
छायान्वितः शतश एव निजप्रसङ्गम् ।
दुःखं सुखेन पृथगेवमनन्तदुःख-
पोडानुवेधविधुरा तु सुखस्य वृत्तिः ॥

(अ) Rāj (Rāj (VVRI) 8.1913, Rāj (S) 8. 1913).

(d) °बोध° [°वेध°] Rāj (var.).

Vasantatilakā metre.

The shade¹ is found independently by itself, while the light, owing to its own nature, is accompanied by a hundred fold shadows. Misfortune exists without happiness, while happiness is impaired by being pervaded with endless misfortunes. (M. A. Stein).

1. Darkness.

14589

छायान्वितोऽपि सरलोऽप्यतिविस्तृतोऽपि
कान्तप्रसूनविभवोऽप्यतिसुन्दरोऽपि ।
यत्त्वं फलेऽथिषु विसंवदसे प्रकामम्
अस्पृश्यतां भजसि शाल्मलिवृक्ष तस्मात् ॥
(अ) Any 132. 190.

Vasantatilakā metre.

O Śālmali tree, though you are endowed with shade, are tall, extensive and very beautiful and are rich in lovely flowers as well ; but as you are completely at variance (with your appearance) in providing fruit to the needy, you thereby become an untouchable.

14590

छायापि लोचनपथं न जगाम यस्याः
सेयं अधूर्नगरमध्यमलङ्करोति ।
किं चाकलध्य मधुरानगरे मुकुन्दम्
अन्धोऽपि बन्धुकरदत्तकरः प्रयाति ॥
(अ) PG 315 (a. Vāṇivilāsa).
(a) छाया विलो° PG (var.).
(c) मधुरा° or मधुरागमने PG (var.).
Vasantatilakā metre.

The young woman, whose shadow too did not (earlier) come within the range of one's eyes, now adorns the interior of the town. Furthermore, knowing that Kṛṣṇa was in the Mathura town, even a blind man is forging ahead, holding with his own the hand of a friend.

14591*

छाया प्रीतिं वितरति बहला मुग्धकाःतेव भूयो
धीरो वायुः स्पृहयति वनितापीनवक्षोजवच्च ।
सूर्यो ग्रीष्मे विरह इव मुहुर्भविष्येव तापं
मुग्धस्त्रीणामधरमिव मुखञ्चादवत् शीततोयम् ॥
(अ) Vidy 905 (a. Śrī Vidyākaramiśra).

Citralekhā metre.

In the summer the dense shade imparts pleasure like a guileless beloved, steady breeze creates longings like the prominent breasts of a woman, the sun causes heat time and again as separation causes agony, the cool water gives pleasure like the lower lip of a pretty young maiden.

14592

छाया फलानि मुकुलानि च यस्य विश्वम्
आल्लादयन्ति सहकारमहीरुहस्य ।
आमृष्य तस्य शिखया नवपल्लवानि
मथ्नासि रे दबहुताश हताश कष्टम् ॥
(अ) Any 120.103, ŚP 1021, SR 220. 5
(a. ŚP), SSB 607. 5.
Vasantatilakā metre.

The mango tree whose shade, fruits and blossoms delight the whole world;

O wretched wild-fire, you, singing (lit. touching) its fresh leaves with your flames, destroy it. It is painful.

14593

छायाभिः प्रथमं ततश्च कुसुमैः पश्चात् कलैः स्वादुभिः

प्रीणात्येष तस्मिन्हास्यमिति धान्तैः समाश्रियते ।

को जानाति तदीयकोटरपुटे प्रत्यग्रहालाहल-

ज्वालाजालजटालपाटलफणः क्रूरः फणी वर्तते ॥

(अ) AVa 463.

(आ) NBh 475, Vidy 284, SR 236. 25, SSB 634. 25.

(a) ततः सुकु^० Vidy ; ततस्तु SR, SSB.

(b) तरुः प्रतीतिपथिकैः Vidy ; °त्येष AVa ; °त्येव तरुः पथीति पथिकैः SR, SSB ; महानिति पथि AVa ; सुखं स्थायते SR, SSB ; समा-गम्यते AVa.

(c) यदत्र कोटरतटे (°लनक SSB) Vidy ; °गतः SR, SSB (°पुटे AVa).

(d) °लकरालकालवदनः Vidy ; °लभालफलकः AVa ; °लववन्नकुः कृष्णः फ^० SR, SSB.

Śārdulavikrīḍita metre.

This tree gladdens (all) first with its shade, then with its blossoms and with sweet fruits thereafter ; the weary travellers (,therefore,) seek shelter under it thinking it is truly great. But who knows that in its cavity lives a ferocious serpent with its hood reddened by the mass of flames of the fresh deadly poison.

14594

छायाभिर्निबिडाभिराभिरभितः पुष्पप्रसूनोदराद्

उन्मीलद्भिरनुत्तमैः परिमलैः स्निग्धैश्च मुग्धैर्दलैः ।

मन्दस्पन्दवता शिवेन मरुता संश्लिताश्चेद्विह

कलान्ति पान्थजनास्त्यजन्ति सरितस्तीरेऽप्यलं

मज्जनैः ॥

(अ) AVa 510.

Śārdulavikrīḍita metre.

If the wayfarers, comforted by this dense shade, matchless fragrance issuing from the interior of the flowers blooming all around, lovely tender leaves, and the gently blowing pure wind, are relieved of their fatigue on the bank of the river itself, there is then no need of a bath.

14595

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे ।
फलन्ति च परार्थेषु नात्महेतोर्महावृमाः ॥

(अ) AVa 464, VCsr 2.4, Vet 15.16, MK (MK (GOS) 63, MK (S) 58, Cr 376 (CRr 3.28, CNI I 345, CPS 64.39).

(आ) SkV 1229, Any 109.22, SR 236.4, (a. VC), SSB 632.4, IS 2307, SRRU 971, SSg 38.

(a) छा^० कु^० चान्यस्य tr. SkV, SRRU ; अन्ये तिष्ठन्ति छायायां VC (var.) ; छावामनस्य CR (var.) ; अन्येषु Vet, MKS.

(b) स्व^० ति^० चा^० (or आ^०) tr. SR, SSB, Cr ; तापं तिष्ठन्ति चातपे SkV, SRRU.

(c) फलन्त्यपि परार्थाय SR, SSB ; °रार्थाय SRRU ; फलन्त्येव Vet (var.) ; परस्यार्थे Cr ; परार्थे च (°थ च ; °र्थाय CNI, SkV,

SRRU) CNI I, VC (var.), SkV, SRRU
हि [च] Vet. (var.); वै [च] SSg; मनिस्वार्थे
CR (var.); परार्थे च SSg.

- (d) सत्ययस्था इव द्रुमाः Cr; नात्यहेतोर्
(महात्मानो) Vet; पादपा इव सज्जनाः SkV,
SRRU; सत्यमेते VC (var.); स्वार्थेय
CNI I; नात्मनोऽर्थे SSg; द्रमाः (वृक्षाः SR,
SSB) सत्पुरुषा इव (तथा VC [var.]) SR,
SSB, VC (var.); द्रुमो CR (var.);
°त्मनोऽर्थे SSg.

Great trees provide shade to others,
but themselves stand in the sun. (More-
over) they bear fruits for others, not for
their sake.

[Great trees make shade for others,
but stand themselves in the heat of the sun;
they bear fruit also for others, not for their
own profit. (F. Edgerton).]

14596

छायामपास्य महतीमपि वर्तमानाम्

आगामिनीं जगृहिरे जनतास्तरुणाम् ।

सर्वो हि नोपगतमप्यपचोयमानं

वर्षिष्णुमाश्रयमनागतमप्युपैति ॥

(अ) Śiś 5. 14.

(आ) VyVi ad 2. 98 (p. 434) ad 2. 38
(p. 344 ab only 1, KHpr 235. 317
and 265.388 (ab only).

(c) सर्वे Śiś (var.); नोपगत° [नोपगत°] Śiś
(var.); अपि [हि] KH (var.); °मानां
(var.).

Vasantatilakā metre.

Leaving aside the existing shade of
the trees, though it was long, the Yadavas
sat in the approaching shade (though it

was short). Surely everybody seeks an
abode, which, though not (yet) in his
hand, is sure to grow (subsequently),
not the one, which, though in hand,
is likely to deteriorate (later on).

14597

छायामभ्रवलीः खलीः सृजनतां मानोन्नतिं याञ्छया
कार्पण्येन यशांसि घूर्तकलया मंत्रो सुखं सेवया ।
वर्षं प्राणिबधेन वाञ्छति धनं द्यूतप्रसादेन यो
वेश्यामिश्र विलासमात्मनि नराकारोऽस्ति गोरेव सः ॥

(अ) Mugdhopadeśa (KM VIII) 19.

(आ) GVS 628.

Śardūlavikrīḍita metre.

He who seeks shade from the
flakes of cloud, gentleness from the
wicked, honour from supplication, glory
from wretchedness, friendship by crooked
means, happiness from service, righte-
ousness from killing the living beings,
wealth from the favour of gambling,
graceful play (or pleasure) from the
courtesans, he is man in appearance
(only). In fact, he is a regular beast.

14598

छायामम्भसि विप्रयोगकृपणः स्वां मन्यमानः प्रियां
चक्राह्वो वदनाद्विसाङ्कुरमभिप्रेर्यान्नेऽस्यास् ततः ।
दृष्ट्वाम्बुप्लुतमेतयेरितमिति प्रीतस्तमेवादशद्
व्यामूढः परमार्थ एव सुतरां लोकः सुखी नेतरः ॥
(आ) VS 1995 (a. Priyamukhya).

Śardūlavikrīḍita metre.

Taking his reflection in the water as
his beloved, the Cakravaka, afflicted with

separation, thrust with his beak a shoot of lotus-stalk in her mouth. Then finding it floating on the water, he joyfully bit it thinking it to have been dropped by her. Only one totally ignorant of the truth is really happy in this world, none else.

14599

छायामस्य निषेव्य पिप्पलतरोराकृष्य शाखाः क्षतं
भुक्तं प्रागिति लज्जया गजपते किं नात्र विश्रम्यते ।
द्वेनेदृशयोग एव घटितो यत्त्वादृशां कोटिभिस्
तादृक्तादृग्यं कृतः पुनरभूदेतादृशः परलब्धे ॥
(अ) Skm (Skm (B) 1896, Skm (POS) 4.
52. 1) (a. Īśvarabhadra).

(a) छायां यस्य Skm (POS).
Śardulavikrīḍita metre.

O Lord of elephants, you enjoyed the shade of this fig tree and drew (broke) its branches a hundred times ; why don't you, feeling ashamed that I wore it down (lit. enjoyed it) earlier, now rest under it ? Fate has brought it to such a pass that it was made what it was not (earlier) by crores of (beasts) like you, but its sprouts have again made it its original self.

14600*

छायामात्रं पश्यन्-
अधोमुखोऽप्युद्गतेन धैर्येण ।
तुदति मम हृदयमिषुणा
राधाक्षकं किरीटीव ॥
(अ) ArS 2. 234.
Arya metre.

He, with his face turned downwards, though merely seeing the reflection, pains my heart with bloated fortitude, as Arjuna having his face downwards, pierced the *radhacakra* with his raised arrow, merely seeing its reflection (in the oil).

14601*

छायामायासनाशे प्रगुणयसि नृणामृतसवेषु च्छदानि
प्रीतो पुष्पंभयानां मधु पिकनिकरस्त्वागते कोरकाणि ।
धर्मक्लान्ताथिसार्यक्लमशमनविधौ पाकपिङ्गं फलीत्रं
तत्त्वं विश्वोपकारार्पितविमवकृतानन्दं माकन्दनम् ॥
(अ) Any 121. 109.
Sragdharā metre.

O Mango tree, you extend your shade to remove the weariness of the people, afford them leaves on festive occasions, honey to the bees out of love for them, blossoms to the flocks of Cuckoos as they come to you, and fruits, that get yellow on ripening, to the hosts of suppliants oppressed with heat to remove their fatigue. You (thus) take pleasure in offering your affluence for the good of all.

14602

छायामाभय पुण्डरीकमिलितां मण्येसरः शीकरं
सानन्दो भव राजहंस भवतः स्यान् नाम पक्षोन्नतिः ।
मञ्जरीरेण तथापि च ध्वनिरयं निर्गोयते लीलया
योऽस्माकं परिचारिकाचरणयोः खेलाभिरुत्कृतिः ॥
(अ) Skm (Skm (B) 1978, Skm (POS) 4.
68. 3) (a. Umāpatidhara), Vidy 21
(a. Umāpatidhara).

(a) °माश्रय पुण्ड° Skm (POS).

(b) राजहस Skm (POS) (printer's error).

(c) निर्णयिते Skm (POS), Vidy.

Śardulavikriḍita metre.

O Royal swan, enjoy (lit. resort to) the shade provided by the lotuses, and (the shower of) drops of water in the midst of the pool. May you be happy and may your wings grow steadily. Even so, here we hear the sound sportively produced by the anklets on the feet of the female attendants in the course of their play.

14603

छाया रम्या नु शाकं फलमपि रसवत् सद्द्विजानां
निवासः

सन्तप्तानां च तापं शमयति निखिलं सर्वदायं
रसालः ।

तस्मिन्नुन्मत्तकीशः प्रसन्नपद्मगतान् भस्मयत्यप्रतोऽतः

सोऽप्येकस् तत्र नो चेदयमपि च समः कल्पवृक्षेण
नूनम् ॥

(अ) Ava 259.

Sragdharā metre.

The shade of this mango tree is pleasing, its succulent fruits serve as vegetable, it is home to the beautiful birds and it always removes, root and branch, the agony of those tormented by heat. (However) there is a mad ape on it which violently scares away from it all those who come to it. If that one too was not there, it would certainly be the peer of the heavenly wish-granting tree.

14604

छायार्थं ग्रीष्मसंतप्तो यामेवाहं समाश्रितः ।

अज्ञानता मया संव पत्रैः शाखा वियोजिता ॥

(अ) Mṛcch 4. 18.

(आ) SLPv 49. 4-5.

(a) छायार्थी Mṛcch (var.).

Unwittingly have I¹ stripped of its leaves the bough in whose shade I would seek refuge from the burning heat of the sun. (R. P. Oliver).

J. Śarvilaka.

छायार्थी ग्रीष्मसंतप्तो see No. 14604.

14605

छायावद्या न बन्ध्याचिररुचिचपला खड्गधारेव तीक्ष्णा
बुद्धिर्वा लुब्धकस्य प्रतिहृतकरुणा व्याधिवन्नित्यदुःखा ।

वक्रा वा सर्परीतिः कुनूपगतिरिवावद्यकृत्यप्रचारा

चित्रा वा शक्रचापं भवचकितबुधेः सेव्यते स्त्री कथं सा ॥

(अ) AS 123.

(a) वद्या° AS (var.); छायावद्यानवद्या° AS (KM); °वध्या° AS (var.); °चिररु° AS (var.); °चपलां AS (var.).

(b) प्रतहत° AS (var.); °करुणा AS (var.); °करुणाव्या° AS (KM).

(c) °गतिरिवाव° AS (KM).

Sragdharā metre.

A woman is censurable like a scanty (lit. barren) shade, fickle like the lightning, sharp like the sword's edge, void of compassion like the mind of a hunter, ever painful like a disease, crooked like the movement of a serpent, engaged in evil acts like the policy of a vicious

king, and (reveals herself in) various hues like a rainbow. Why then the wise men, scared of the world, go after her ?

14606

छायावन्तो गतव्यालाः स्वारीहाः फलवायिनः ।

मार्गद्रुमा महान्तश्च परेषामेव भूतये ॥

(अ) VS 791, SP 1978, SRHt 209. 7 (a. Vallabha) SSH 1. 11, Any 112. 44, SR 45. 7 (a. SP), SSB 301.7, SRK 203. 10 (a. Śaṅgadharma), RJ 489, KāBh 3. 18.

(a) °व्याला SR, SSB.

The shady trees along the road which are void of snakes, easy to climb and yield (regular) fruits ; and great men who afford refuge (to the needy), are distanced from the wicked, easy to approach and helpful (to all), are for the good of others alone.

14607

छाया वियोगि-वनितेव गता कृशत्वं

तप्तं पयः पिशुनमानसवद् बभूव ।

केनाधुना वद मनागवलोकनीयः

कृद्धोत्तमर्णमुखमण्डलवत् पतङ्गः ॥

(अ) PV 515 (a. Bālāji-Bhaṭṭa), SuSS 58 (a. Bālāji-Bhaṭṭa), SR 336.17, SSB 205. 18, RJ 1218.

(a) वियोगविनितेव PV (var.).

(c) वत [वद] SR, SSB.

Vasantatilakā metre.

The shade has shrunk like a separated woman, the water has turned hot like

the mind of a vile person ; tell me, who can now afford to look, even for a while, at the orb of the sun like the face of an infuriated creditor.

छाया विलोचनपथं see No. 14590.

14608

छायावृक्षमुपाश्रयन्ति पथिषु श्रान्ता हि पान्थाः समं
तेष्वेकोऽस्य शुभं शुभेन मनसा हृष्यन्ननुध्यायति ।
अन्यो हर्तुमपेक्षतेऽस्य विटपानाधारयष्टेः कृते
कश्चिन् निश्चिनुते कवाटफलकं कर्तुं तमेव क्षणात् ॥

(अ) Dik Any 1.

Śārdūlavikrīḍita metre.

All the weary wayfarers equally sit under the shady tree along the way. Of them (only) some one of noble mind gleefully thinks well of it, (while) some other wants to remove its branches to make supporting pillars, and someone resolves (to cut it down) right then to make the panels of the door.

14609

छायाशीतलितात्सकाञ्चनशिलात् खेलत्कृतार्थायिनस
तत्तन्निमित्तचित्रमञ्जरिगृहात् क्रीडामिलत्सेचरात् ।

प्रात्वाप्यद्भुतसीरभोरुलहरीः कल्पद्रुमान् नैव यद्
वेगाद्वावति मञ्जु गुञ्जति परं तत्स्कोयमिन्दिरः ॥

(अ) Skm (Skm (B) 1783, Skm (POS) 4. 29. 3) (a. Vallana or Vallabha), Kav p. 100.

(b) गृहक्रीडा Skm (var.).

Śārdūlavikrīḍita metre.

Who is this large bee that does not rush to the wish-granting trees

(*Kalpadrumas*) and hums very sweetly (there itself), even after smelling the strong currents of unique fragrance (emanating) from the bowers of exquisite blossoms formed there, which are cool with shade, are equipped with golden slabs, where the suppliants with their wishes fulfilled enjoy themselves and the Gandharvas meet for the amorous game.

14610**

छायाशुष्का रवितमात्राः सर्वकर्मसु योजयेत् ।
जातवत्सशकृद्वत्स- मूत्रवर्तिविषं हरेत् ॥
(आ) ŚP 2911.

The gunjā¹-seeds, dried up in shade, may be used in every way.² Its collyrium prepared in the excreta and urine of a new-born calf cures poison.

1. A small shrub bearing red-black berries.
2. Oral, paste as well as collyrium.

14611**

छाया संश्रयते तलं विटपिनां भ्रान्तेव पार्थः समं
मूलं याति सरो जलस्य जडता ग्लानेव मीनः सह ।
अचामस्यहिमांशुदीक्षितिरपस्तप्तेव लोकैः समं

निद्रा गर्भगृहं सह प्रविशति ब्रह्मान्तेव कान्ताजनः ॥
(आ) Kuv ad 21. 58 (67), SR 337. 51
(a. Kuv), SSB 207. 52, SRK 141. 3
(a. Jānakīpariṇaya), IS 2308.

(b) सरोजलस्य SSB.

Śārdulavikrīḍita metre.

(At the summer-noon) the shade, as if tired, goes to the ground under the trees, like the (weary) wayfarers; the coolness of the water of the pool, as if

weary, goes to its bottom like the fish; the rays of the sun, as if heated, drink (dry up) the water like the people, and sleep, as if languid, enters the inner-chamber alongwith the women-folk.

14612

छायासुप्तमृगः शकुन्तनिवहैरालीननीलच्छदः
कीटैरावृतकोटरः कपिकुलैः स्कन्धे कृतप्रश्रयः ।
विश्रब्धं मधुपैर्निपीतकुसुमः श्लाघ्यः स एव द्रुमः
सर्वाङ्गैर्बहुसत्त्वसंघसुखदो भूभारयूतोऽपरः ॥

(अ) P (PP 2. 2, Pts 2. 2, PtsK 2. 2).
(आ) ŚP 972 (a. Bijaka), SR 236. 19
(a. P), SSB 633. 19 (a. Bijaka),
SRK 202. 2 (a. ŚP), IS 2309, GSL
77, Any 111. 34.

(a) °सुप्तमृगाः SSB ; शकुन्तनि° Pts ; °विश्व-
ग्विलुप्तच्छदः Pts, PtsK, SR, SSB ;
विष्ठाविलिप्तच्छदः ŚP, SRK, Any.

(b) कीटैरा° ŚP ; कृतप्रश्रयः SRK.

(c) विश्रब्धो PtsK ; विश्र° ŚP ; सतां सत्तवः
[स ए° द्रु°] Pts ; एकस्तरुः ŚP, SR, SSB,
SRK, IS, Any.

(d) °ङ्गैर्बहु° यत्राङ्गीकृतसत्त्वसंघसुखदो भूभारयूतोऽपरे
द्रुमाः ŚP, SR, SSB, SRK, Any ; °जीव°
[°सत्त्व°] Pts ; °सङ्ग° PtsK.

Śārdulavikrīḍita metre.

Blest be the tree whose every part /
brings joy to many a creature's heart—/
its green roof shelters birds in rows /
while deer beneath its shadow doze ; / its
flowers are sipped by tranquil bees ; / and
insects throng its cavities, / while monkeys

in familiar mirth / embrace its trunk.
That tree has worth ; / but others merely
cumber earth. (A. W. Ryder),

14613*

छायासु लाभं भुवि भूमिलाभं
विघ्नं जले प्रावणि कार्यनाशम् ।
करोति काको विघ्नान्नरस्य
प्रस्थापितः स्थानगतस्य चापि ॥

(भा) ŚP 2489.

Upajāti metre (Indravajrā and
Upendravajrā).

Whether one has set out on a journey
or reached the destination, the crow
cawing in the shade brings profit to the
man ; on the ground, acquisition of
land ; on water, obstacles ; and on rock,
the loss of work (in hand).

14614

छायाऽयैव घना सुगन्धिरयमेवापन्नतापच्छिदाम्
अप्रेऽयैव गुणग्रहः सगुणता किं चन्दनस्योच्यताम् ।
आ मूलात्पुनरेष बद्धवृत्तिभिर्व्यालं तथा दूषितो
जाने येन वरं धवोऽथ खद्विरोऽप्यन्योऽथवा न स्वयम् ॥
(भा) VS 817 (a. Thoāka=Āka).

Śārdūlavikrīḍitā metre.

How can one describe the qualities of
a sandal tree ? Only its shade is dense,
only it is (truly) fragrant, it alone is the
foremost of those who allay the agony
of the afflicted, and its virtues alone
are appreciated (by one and all) But

it is so defiled by the encircling snakes
right from its root that I think Dhava,
Khadira or any other tree would be
preferable, not the sandal tree.

छावामनस्य कुर्वन्ति see No. 14595.

14615*

द्विष्कापतनजृम्भासु जीवोत्तिष्ठाङ्गुलिध्वनिम् ।
कुर्वन् श्रेयो ह्यवाप्नोति प्रकृते ब्रह्महा मवेत् ॥
(भा) Sama 1 छ 2 and 2 श 28.

One who utters 'long live' while
sneezing, 'stand up' while falling and
'cracks fingers' while yawning, achieves
good luck. Not doing so, one is guilty
of killing a Brāhmaṇa.

14616

छित्वा पाशमपास्य कूटरचनां मङ्क्त्वा बलाद् वागुरां
पर्यन्ताग्निशिखाकलापजटिलान् निर्गत्य दूरं बनात् ।
व्याघ्रानां शरगोचरावतिजवेनोत्प्लुत्य धावन् मृगः
कूपान्तः पतितः करोतु विधुरे किं वां विधौ पौरुषम् ॥
(भा) P (PP 2. 67, Pts 2. 81, PtsK 2. 86,
PM 2. 26).

(भा) ŚP 940, VS 655 (a. Mukṭāpiḍa),
Skm (Skm (B) 1862, Skm (POS) 4.
45. 2), SkV 1493. Prasanna 195 b,
SR 94. 106 (a. P), SSB 379. 115
(a. Mukṭāpiḍa), SRK 180.5 (a. Sphuṭa-
śloka), RJ 463, IS 2310, SSM 1242,
Any 38. 8, ASS 5. 5, Kāvyañ 13.
30-2, ST 17.7, Pts 250, SSV 291.

(a) कूटमपरं ASS (var.) ; भित्त्वा [भ°] Skm ;
भक्ता SRK.

- (b) पर्यस्ता° SkV, IS; प्रान्तेषु ज्वलदग्निजाल-
जटिलान् Kavyān; °कलापजालकुटिलान्
SkM; निःसृत्य [निर्गत्य] ŚP, VS, SkV,
SR, SSB, SRK.
- (c) °रादपि Pts, VS; °रादति° ASS; °रादति-
जवाद्° Any; जवेनोत्पत्य Pts, ŚP; जवेना-
दृत्य Prasanna; गच्छन् [घा°] ŚP.
- (d) कूपान्त PtsK; करोति PtsK, ŚP, VS,
SkV, SR, SSB, SRK; विमुखे PtsK, SR,
SSB, SRK, Any, ASS; विगुणे ŚP,
SKM, SkV, Kavyān; विगुणः Prasanna;
वामं [किं वा] PtsK.

Śardūlavikrīḍita metre.

A deer there was that burst his bonds ; /
he flung the trap aside ; / he violently
broke apart / the hobbling snare that
tied ; / from woods uncouth with tufted
flames / around him bristling, fled ; / the
hunters' arrows left behind ; / to seeming
safety sped ; / into a well at last he
tumbles ; / on hostile fate all efforts
stumbles. (A. W. Ryder).

छिन्ना मित्वा च मर्माणि see हित्वा मित्वा च मर्माणि

14617**

छिन्ना हारलताः किरन्ति गलितव्याकीर्णमुक्ताफलाः

शुष्कं मर्मरयन्ति चन्दनरजो बक्षःस्थलायासकम् ।

शीतं शारदतापतान्तिशमनं यद्यत् समाजह्निरे

हेमन्ते तदिव स्थजन्ति तुहिनव्याजेन दिव्याङ्गनाः ॥

(अ) VS 1844 (a. Bhartṛsārasvata).

Śardūlavikrīḍita metre.

Breaking asunder the necklaces, they
scatter in disorder the pearls issuing there-
from ; remove with *murmur* sound the
dry sandal-powder troubling their breast-

regions ; whatever the cool remedy the
celestial nymphs employed to remove the
fatigue caused by the autumn-heat, they
gave it up in the winter, feigning cold.

14618*

छिद्यन्तां वनराजयः कुसुमिता निर्वास्यतां सर्पभुङ्

नीपोद्दामकृदम्बरेण सुरभिः संग्रथ्यतां माततः ।

हा कण्ठं धिगहो न कश्चिदपि मे मूकीकरोत्यम्बुदान्

इत्येवं पथिकाङ्गनाप्रलपितं श्रुत्वेव खं रोबिति ॥

(अ) VS 1770 (a. Naḍbhuvaka).

Śardūlavikrīḍita metre.

“Cut down the blooming sylvan groves,
banish the peacock, the fragrant air that
makes the *neepa*-tree blossom (luxuriant),
be strung with the sky ; alas, fie, none
of my (friends) makes the clouds silent”,
as if listening to these wails of the
traveller's wife, the sky is shedding tears.

छिद्रं कर्म see No. 14621.

14619

छिद्रं जनयतां नीचैर् अछिद्रं बिभ्रतामपि ।

त्रासहीनाः सुमणयः स्वभावादुपकुर्वन्ते ॥

(आ) SNi 7. 5.

(a) तीक्ष्णैर् [नी°] SNi (KM).

The flawless pure gems, by nature, do
good to those who pierce holes in them
from below as also to those who wear
them close (to their heart).

14620**

छिद्रं मणेरुणार्थं

नायकपदहेतुरस्य तारल्यम् ।

कथमन्यथेश्वराणां

बिलुठति हृदये च मौलो च ॥

(अ) SkV 1119, Prasanna 178 b.

(b) तारतम्यं Prasanna.

Ārya metre.

The hole [or : fault] of a pearl is for the string [or : for virtue] and its incos-
tancy [or : sheen] gives it the name of *naṇyaka* [lover or : chief pearl in a neck-
lace]. How else would it roll on the
breasts and the heads of the rich ?
(D. H. H. Ingalls).

14621*

छिद्रं मर्मं च वीर्यं च स जानाति निजो रिपुः ।
दहत्यन्तर्गतश्चैव शुष्कं वृक्षमिवानलः ॥

(अ) KN (KN (ĀnSS) 8. 65, KN (TSS)
8. 65, KN (BI) 8. 62), H (HJ 3. 62,
HS 3. 59, HM 3. 59, HK 3. 59,
HP 3. 57, HN 3. 57, HM 84. 23,
HC 111. 15-6, Boltz 64. 60).

(आ) IS 2311, Sama 1 छ 3.

(a) कर्म च वित्तं च KN (BI); कर्म [म°] Sama.

(b) विजानाति KN (BI); सर्वं चेत्ति HJ; सर्वं
वेत्ति HS, HP, HM, HK, HH, HN,
Sama.

(d) शुष्कवृक्ष° KN (BI), IS (but some texts
as above).

The enemy who knows one's loop-
holes, secrets as well as strength, gaining
a foothold, destroys him as does the
fire burn a dry tree.

14622

छिद्रवृन्दावृत्तेऽप्यन्तः- शून्येऽपि खलचेतसि ।
चित्रमेकोऽपि मायन्तर् न गुणावयवोऽपि हि ॥

(अ) JS 57. 4 (a. Bhaṭṭa-Govindarāja),
VjV 49 (a. Bhaṭṭa-Govindarāja).

It is strange that not even a fraction
of virtue finds space in the heart of the
wicked though it is dotted (lit. covered)
with numberless holes and is internally
hollow.

छिद्राख्येषु जालेन see No. 12246.

14623

छिद्रानुसारनिपुणत्वमिदं त्ववीर्यं

बृष्ट्वा गतौ कुटिलतां वदने विषं च ।

मन्ये सरोसृप भवानुचितं मनुष्य-

प्राणापहारविषये विधिना नियुक्तः ॥

(अ) Skm (Skm (B) 1761, Skm (POS)
4. 25. 1).

(c) तवा° [भवा°] Skm (var.).

Vasantatilakā metre.

Taking note of your expertise in
entering into the hole, crookedness in
movement and poison in your hood, the
creator, O serpent, has rightly assigned
you to rob the people of their life.

14624

छिद्रान्तराणि सुलभानि सर्वेव हन्त

पातालरन्ध्रसरणेरिव दण्डनीतेः ।

बह्वीभवन् प्रसरमन्तरसंप्रविष्टो

यास्यप्रतर्क्यनियमात् पतनं भजेद् वा ॥

(अ) Rāj (Rāj (VVRI) 8. 2963, Rāj (S)
8. 2963).

Vasantatilakā metre.

In the practice of government as on
the way through the gorges of hell, there
are found, indeed, always many kinds
of holes. A person who has entered

upon it, and frequently follows it, may, by an incalculable dispensation, find his way out, or may come to his fall. (M A. Stein).

14625*

छिद्रान्वेषणतत्परः प्रियसखि प्रायेण लोकोऽधुना
रात्रिश्चापि घनान्धकारबहुला गन्तुं न ते युज्यते ।
मा मेवं सखि बल्लभः प्रियतमस्तस्योत्सुका दर्शने
युक्तायुक्तविचारणा यदि भवेत् स्नेहाय दत्तं जलम् ॥
(आ) JS 257 5, ŚP 3619, SR 357. 33
(a. ŚP), SSB 241. 12.
(b) °बहुला ŚP, SR, SSB.
Śardūlavikrīḍita metre.

“Dear friend, the people are generally disposed to find fault (with others), the night too abounds in pitch darkness, it is (therefore) not proper for you to go now (to meet him).”

“No, No, friend, my lover is extremely dear to me and I am impatient to meet him. If one were to deliberate upon what was proper or improper, then it is done with love (lit. libation is offered to love).”

14626

छिद्रिणां निकटे वासः कर्तव्यो नैव घीमता ।
वारिहारि घटीपात्रं ताडयते तत्र झल्लरी ॥
(अ) Ava 492.

A wise man should never keep company with the blemished.¹ The *ghaṭipatra* (bucket) raises (lit. steals) the water but it is the *jhallari*² that is beaten.

1. Lit. those having holes.

2. A kind of drum.

14627**

छिद्रेष्वनर्था बहुलीभवन्ती-
त्यलीकमेतद् भुवि संप्रतीतम् ।
छिद्रं पुरस्कृत्य हि कामिनीनाम्
अर्था भवन्त्येव हि न त्वनर्थाः ॥

(आ) VS 2351.

Upajāti metre (Indravajrā and Upendravajrā).

“Misfortunes multiply in the holes” (adversity never comes alone), this adage is proved false in the world. It is by offering the ‘hole’ that women acquire wealth, not the misfortunes.

14628

छिन्ते ब्रह्मशिरो यदि प्रथयति प्रेतेषु सख्यं यदि
श्रीमः क्रीडति मातृनिर्यदि रति घत्ते श्मशाने यदि ।
सृष्ट्वा संहरति प्रजा यदि तदाप्याधाय भक्त्या मनस्
तं सेवे करवाणि किं त्रिजगती शून्या स एवेश्वरः ॥
(आ) Skm (Skm (B) 1647, Skm (POS) 4. 2. 2) (a. Umāpatidhara), EK 103. 11-4.
(a) छिन्नं or भिन्नं EK (var.).
(c) तथापाधाय EK.
(d) किं नु जगती EK (var); °शून्यायवा सेश्वरा EK (var.).
Śardūlavikrīḍita metre.

If he severs the head of Brahmā, makes friends (lit. proclaims friendship) with the spirits, plays in inebriation with the Mother goddesses, revels in the cemetery, dissolves the creation after creating it, even then I, fixing my mind

on him, worship him with devotion. What am I to do ? The three worlds are a mere void. He alone is the Lord.

14629

छिन्त्से ब्रह्मशिरो यदि प्रथयसि प्रेतेषु सख्यं यदि
क्षीवः क्रीडसि मातृभिर्यदि रतिं धत्से श्मशाने यदि ।
सृष्ट्वा संहरसि प्रजा यदि तथाप्याषाय भक्त्या मनः
कं सेवे करवाणि किं त्रिजगती शून्या त्वमेवेश्वरः ॥

(अ) ŚP 1161 (a. Dhoika), AP 42, Any 13. 105, SR 245. 6 (a. ŚP) (Cf. ZDMG 27.632) (not in Pavanadūta), SSB 649.6 (a. Dhoikavi), SRK 216. 2 (a. Śārngadhara).

(a) छेत्सि SR, SSB ; °यति [°यसि] SSB.

(d) तु जगती [त्रि°] Any.

Śārdūlavikrīḍita metre.

If you sever the head of Brahmā, make friends (lit. proclaim friendship) with the spirits, play in inebriation with the Mother goodesses, revel in the cemetery, dissolve the creation after creating it, whom then should I worship, fixing my mind on him ? What I am to do ? The three worlds are a mere void. You alone are the Lord.

14630**

छिन्त्साहः कलिकल्मषाघतमसं दंत्याधिनाथांगना

वक्त्रांभोजविचित्रपत्तरचनाविच्छेदवज्रानलः ।

देवो दाशरथिः स येन जलधो रागान्धरक्षोबधू-

बधव्याध्वरयूपयष्टिपरमः सेतुः समारोपितः ॥

(अ) Khaṇḍaprasāsti 7. 29.

(a) °लिकलान्ध° Khaṇḍ (var.) ; °याङ्ग° Khaṇḍ (var.).

(d) °ध्वरधूमय° Khaṇḍ (var.).

Śārdūlavikrīḍita metre.

May that god (Rāma), the son of Daśaratha, who was a fierce fire in destroying the beautiful leaf-paintings on the lotus-like faces of the women of the lord of demons, and who built on the ocean a unique causeway which was a (virtual) sacred post in the sacrifice of widowhood of the wives of the demon (Rāvaṇa), blinded with lust, remove your stark ignorance (lit. blinding darkness) caused by the Kali-age.

14631*

छिन्धि पक्षान्मोषां त्वं यथा स्युर्बाह्वनानि मे ।
इषोकास्त्रेण सोप्येषां पक्षांस्तत्प्रोतयेऽच्छिनत् ॥

(अ) ŚP 1600.

You clip their wings so that they become my mounts. He too, in order to please him, clipped their wings with the missile of a reed.¹

1. ŚP 1598, 99—mention that in ancient times, the horses had wings. Indra asked the sage Śālihotra to clip those wings, which he did.

14632*

छिन्नं ब्रह्मशिरो यदि प्रथयति प्रेतेषु सख्यं यदि

क्षीवः क्रीडति मातृभिर्यदि रतिं धत्ते श्मशाने यदि ।

सृष्ट्वा संहरति प्रजा यदि तथाप्याषाय भक्त्या मनस्

तं सेवे करवाणि किं त्रिजगती शून्या स एवेश्वरः ॥

(अ) PrC 245.

Śardūlavikrīḍita metre.

If he boasts that he cut off the head of Brahma, if he has friendship with ghosts, / if intoxicated he sports with the Mothers, if he delights in the burning ground, / if he creates and then destroys creatures, nevertheless devoutly concentrating my mind / I adore him. What am I to do ? The three worlds are empty ; he indeed is lord. (C. H. Tawney).

14633**

छिन्नः सुनिशितैः शस्त्रैर् विद्वच्च नव सप्तधा ।
तथापि हि सुवशेन विरसं नापजल्पितम् ॥

(अ) Ava 399, SR 243.202, SSB 646.1.

(a) सनिशितैः SR.

(c) तथाऽपि SSB.

Though cut with very sharp weapons, and pierced nine and seven (i. e. sixteen) times, yet the quality bamboo (flute) did not sound a discordant note (as a man of noble descent, though tortured and harassed, does not utter a harsh word).

14634**

छिन्नपाटितमिन्नानां संसृतानां प्रदर्शनम् ।
इतीन्द्रजालं द्विषतां मोक्षार्थमुपकल्पयेत् ॥

(अ) KN (KN (AnSS) 18. 61, KN (TSS) 18. 61, KN (BI) 17. 59), Agni-purāṇa 241. 68.

(ab) नामसृतां चापि द° KN (TSS) (var.).

(b) संसृतानां KN (TSS) (var.); संस्कृतानां च द° KN (BI); संसृतानां च द° Agni.

(c) द्विषतो KN (BI).

(d) दर्शयेत् [°क°] KN (TSS) (var.).

And the exhibition of cut off, severed and slaughtered troops, and of highly efficient armies—all these kinds of conjuring should be resorted to for inspiring terror into the enemy's host. (M.N. Dutt).

14635*

छिन्नमप्यतनु हारमण्डलं

मुग्धया सुरतलास्यकेलिभिः ।

न व्यतिक्रिमुद्गच्छा चिरादपि

स्वेदबिन्दुकितवक्त्रसा हृदि ॥

(अ) Naiṣ 18. 107.

Rathoddhatā metre.

The beautiful fair-eyed maid, with her bosom spotted with drops of sweat, did not long notice the wide circle of the pearl-string on her bosom, though it was torn asunder by the sportive movements of the dance of dalliance. (K. K. Handiqui).

छिन्नमूले त्वधिष्ठाने see 14636.

14636

छिन्नमूले ह्यधिष्ठाने सर्वे तज्जीविनो हताः ।

कथं हि शाखास्तिष्ठेयुश् छिन्नमूले वनस्पतो ॥

(अ) MBh (MBh) (Bh) 12. 138. 10 and I. Appendix I. No. 81 lines 34-5, MBh (R) 12. 140. 10, MBh (C) 12. 5256 and I. 5158).

(आ) IS 2312.

(a) छिन्नमूलो हि धिष्टानां MBh (var.); तु [ह्य] MBh (var.).

(b) सर्वेषां जीवनं हतं MBh (var.); सर्वतो [स° तज्] MBh (var.).

(c) तु [हि] MBh I; °ट्टेरंश् MBh (var.), IS; °जीवेयुः MBh I.

When the foundations of that which serves for a refuge are cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live? (P. C Roy).

14637

छिन्नवस्त्रं तु विच्छेदे सवशग्रन्थि संगमे ।
एकस्नेहे तथा चैकं द्वयोः स्नेहे तु तद्वयम् ॥

(अ) Padmaśrī Nāgarasarvasva 8. 2.

(आ) SP 3151 (a. Padmaśrī).

(c) एकम् तथा न चैवो° Nāgara.

(d) भय स्नेहे तु तद् युगम् Padm.

A torn cloth indicates 'Separation'; one with ten knots, 'Union'; one with one knot, 'one-sided love' and one with two knots, 'mutual love'.

14638**

छिन्नस्तप्तमुद्दृतं स चन्दनतरुयस्मै पलाय्यागता
भोगाभ्यासमुखासिकाः प्रतिदिनं ता विस्मृतास् तत्र वः ।
बन्धुकोटिविषोत्कया प्रतिकृतं तस्य प्रहर्तुर्न चेत्
किं तेनैव सह स्वयं न दलशो याताः स्थ भो भोगिनः ॥

(अ) Bhallaṭaśataka 37.

(आ) SRHt 222.16 (a. Bhallaṭa), VS 815 (a. Bhaṭṭa Bhallaṭa).

(a) यूयं [यस्मै] SRHt, VS.

(c) प्रतिकृतिस् SRHt.

(d) निधनं [द°] VS.

Śardūlavikriḍita metre.

O Serpents, that sandal tree, the friend of the afflicted, to whom you rushed (eagerly), has been cut down. You have now forgotten the enjoyments and comfortable stay you daily had on it. If you do not wreak vengeance on the hacker with the flame of poison in your fangs, why didn't you perish in a pack along with it?

14639**

छिन्नाधोऽर्कमेखलं चरणयोः संक्रान्तलाक्षारसं
तत्पपोपान्तमुदीक्ष्य सस्मितसखीर्बलक्ष्यसंभ्रान्तया ।
तन्वङ्गया दृढदंशदन्तुरदरोच्छूनाधरोत्सङ्गया
क्षिप्ताः प्रेयसि कूटकोपकुटिलस्रूविभ्रमा दृष्टयः ॥

(आ) Skm (Skm (P) 1153, Skm (POS) 2. 136. 3) (a. Dharmayogeshvara), Kav p. 79.

(c) °रदो° [°दरो°] Skm (var.).

Śardūlavikriḍita metre.

Finding on the fringe of the bed her torn undergarment and broken girdle, and marks of lac-dye of her feet, the slender young woman, with her lower lip slightly swollen and dented due to hard bites, and embarrassed with shame on looking at her smiling friends, cast on her lover glances marked by the movements of her eye-brows curved with sham anger.

14640**

छिन्नेन पतता बह्वी यन् मुखेन हठात् कृते ।
स्वेति हेति हरेणोक्ते स्वाहासीत् संघ रावणः ॥

(अ) SRHt 121.17 (a. MBh, but does not occur in MBh (Bh) edition), Sar 2.74.

(b) हरेत् SRHt (?).

(c) °णोक्ते: Sar.

The sound *svā* was uttered by (Rāvaṇa's) mouth (head), when it was chopped and fell into the fire, and *hā* was uttered by Hara; thus Rāvaṇa became *svahā* (was reduced to ashes).

14641*

छिन्नेऽपि शस्त्रमिन्नेऽप्य-
आपश्यतितेऽपि निविशेषेऽपि ।
हनुमति कृतप्रतिज्ञे
देवमदेवं यमोऽप्ययमः ॥

(अ) ŚP 3989, SR 360. 16 (a. ŚP), SSB 246. 16.

Āryā metre.

When Hanumān undertakes a vow (to do something), even if he is cut or wounded by a weapon, or caught in adversity or is alone, fate cease to be fate and Yama is not his self.

14642*

छिन्नेव कापि लतिकांशुकवीतगुच्छा
तुच्छाच्छपरिपरिवेलितचन्द्रबिम्बा ।
मानप्रचण्डभुजगाकलितान्तराला
हालाहलं वितनुते श्वसनेन सादृष्टम् ॥

(आ) PV 485.

Vasantatilakā metre.

Like a creeper cut down and devoid of the costume of blooms, with the moon-orb shimmering in its small and clear leaves, she, with her heart overpowered by the furious serpent of pride, spreads deadly poison with her breath.

14643

छिन्नोऽपि चन्दनतरुं जहाति गन्धं
वृद्धोऽपि वारणपतिर्न जहाति लीलाम् ।
यन्त्रापितो मधुरतां न जहाति चक्षुः
क्षीणोऽपि न त्यजति शीलगुणान् कुलीनः ॥

(अ) Cr 377 (CVr 15.18, CPS 327.26).

(आ) IS 2313, Sama 1 ७ 1, SRM 1.3.54.

(इ) LN (P) 45, DhN (P) 334-5.

(a) व [न] CV (var.).

(b) वृद्धो CV (var.); वारणपतिर्न CV (var.); वापण° Sama; लाभम् Sama.

(c) यन्त्रापितो CV (var.); यन्त्रापितोऽपि IS (*Contra metrum*); दक्षुः [चि°] CV (var.); हीक्षुः CV (var.), IS; चक्षुः CV (var.).

Vasantatilakā metre.

The sandal-tree, even when struck down, does not give up its smell. The lordly elephant, even when old, does not leave its playful sport. The sugar-cane, even when crushed (lit. put in the machine), does not lose its sweetness. A man of noble descent, even when reduced to poverty, does not forsake his high conduct and virtues.

14644

छिन्नोऽपि रोहति तदः

क्षीणोऽप्युपचीयते पुनश्चन्द्रः ।

इति विमृशन्तः सन्तः

संतप्यन्ते न विधुरेषु ॥

(अ) BhŚ 246, Cr 1469 (CVNS 10. 21).

(आ) SR 47. 93 (a. BhŚ), SSB 304. 95, SRK 19. 80 (a. Prasaṅgaratnāvalī), SSD 2 fol. 99 b IS 2314, SSKr 62, Saśā 208.44, SRS 2.1.60, SRM 1. 1. 36.

(a) छिन्नापि IS.

(b) चन्द्रः क्षीणोऽपि वर्धते लोके SR, SSB, SRS, SRK ; चन्द्रोऽपि वर्धते लोके IS ; अपचीयते F₂ in BhŚ ; चन्द्रः F₅ in BhŚ ; सनैश्चन्द्रः J in BhŚ ; उपमुते लोके IS ; लोके [पु° च°] W_{3,4} in BhŚ.

(c) विमृशन्तः C in BhŚ.

(d) संतप्येरन् B₁ in BhŚ ; न विपदा F₂ in BhŚ ; ते विपदा (वि° W₁) CDE_{0,1,3,5} IW₁ in BhŚ, SRM ; विधुरेषु E₂H in BhŚ ; सत्सु विधुरेषु J₁ in BhŚ ; विधुरेषु सत्सु J₂ in BhŚ ; विप्लता लोके CVNS ; न ते विप्लता लोके IS, W₂₋₁ in BhŚ ; विपदि लोकेषु Y₂ in BhŚ ; विश्लथेषु लोकेषु T_{1,2} in BhŚ ; विधुरेषु Y₅ in BhŚ ; न लोकेऽस्मिन् SR, SRK, SSB, SRS ; लोकेषु Y_{4,5} in BhŚ.

Āryā metre.

The virtuous, thinking that the tree, even though struck down, grows up again, and the crescent, though attenuated, develops again into full orb ; do not grieve in adversity.

[When beset with difficulties the virtues can pass them over with great patience without the least disturbance in their hearts ; because, they are conscious of the fact that a plant by being pruned is sure to grow up again with renewed vigour, and the crescent moon is certain to develop into her full splendour and glory. (P. G. Nath).]

14645**

छुच्छन्दरीश्रीफलपुष्पचूर्णैर्

आलिप्तगात्रस्य नरस्य दूरात् ।

आघ्राय गन्धं द्विरदोऽतिमत्तो

मदं त्यजेत् केसरिणो यथोग्रम् ॥

(आ) ŚP 1891.

Upajāti metre (Indravajrā and Upendravajrā).

On smelling the strong scent of a man anointed with the powder of the musk-rat and Śrīphala flower, as that of a lion, (even) the most restive tusker gives up its waywardness (lit. intoxication).

14646 14647**

छुप्तपत्रविनिमीलिताक्षुपात्

कच्छपस्य धूतचापसात्पलात् ।

त्वत्सखीषु सरदाच्छिरोधुतः

स्वं निषोऽभिदधतीषु वैभयम् ॥

एवं मदीयविरहान् मया निजां

भीतिभीरितवती रहःधृता ।

नोज्झितास्मि भवतीं तदित्ययं

ध्याहरद्वरमसत्यकातरः ॥

(अ) Naiṣ 18. 148-9.

Rathodhata metre.

“When thy friends spake of their terror, caused by the shrub which shrinks up when its leaves are touched, and by the quiverish flesh of turtles, and the chameleon which keeps moving its head ; I¹ have secretly heard thee² say thine own fear was caused by the chance of separation from me. But never will I part from thee.” This boon he uttered, for he was afraid of speaking falsely. (K. K. Handiqui).

1. Nala.

2. Damayanti.

14648*

छेत्तुमिन्दो भवद्-ववत्र- बिम्बविभ्रमविभ्रमम् ।

शङ्के शशाङ्कमानङ्के भिन्नभिन्नविधिविधिः ॥

(अ) Naiṣ 20. 20.

(आ) Almm 200.

The Creator, whose creation varies from object to object, marked the moon, I¹ fancy, with a dark spot, in order to remove all confusion between the moon and the orb of thy² face. (K. K. Handiqui).

1. Nala.

2. Damayanti.

छेत्रस्थेषु च see No. 12282.

छेत्ति ब्रह्मशिरो यदि see No. 14629.

14649

छेदं क्लेवं तथा दाहं शोषं भूरावितो न च ।

सूतचक्रादवाप्नोति शब्दाद्यैर्दूयते न च ॥

(आ) ŚP 449. 6 (a. Yogaśāstra).

He¹ does not receive cutting, wetting, burning and drying up from the group of elements—earth and others—nor is he distracted by the sound (*śabda*).

1. A perfect yogi

14650

छेदके सेचके निम्बः कटुरेकविधो यथा ।

अष्टेष्टानिष्टशिष्टेषु नृशंसस्त्वेकरीतिकः ॥

(आ) Lau 39.

Just as the margosa is bitter alike to the cutter and the grower, so also a cruel person is harsh towards friends, enemies, the wicked and the good. (V. Krishnamācārya).

14651

छेदश्चन्दनचूतचम्पकवने रक्षापि शाखोटके

हिंसा हंसमयूरकोकिलकुले काकेषु नित्यादरः ।

मातङ्गेन खरक्रयः समतुला कर्पूरकार्पासयोर्

एषा यत्र विचारणा गुणिगणे देशाय तस्मै नमः ॥

(अ) Nitiratna (KSH 502) 6, Saptaratna (KSH 5) 3.

(आ) SR 178. 1016 (a. Nitisāra), SSB 516.1016, IS 2315, GSL 78, Vidy 318.

- (a) रक्षा च Vidy ; रक्षा करीरद्रुमे Nītiratna, IS ; रक्षास्ति साकोटके Saptaratna.
 (b) काकस्य Vidy ; लीलारतिः [नित्य°] Nītiratna, IS.
 (c) मातङ्गे नखरक्रयण् Vidy ; च समता Vidy. Śārdūlavikriḍita metre.

All respects to that country where the value of the meritorious is assessed thus : sandal, mango and *campaka* tree are cut off, while the *śakhoṭaka* trees¹ are preserved ; swans, peacocks and cuckoos are killed, while kind attention is paid to crows ; an elephant is exchanged for a donkey, and camphor is equated with cotton ! (Dr. A. Sharma).

1. Which are small, crooked and ugly.

छेदस्तेषु च see No. 12282.

14652*

छेदो वंशस्य बाहो वा क्षतेर्वा रक्तमोक्षणम् ।
 एतानि दष्टमात्राणाम् आयुषः प्रतिपत्तयः ॥

- (a) Māl 4.4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 40).
 (b) क्षतस्या Māl (var.).
 (d) आयुष्याः or अदूष्याः [आयुषः] Māl (var.).

The excision of the bite, or its cauterization, or the letting of blood from the wound— these are the prescribed expedients for saving the lives of men who are bitten by snakes, but they must be employed immediately. (C. H. Tawney).

14653

छेद्यं चन्दनचूतचम्पकवनं रक्षा च शाखोटके
 हिंसा हंसमयूरकोकिलगणे काके च बह्मदरः ।
 मातङ्गे तुरगे खरे च समता कर्पूरकार्पासयोर्
 एषा यत्र विचारणा गुणगणे देशाय तस्मै नमः ॥
 (आ) Ava 308.

Śārdūlavikriḍita metre.

Where the groves of sandal, mango and *campaka* trees are considered fit to be struck down and *śakhoṭaka*-trees are preserved ; flocks of swans, peacocks and cuckoos are killed and crows are held in high esteem ; elephants, horses and asses are held equal and so are camphor and cotton ; salutation to the land where this is how the virtues are assessed.

A P P E N D I C E S

I - IV

APPENDIX I

ABBREVIATIONS-CUM-BIBLIOGRAPHY

a.	ascribed to.
AA	Alaṅkārasaṅgrahaḥ of Amṛtānanda Yogin. Venkateśvara Or. Ser. 19. Also AL edition (Adyar Library 70).
AAS	Anyoktyaṣṭaka – Saṅgraha. Ed. by P. D. Trivedi, Bhāratiya Vidyā Series 11.
AAus	Th. Aufrecht. Auswahl von uneditierten Strophen verschiedener Dichter. ZDMG 16. 749-51 ; 25. 238-243 and 25. 455-463.
AB	Th. Aufrecht Beiträge zur Kenntnis Indischer Dichter. ZDMG 36. 361-383 and 509-559.
ABORI	Annal of the Bhandarkar Oriental Research Institute.
Acharya M. C. N.	See Hams.
Acharya M. K.	See Kṛṣṇa.
AL	Sanskrit Manuscripts in the Adyar Library, Vol. V. The Adyar Library, Madras 1951.
Al	Alaṅkāṭi-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948.
Alaṅkārasaṅgraha) of Amṛtānandayogin	The Adyar Library Series 70.
ALB	The Adyar Library Bulletin, Adyar Madras.
AlK or Alk	Alaṅkāra-Kaustubha of Viśveśvara Paṇḍita. KM 66.
Alkeś	Alaṅkāraśekhara of Keśavamiśra. Ed. by Pt. Śivadatta. KM 50.
Alm	See Al.
Almm	See Al.

Almu	Alaṁkāramuktāvalī. HSS 54.
AlR	Alaṁkāra - ratnākara of Śobhākara - mitra. POS 77.
AlS	Alaṁkārasūtra Ed. by Śricandrakānta Tarkālaṁkāra. Calcutta 1900 (1957).
Amar	Amaruśataka.
Amar (A)	Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881.
Amar (D)	The Text of the Amaruśataka by S. K. De. In OH 2. 1 ; pp. 9-25.
Amar (K)	Amaruśataka with the Commentary of Kokasāmbhava by C. R. Devadhar. In ABORI 39, 227-265 and 40 16-55.
Amar (NSP)	Amaruśatakam. Third edition. NLP. 1954. (Main reference is made to this edition).
Amar (POS)	Amaruśatakam. Ed. and transl. by C. R. Devadhar. POS 101.
Amar (RK)	The Amaruśataka with the Commentary of Rudramadeva-Kumāra. In OH 2. 2 ; pp. 265-316.
Amar (S)	Das Amaruśataka ... Von R. Simon. Kiel 1893. Western Recension : Arj = Arjunavarman ; Koka = Kokasāmbhava ; Catur Caturbhuja ; Sūrya = Sūryadāsa. Southern Recension : Vema Vemabhūpāla ; Rāman = Rāmānandanātha. Eastern Recension : Ravi = Ravicandra ; Rudr = Rudramadeva (BrMM MS in the British Museum ; BORI I and II : MSS in BORI Nos. 457 of 1891-95 and No. 366 of 1887-91, respectively) ; Rām = Rāmarudra (as quoted in Amar [D]).
Ambaḍa	Amarasūri's Ambaḍacaritra, Jāmnagar 1919.
Amd	Alaṁkāramahodadhī of Narendraprabha Sūri. GOS 95.
an.	quoted anonymously.

- Anar (gharāghava) of
Murāri Ed. by Pt. Durgāprasād and W. L. Ś. Paṇṣīkar. KM 5.
- Ānas Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI;
pp. 91–111.
- ĀnSS Ānandāśrama Sanskrit Series, Poona.
- Any The Anyoktimuktāvalī of Haṁsavijaya-gaṇī. Ed. by
Pt. Kedārnātha and W. L. Ś. Paṇṣīkar. KM 88.
- Anymuk Anyoktimuktālatā of Śambu. KM II (1886); pp. 61–79.
Sec. edn. (1932).
- AnyS Anyoktistabaka of Vaṁśīdhara Miśra by J. T. Parik and
R. S. Asti. Surat 1955.
- Anyśat Anyoktiśataka of Bhaṭṭa-Vireśvara. KM V (1937);
pp. 101–19.
- AnyT Anyoktitarāṅgiṇī, with an auto-commentary by Mahāma-
hopādhyāya Mathura Prasad Dīkṣhit, Vārānasī, 2023 V.
(1966).
- AOS American Oriental Series.
- AP Th. Aufrecht, *Über die Paddhati von Śaṁgadharma*.
ZDMG 27. 1–120.
- App Appendix.
- AP Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 40.
50. Translated by G. Bühler in SBE 2.
- Apar See Y.
- APK Alankāramuktāvalī by Parvatīya Śrī Viśveśvara Pāṇḍeya.
KSS 54.
- Ayer V. N. See Kāvyaḍarśa of Daṇḍin.
- Ar Arabic. Pañcatantra translated into Arabic.
- AR Alankārasarvasva of Rājānaka Ruyyaka. KM. 35.
Translated by H. Jacobi in ZDMG 62. 289–458 and
597–628.

AR (D)	Alaṁkārasarvasva of Rājānaka Ruyyaka, Ed. and Hindi Translation by Dr. Rewa Prasād Dwivedi, Chaukhamba Sanskrit Sansthāna, Vārānasī, 2002.
Arabic	See Ar.
Ariel	See Caur (A).
ARJ	Alaṁkāra-sarvasva of Ruyyaka by K. S. S. Janakī. Meharchand Lachhmandas, Delhi 1965.
ARR	Alīkaraśūtram of Ruyyaka. TSS 40.
ĀrS	Āryāsaptāśati of Govardhana. KM 1.
Āry	The Āryā-śataka.
Āry (F)	L' Āryāśataka d'Appayadīkṣita (Text and transl.) by P.-S. Filliozat. In JA 253 of 1965 ; pp. 51-82.
Āry (G)	The Āryā-śataka of Appayadīkṣita. Ed. by N. A. Gora, Poona 1944.
AS	Amitagati's Subhāṣitasamdoha. Sanskrit und Deutsch von R. Schmidt. Sonderabdruck aus Band LIX und LXI der ZDMG. Leipzig 1908. Also KM 82, Ed. by Paṇḍit Bhavadatta Śāstrī, Bombay 1932.
Āś	Āścaryacūḍāmaṇi of Śaktibhadra. Ed. by C. Saṅkararāma Śāstrī. ŚBS 9. Translated the same by C. Sankararāma Śāstrī, ŚBS 10.
ASB	Asiatic Society of Bengal, Calcutta.
Asiatica	Asiatica. Festschrift Friedrich Weller, Leipzig 1954.
Asīnagaraprākara- praśasti	As quoted in ŚP, SR, SSB.
ASS	See AAS.
Aśvacikitsā	See Aśvahr̥daya.
Auc	Aucityavicāracaracā of Kṣemendra. KM I ; pp. 115-60. Also Kṣ (RP). Translation in KṣS by Dr. Sūryakānta.
Aufrecht Th.	See AB and AP.

- Ava** Avaśiṣṭānyukti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṅgraha; pp. 121-190. Sanskrit Academy Series 2, Hyderabad-Deccan 1958.
- Avimāraka** Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. Also in Vidyābhavana S. S. 73. ChSS 1962.
- B** Das Baudhāyana - dharmasūtra, herausg. von E. Hultsch. Zweite Verbesserte Auflage. [AKM 16. 2. Translated by G. Bühler in SBE 14.
- Bae B. K.** See SHP.
- Bahud (arśana)** As quoted in IS.
- Bālarāmāyaṇa of Rājaśekhara.** Text with Hindi Rendering. Ed. by Dr. Bhāskarāchārya Tripāthī. Nāg Publishers, Delhi 1995.
- Banerji S. C.** See Vikram.
- (and Gupta A. K.)** See Banerji S. C.
- Banerji S. Ch.** See SuB.
- Bartoli E.** See SuB.
- BBĀ** Balambhaṭṭi on Mitākṣara (on Y). Ed. by J. R. Gharpure, CHLT 5. Ācāra-khaṇḍa.
- Benfey Th.** See PtsK.
- Bhāgavṛtti** Ed. by Yudhishtira Mimasaka, Ajmer. Bharatīya Pratisthāna, 2021 V.
- BhKa** See Bhaṭṭikāvya of Bhaṭṭi.
- Bhaktirasa(-amṛtasindhu)** As quoted in PG.
- Bhallaṭakāvya** See Bhallaṭaśataka.
- Bhallaṭaśataka of Bhallaṭa** KM IV; pp. 169-188.
- Bhandare M. S.** See Bhāratamañjarī and Śīs.
- Bhavabhūti** See Guṇaratnakāvya.
- Bhānukar** See Rasamañjarī.

- Bhār**(atamañjari of Kṣemendra) Ed. by Mm. Pt. Śivadatta *and* K. P. Parab. KM 64
Also : Ādi- and Sabhā-parvans. Ed. and transl. by M. S. Bhandare. The Standard Publishing Co., Bombay 1918.
- Bhartṛharinirveda** A play by Harihara. KM 28. Translated by L. H. Gray in JAOS 25. 197-230 (1904).
- Bhaṭṭikāvya** of Bhaṭṭi Ed. by V. N. S. Joshi and V. L. S. Paṇṣīkar. 8th edition. NSP, Bombay 1934. Also : Ed. with translation by S. Ray *or* S. *and* K. Rays, Calcutta.
- BhC** Bhojarāja's Cārucaryā. Malayamārutaḥ II ; pp. 79-95.
- BhG** Bhagavad-Gītā, (see MBh). Ed. and transl. by F. Edgerton. HOS 38-39.
- BhKa** See Bhaṭṭikāvya.
- BhL** A list of the Inscriptions of Northern India by D. R. Bhandārkar, EI 20, Appendix.
- Bhāmaha** See Kāvya-lamkāra of Bhāmaha.
- Bhāvadeva Sūri** See Pārśvanātha caritra.
- Bhojacaritra** (*or* °carita) of Rājavallabha Ed. by B. Ch. Chhabra *and* S. Sankara Narayanan, Bhāratiya Jñānapreṣṭha, Varanasi 1964.
- BhP** Bhojaprabandhiyaḥ. (MS BORI 248 of Viśrāmbaḥ).
- BhPañ** Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sāhitya Sadana, Bangalore-Mysore 1956.
- BhPṇ** Bhāgavata-purāṇa.
- BhPṇ (B)** Le Bhāgavata Purāṇa traduit et publié par M. E. Burnouf (Vol. I-II) and by M. Hauvette-Besnault and P. Roussel (Vol. IV-V). Imprimene Nationale, Paris 1884-1898.
- BhPṇ (NSP)** Edited in MS form, NSP 1950. (Translated by J. M. Sanyal, Calcutta).
- BhPr** Bhojaprabandha of Ballāla.

BhPr (B)	BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidass, Patna 1955.
BhPr (NSP)	BhPr. NSP 1932. The Narrative of Bhoja by Ballāla of Banāres, translated by Louis H. Gray. AOS 34.
Bhramaraṣṭaka	As included in KSH ; p. 240 ff.
BhŚ	Śatakatrayaḍi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrama attributed to Bhartṛhari.....Ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B. S. Miller, New York-London 1967. The Nītiśataka, Śṛṅgāraśataka and Vairāgyaśataka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śri Venkaṭeśvara Press, Bombay 1896.
BhV	Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay.
BhV Journal	Bhāratīya Vidyā, Bhavan's Journal (Fortnightly), Bombay.
Bhv or BhV	Bhāminī-Vilāsa of Paṇḍitarāja-Jagannātha.
BhV (C)	Bhāminīvilāsam. Ed. by Pt. A. B. Vidyābhūṣaṇa and Pt. N. B. Vidyāratna. Vachaspatya Press. Calcutta 1936.
BhV (H)	Trente stances du Bhāminī-Vilāsa par V. Henry. Paris 1885.
BhV (PJKS)	See Pandit Rāj Kāvya-Saṁgraha Ed. by Dr. Aryendra Sharma. Osmanica University Pub., the Sanskrit University, Hyderabad, Deccan, 1958.
BhV (POS)	Bhāminī-vilāsa. Ed. and transl. by H. D. Sharma. POS 50.
BI	Bibliotheca Indica.
Bibl. Ind.	See BI.
Bilhaṇa Kāvya of Bilhaṇa	See Caur (KM).

Bloomfield M.	See BPC.
Böhtlingk O.	See IS <i>and</i> KāD.
BORI	Bhandarkar Oriental Research Institute, Poona.
BORS <i>or</i> JBORS	Bihar and Orissa Research Society, Journal of.
Botto O.	See CRC.
BP	Brahmavaivarta-Purāṇam. Ed. by J. Vidyāsāgara, Calcutta, 1888.
BPC	Śrī Bhāvadēvasūri's Pārśvanātha-caritra. Ed. by Pt. Becaradāsa. Vārāṇasī VS. 2048 (=A. D. 1912); transl. in <i>The Life and Stories of the jaina Savior Pārśvanātha</i> by M. Bloomfield, Baltimore 1919.
BPS	Bhojaprabandhaśloka, MS BORI, Viśrambag 1 248, as quoted in BhŚ (as BPS) and in SkV (as Bps).
Brahmadharma	In Pratna Kamranandinī. Benares.
Br. Dh.	See Brahmadharma.
Brahmavaivarta-purāṇa	See BP.
Brough J.	See SCSL.
BSOAS	Bulletin of the School of the Oriental (and African) Studies, London.
BSOS	See BSOAS.
BSS	Bombay Sanskrit Series. (Bombay Sanskrit and Prakrit Series). Bombay.
Buddhacarita of Aśvaghoṣa.	Bombay, 1912.
Bühler G.	See Āp, B, G <i>and</i> Mn.
Burnouf ME.	<i>And</i> M. Hauvette-Besnault <i>and</i> P. Roussel. See BhPṇ (B)
C	Cāṇakya's apporisms.
Caṇḍ	Caṇḍakaśūka-nāṭaka of Kṣemīśvara, Varanasi 1965. <i>Also</i> : Ed. with English transl. by S. D. Gupta. BI, Calcutta 1962.

- Capeller C. See Kir.
- Cār Cārudattam of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 65. Also : transl. by A. C. Woolner and L. Sarup in PAB.
- Cāruc(aryā) of Kṣemendra KM II ; pp. 128-138. Also : in Kṣ (RP) 135-44.
- Caturvarga-saṁgraha of Kṣemendra KM V ; pp. 85-100.
- Caur Caurapañcāśikā of Bilhaṇa Kavi.
- Caur (A) Tchorapantchaśat, publié, traduit et commenté par M. Ariel. JA XI of 1848 ; pp. 469-534.
- Caur (B) Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833 ; (pp. 1-20 and 77-83).
- Caur (KM) Bilhaṇakāvya. KM XIII ; pp. 145-169.
- Caur (POS) Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS. 86. The Secret Delights of Love by the Pandit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966.
- CC Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I-III).
- Chaudhuri J. B. See SkṛP. JS. and PV.
- Choudhari J. S. See Sūktisāgara MS quoted in SSKrp.
- CHLT The Collection of Hindu Law Texts. Ed. by J. R. Gharpure, Bombay.
- ChSS Chowkhamba Sanskrit Series, Banaras.
- Cit(ramīmāṁsā) of Appaya-dikṣita and Cit(ramīmāṁs(ākhyaṇa) by Paṇḍitarāja Jagannātha. KM 38.
- Cit (V) Citramīmāṁsā with the *Vṛtti* (Commentary) of Dharānanda. Ed. by K. P. Shukla, Varāṇasī 1965.

- CKI J. Klatt. De trecentis Cāṇakyaē poetac Indici sententiis. Dissertatio Halis Saxonum. Berolini 1873.
- CKr Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Recensionen untersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig 1907.
- OL Laghu-Cāṇakya Version. See Cr. I. 2.
- CLA CL; Rājaniti. Cāṇakya muniviracitam. Agrā 1920.
- CLB E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3-4; pp. 151-66 (first *adhyāya*); also: E. Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4; pp. 129-33 and V. 3-4; pp. 115-19 (second to eighth *adhyāya*-s).
- CLH CL; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part).
- CLI CL; MS 2411 in the Library of IO.
- CLL I CL; MS A. 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.
- CLL II CL; MS A. 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.
- CLLd CL; MS Cod. 8859; UB/123 in the University Library, Leiden.
- CLP II CL; MS 17072-2 (C) in UPICI.
- CLP IV CL; MS 17072-4 (D) in UPICI.
- CLP V CL; MS 17072-5 (E) in UPICI.
- CLŚ CL; Śoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lal. Jñāna Sāgara Press, Bombay Saṁvat 1932.
- CLT CL; Laghucāṇakya. Sentenze...di Cianaco il Furbo pubblucate e trad. E. Teza. In Annali delle Università Toscane XVI; pp. 352-404; Pisa 1878.

CTLb	CL ; MS or fol. 1037 id the Universitätsbibliothek in Tübingen.
CM	Cāṇakya. Recension de cinq recueils de stances morales ... par E. Monseur, Paris 1887.
CN	Cāṇakya-nīti-śāstra Version. See Cr. I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.
CNB	CN ; Bṛhat-Cāṇakya-ślokaḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārāṇaka. Utkal Press, Calcutta 1919.
CNF	CN ; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.
CNG	CN ; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορων ποιητων by G. B. Bolling. In Studies in Honor of M. Bloomfield, New Haven 1920.
CNHU	CN ; MS H. 250 in the Harvard University Library, Cambridge, Mass.
CNI I	CN ; MS 1518a (Eggeling 3990) in the Library of IO.
CNI II	CN ; MS Keith 7204 (Tagore 40 b) in the Library of IO.
CNL	CN ; MB A. 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig.
CNM	CN ; Rājanītau Cāṇakyamuni-viracitam. No place ; no date.
CNMN	CN ; Cāṇakyamuni-kṛta nīti-sāra. Allahabad 1880.
CNN	CN ; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB ; first part).
CNNM	CN ; Cāṇakya-nīti-māla. Ed. by Śrī U. M. Caudhurī. Bengal Printing Press. Calcutta 1324 (1977).
CNNSS	CN ; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C. C. Kaviratna. Midnapore 1318 (1911-12),

CNP I	CN ; MS 17072-3 (A) in UPICI.
CNP II	CN ; MS 17072-1 (B) in UPICI.
CNPh	CN ; MS 1566 in the University of Pennsylvania Library, Philadelphia, U. S. A.
CNPN	CN ; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris.
CNS	CN ; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G. S. Sardesai. POS 71.
CNŚ	CN ; Cāṇakya-ślokaḥ. Ed. by Śrī R. S. Bhaṭṭācāryya. Ghose Press, Calcutta 1319 (1912-13).
CNSap	CN ; Cāṇakya-saptati. Ed. by K. V. Sarma, Vishveshvaranand Vedic Research Institute. Hoshiarpur 1965.
CNŚC	CN ; Cāṇakya-śloka-saṁgrahaḥ, Publ. by T. Mṛṭyunjaya, 1st edn. Calcutta 1915.
CNŚK	CN ; Cāṇakya-ślokaḥ New Sanskrit Press. Calcutta 1887.
CNŚL	CN ; Aṣṭottaraśata-Cāṇakya-ślokaḥ. Ed. G. A. Datta with a Beṅgālī transl. Lakṣmī Printing works. Calcutta 1322 (1915).
CNŚI	CN ; Cāṇakya-śloka-saṁgrahaḥ. Compiled and transl. into Hindi by Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918.
CNŚIV	CN ; Cāṇakya-ślokaḥ. Ed. by Vijayakṛṣṇanātha, 2nd edn. Girīśa Printing Works. Calcutta 1320 (1914).
CNŚPK	CN ; Cāṇakya-śataka, with Beṅgālī transl. by P. Ś. Bhaṭṭācāryya. Shashtra-prachar Press. Calcutta 1316 (1909).
CNŚT	CN ; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca - Calcutta 1319 (1912).
CnT	Etc. See below.

CNT IV	CN ; MS No. 5119, as quoted in CKr as TjD.
CNW	CN ; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem Jahre 1864. Berlin 1865 ; pp. 400-31.
CnT	Note-book MSs.
CnT I	CnT ; MS No. 5031, as quoted in CKr as TjA.
CnT II	CnT ; MS No. 5117, as quoted in CKr as TjB.
CnT III	CnT ; MS No. 5118, as quoted in CKr as TjC.
CNT IV	CNT ; MS No. 5119
CnT V	CnT ; MS No. 5120, as quoted in CKr as TjE.
CnT VI	CnT ; MS No. 5121, as quoted in CKr as TjF.
CnT VII	CnT ; MS No. 5122, as quoted in CKr as TjG.
Cowell E. B.	See Vikram.
Cowell E. B. and F. W. Thomas.	See Harṣa.
CPS	Vṛddha-Cāṇakya, Cāṇakya-praṇīta. Ed. by Pt. Śrī Rāma Śāstrī. Calcutta 1332 (1925).
Cr	L. Sternbach. Cāṇakya-Nīti-Text-Tradition (Cāṇakya-Nīti - Śakha - Sampradāyaḥ). Vol. I-II, in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Vedic Indological Series 27-29. (The numbers refer to Vol. II).
CR	Cāṇakya-rāja-śāstra Version. See Cr I. 2.
CRB	CR ; MS Sansk. fo. 15 in the Bodleian Library in Oxford.
CRBh I	CR ; MS 347 of 1892-95 in BORI.
CRBh II	CR ; MS 348 of 1892-95 in BORI.

CRC	CRC ; Cāṇakya - rāja - nīti - śāstram. Ed. by Pt. Īśvara Chandra Śāstrī. Calcutta 1912. Calcutta Or. Ser. No. 2. <i>Adhyāya</i> -s IV and V translated by O. Botto in Dal. trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950.
Crca	L. Sternbach. A new Abridged Version of Bṛhaspati-Saṁhitā of the Garuḍa-Purāṇa. Vārāṇasi 1966.
CRCa I	CR ; MS. Add. 2525 in the University Library in Cambridge.
CRCa II	CR ; MS. Add. 1040 in the University Library in Cambridge. See Crca.
CRP	CR ; MS 1959 in the Library of the Pennsylvania University in Philadelphia, Pa. See L. Sternbach. A new Cāṇakya - rāja-nīti - śāstra Manuscript. Bhāratiya Vidya Bhavan. Bombay 1958.
CRT	CR ; Cāṇakya-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhārati Annals S. Śāntiniketan 1958.
Crn	L. Sternbach. Cāṇakya-rāja-nīti. Adyar Library Series No. 92. Madras 1963.
CS	Cāṇakya-sāra-saṁgraha Version. See Cr I. 1.
CSB I	CS ; MS Or. fol. 598 in the Universitätsbibliothek in Tübingen.
CSB II	CS ; MS Or. fol. 599 in the Universitätsbibliothek in Tübingen.
CSBD	CS ; Bodhi Cāṇakyam or Cāṇakya-sāra-saṁgraha. Ed. and transl. by B. C. Dutt. Calcutta 1888.
CSC I	CS ; MS Add. 1539 in the University Library in Cambridge.
CSC II	CS ; MS Add. 1346 in the University Library in Cambridge.

CSJ	CS ; MS belonging to Australian National University Canberra ; previously to Prof. J. W. de Jong. Leiden.
CSLD	CS ; MS Cod. Or. 8857 ; Lud/D 122 in the University Library, Leiden.
CV	Vṛddha-Cāṇakya, <i>textus ornatior</i> Version. See Cr I. 1. Translated into English by K. Raghunathji : Vṛddha-Cāṇakya or Maxims of Cāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr).
CVAh	CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Haribhāi Dalpatraṃ. Ahmedabad 1969 (1913).
CVM	CV ; Vṛddha - Cāṇakya, NSP. Bombay 1874.
CVND	CV ; Cāṇakya - nīti - darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5.
CVNS	CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Ahmedabad 1969 (1913). See CVAh
Cv	Vṛddha-Cāṇakya, <i>textus simplicior</i> Version. See Cr I. 1. Selected Verses translated by D. H. H. Ingalls in JAOS 86 1 ; pp. 1-4.
CvA	Cv ; Rāja-nīti, Cāṇakya-muni-viracita, Agra 1920.
CvGt	Cv ; MS Cod. MS Sanscr. 64 in the Niedersächsische Staats und Universitätsbibliothek in Göttingen.
CvH	Cv ; MS H 250 in the Harvard Univesity Library, Cambridge, Mass.
CvI	Cv ; MS 2411 in the Library of IO.
CvL I	Cv ; MS A 445 in the Universitätsbibliothek in Leipzig.
CvL II	Cv ; MS A 446 in the Universitätsbibliothek in Leipzig.
CvP IV	Cv ; MS 17072-4 (D) in UPICI.
CvP V	Cv ; MS 17072-5 (E) in UPICI.

CvŞ	Cv ; Şoḍaśa-Cāṇakya. Ep. Ś. Ś. Lāl. Jñāna Sāgara Press. Bombay. Saṁvat 1932 (1875).
CvTb	Cv ; MS Or. fol. 1037 in the Universitätsbibliothek in Tübingen.
CvW	Cv ; MS Walker 205c in the Bodleian Library in Oxford.
Da	Daśarūpāvaloka. Daś with Commentary on it. Ed. by K. P. Parab, NSP 1941.
Dakṣa	Dakṣa-Smṛti in Smṛtinām samuccaya. ĀnSS 48 ; (pp. 72-84). Also : in Smṛti-sandarbhāḥ. Gurumandal Series 9, Vol I ; (pp 569-590). Also : in Aṣṭadaśa-smṛtayah, Vikrama 1998 (1941); (pp 53-63). Also : Dakṣa-Saṁhita in the Dharmaśāstra Texts by M. N. Dutt. Vol. I Calcutta 1908. This text was translated in the same edition, Vol. I, Calcutta 1906 ; (pp. 433-458) ; by M. N. Dutt.
Dar	Darpadalana of Kṣemendra.
Dar (KM)	Darpadalana of Kṣemendra in KM VI ; pp. 66-118.
Dar (RP)	Darpadalana in Kṣ (RP) ; pp. 145-206. Translated into German by R. Schmidt in ZDMG 69. 1-51.
Daś(arūpaka)	Daśarūpaka. A Treatise on Hindu Dramaturgy by Dhanañjaya. Ed. and Transl. by G. C. O. Hass. Columbia University Indo Iranian Series 7, New York 1912. Also : Hindī : Daśarūpakam, Vidyābhavana Saṁskṛ-Granthamālā 7. Vārāṇasī 1952.
Daśak	Daśakumāra-carita of Daṇḍin. Ed. by Nārāyaṇa Bālakṛṣṇa Godbole. NSP. Bombay 1925.
Daśavatāra-Khaṇḍa-praśasti.	See Khaṇḍapraśati.
Dasgupta S. N.	See De (or De S. K.).
David K. N.	See Veṇī.

DCA	A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions by L. Sternbach in 2 Volumes. Otto Harrassowitz. Weisbaden 1978-80.
De (or De S. K.)	A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta and S. K. De Calcutta 1947.
Deś	Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M. K. Shāstrī in Kashmir Series of Texts and Studies, No. 40. Also : in Kṣ (RP); pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.
Devadhar C. R.	See Amar and Dramas of Kālidāsa.
Deshapande R. R.	See Veṇī.
Devi-māhātmya	As included in the Markaṇḍeya-purāṇa. Edited and translated by Vasudeva S. Agrawala, All-India Kashiraj Trust, Ramnagar, Varanasi 1963.
Deviśataka	of Anandavardhana. KM IX; pp. 1-31 Bombay 1916.
Dhanañjaya-vijaya of Kañcanācārya	Ed. by Paṇḍit Śivadatta and Kāśināth Paṇḍurang Parab, KM 54, third edition, Bombay 1939. Also : Ed. with a full Sanskrit Commentary by Pandit Jibananda Vidyasagara, third edition, Calcutta 1889.
Dhaśa	Dhanadarāja's Śatakatraya. KM XIII; pp. 33-80 (Śṛṅgāra°).
DhD	See Daśak.
DhN (P)	The Dhammanīti (Pāli). In PMB.
Dhv	Dhvanyāloka of Anandavardhana in HSS 66. Also : KM 25.
Dik Any	Anyāpadeśaśataka of Nilakaṇṭha Dīkṣita. KM VI; pp. 143-158.
Dillon M.	See Nāṭyalakṣa.
Dixit S. V.	See Kir (D) and Naiṣ (D).
DK	See Kuṭṭ.

Dr̥ṣṭāntaśataka of Kusumadeva	In KSH; pp. 217–226. <i>Also</i> : With Hindi Commentary by Nandalala Shastri, Published by Gangavishnu Shri Krishna Das, Bombay Samvat 1985.
Dutt B. C.	See CSBD.
Dutt M. N.	See Dakṣa, KN <i>and</i> R.
Dutt P. C.	See Mahābhārata (MBh).
Dūtavākyaṃ of Bhāsa	Chowkhamba, Varanasi 1960.
Dvi	Nitidviṣaṣṭika of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928.
Dvivedi R. C.	See Kpr.
Ed. <i>or</i> edn.	editor <i>or</i> edition.
Edgerton F.	See BhG, MBh, Megh, Skm, Pañca <i>and</i> VC.
Edn. <i>or</i> ed.	edition.
EI	Epigraphia Indica.
Ek	Ekāvalī of Vidyādhara. Ed. by K. P. Trivedi. BSS 63.
Emeneau M. B.	See Śak.
Fauche H.	See Śiś <i>and</i> Śṛṅg.
Filliozat P.-S.	See Āry.
Fritze L.	See Pts.
G	The Institute of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2.
G (in Introduction)	Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI. Compiled by P. K. Gode, Vol. XIII. Kāvya. Poona 1940–42.
GDH	L. Sternbach. Subhāṣita : Gnostic and Didactic Literature in A History of Indian Literature, ed. by J. Gonda, Vol. IV. Otto Harrassowitz. Weisbaden 1974.
GG (NSP)	Gītagovinda of Jayadeva. NSP 9th edn. Bombay 1949.

GG (RS)	Gitagovinda of Jayadeva. Ed. and transl. by S. Lakṣmī-narasimha Śāstrī. Publ. by V. Ramaswamy Sāstrulu. Madras 1956. <i>Also</i> : translated by E. Arnold in Indian Poetry. Trübner and Co. London 1881.
Gharpure J. R.	See Y and CHLT.
Ghaṭakarpara	Vivek Publishers. Aligarh 1975. <i>Also</i> : see GhN.
GhN	Ghaṭakarpara-Nītisāra in KSG I. 374 and KSH 120-24.
Ghosh J.	See Uttarakāmacaritam.
Ghosh M.	See Nāṭyaśāstra.
GIL	Geschichte der Indischen Literature by M. Winternitz.
Gore N. A.	See Āry.
Gorresia G.	See K(G).
Goswami B. Bh.	See Ratnāvalī.
GP	Garuḍa-purāṇam. Ed. by J. Vidyāsāgara Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.
GPY (or GPY)	Garuḍa-purāṇam. Vaṅgavāsī Press. Calcutta 1890. <i>Also</i> : in Kāshī Sanskrit Series 165.
GR	Guṇaratna of Bhavabhūti. KSG I. 299 and KSH 523-25.
Gray L. H.	See BhPr and Dūt, and Vidhaśālbhañjikā.
GSAI	Giornale della Societa Asiatica Italiana.
GSL	Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vidvān E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959.
Gupta A. K.	See Vikram.
Gupta S. D.	See Caṇḍ.
MS-VIII. 54	

GVS	Gaṇikā-Vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishveshvaranand Indological Series No. 4. Hoshiarpur 1953.
H	Hitopadeśa.
Haas G. C. O.	See Daśarūpaka.
Haṁs	Haṁsasandeśa of Śrīmad Vedānta Deśika. Ed. by S. Nārāyaṇa Śāstrī. Transl. by M. C. N. Acharya. Publ. V. Ramaswamy Sāstrulu. Madras 1937.
Han (or Hanu or Hanum)	Hanumannāṭaka. HSS 271.
Handiqui K. K.	See Naiṣ.
Hanu } Hanum }	See Han.
Haravijaya	Haravijaya-kāvya. Ed. by Goparaju Rama, Prayag, Ganganatha Jha Kendriya Sanskrit Vidyapeeth, Kharṇḍa I—1982, Kharṇḍa II—1983.
Hariv.	Harivaṁśa Purāṇa. Publ. by the Asiatic Society of Bengal. Calcutta 1839.
Harivaṁśapurāṇa	As quoted in Purāṇa (Journal) 3. 1.
Harṣ	Harṣacarita of Bāṇabhaṭṭa.
Harṣ (BSS)	Harṣacarita - mahākāvya. Ed. by A. A. Führer. BSS 66.
Harṣ (NSP)	Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Transl. by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund. New Series 2 ¹ London 1897.
Hauvette-Besnault	See BhPṇ.
HC	Hitopadeśa...Daśa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke. Serampore 1804.
HC (in Introduction)	Haraprasāda Śāstrī's A Descriptive Catalogue of the Sanskrit Manuscripts in the collections of the ASB, Vol. VII. Calcutt 1934.

HemCvc	Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72, Vol. I.
Hertel J.	See PT.
HH	The Hitopadeśa in Sanskrit language. Library East-India House. London 1810.
HIL	History of Indian Literature.
HJ	Hitopadeśa. The Sanskrit Text ed. and transl. by F. Johnson, 2nd edn. Hartford-London 1864.
HK	he Hitopadeśa of Nārayaṇa. Ed. with Commentary and Notes by M. R. Kale. 5th edn. Bombay 1924.
HM	The First Book of Hitopadeśa. Ed. by M. Müller. London 1865. The Second, Third and Fourth Books of the same also ed. by M. Müller. London 1865.
HN	Nārāyaṇa, Hitopadeśa. nach der nepalischen Handschrift N neu herausgegeben von H. Blatt. Berlin 1930.
HP	Hitopadeśa of Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887.
HPañ	Pañcatantra translated into Hebrew.
HS	Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis et. annotationes criticas..... A. G. a Schlegel et Ch. Lassen. Parts I-II. Bonnæ ad Rhenum 1831.
HOS	Harvard Oriental Series. Cambridge, Mass.
HSL	A. B. Keith. A History of Sanskrit Literature. London 1953 (reprint edn.).
HSS	Haridās Sanskrit Series. Banaras.
Hu ¹ } Hu ² }	See Vet.
Indische Studien of Weber.	
Ingalls D. H. H.	See SkV, Cv and Balarāmāyaṇ.

- IO India Office. London.
- IS Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbessert Ausgabe. I—III. St. Petersburg 1870-73. *Also* : Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l'Académie des Sciences de St. Pétersbourg. XXI. 401-09 and XXIII. 401-432. *Also* : Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l'Académie des Sciences de St. Pétersbourg. XXI. 93-132 ; 202-242 and 370-409. *Also* : August Blau. Index zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4. Leipzig 1893. *Also* : Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also* : Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1. Wiesbaden 1965. *Also* : Revised Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach, Part I, Verses 1-500. Instituto di Indologia. Torino 1974. *Also* : See Pr.
- JA Journal Asiatique, Paris.
- Jacobi H. See AR.
- Jainarājatarāṅgiṇī See RT (VVRI).
- Jāna(kī) or Jānakī Jānakīharaṇam of Kumāradāsa. Ed. and transl. by G. R. Nandargikar. Bombay 1907.
- Jānakī (C) Jānakīharaṇam of Kumāradāsa. Ceylonese Version. Government Press, Ceylon 1974.
- Janśṛṅg Śṛṅgāraśataka of Janārdana. KM XI ; pp. 157-72.
- JAOS Journal of the American Oriental Society. Baltimore, Maryland.
- JBORS See BORS.
- Johnso F. See HJ.
- Jhā G. Gaṅgānātha Jhā. See Kpr ; Bal Rāmāyaṇa Kāp, KPK and Kāva.

JM	Jalhana's Mugdhopadeṣa. KM VIII ; pp. 125-135.
John	Johannus de Capus's Latin version of Fañcatantra.
Joleshou E. S.	See Budhacarita.
Jolly J.	See Bṛh, N and Vi.
JOR	Journal of the Oriental Institute. Madras.
Joshi C. N.	See Uttara.
JS	The Suktimuktāvalī of Bhagadatta Jalhana. Ed. by Embar Krishṇamācārya. GOS 82. Baroda 1938.
JSAIL	L. Sternbach. Juridical Studies in Ancient Indian Law. Vols. I-II. Motilal Banarsidās 1965-67. The Numbers of the Studies refer to the original studies, as listed at pp. 24-28 of Vol I.
JSu	Subhāṣitāvalī MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as JS).
JSub	Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and (as Jsv).
JSV and Jsv	See JSub.
K or KA	Kauṭilya's Arthaśāstra.
K (G)	The Arthaśāstra of Kauṭilya. Ed. by Mm. T. Gaṇapati Śāstri. TSS 79, 80 and 82.
K (J)	Arthaśāstra of Kauṭilya. Ed. by J. Jolly. PSS 4.
K (K)	The Kauṭilya Arthaśāstra. A Critical edn. by R. P. Kangle. University of Bombay; Studies Sanskrit, Prakrit and Pali. No. 1. Translated by R. P. Kangle in the University of Bombay Studies . . . No. 2.
K (P)	Kauṭīliyam Arthaśāstram. Ed. by Paradeya Rāmateja Śāstri. Vārāṇasī.
K (S)	Kauṭīliyam Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No. 37/64 and Part 2. Also : Index verborum. OLPSS No. 65, 66 and 68.

K (V)	Kauṭilyārthaśāstram. Ed. by V. N. S. Venkaṭanāthāchārya. Oriental Research Institute Sanskrit Series No. 103. University of Mysore. Mysore 1960.
K (VG)	Kauṭilyārthaśāstra Ed. and Translated by Shri Vachaspati Gairola. Chokhamba Vidhya Bhawan, Varanasi.
Kauṭilya	See Kouṭlyārthaśāstra.
KāBh	Kāvyaḷaṅkāra of Bhāmaha. Bihar-Rāṣṭrabhaṣā-Parīṣad. Patna 1932.
KāD	Kāvyaḷadarśa of Daṇḍin.
KāD (B)	Daṇḍin's Poetik (Kāvyaḷadarśa). Sanskrit und Deutsch herausg. von O. Böhtlingk: Leipzig 1890.
KāD (Bh)	Kāvyaḷadarśa of Daṇḍin. Ed. by Vidvān Pt. Rangacharya Reddi Shastri. Government Oriental Series, Class A, No. 4, BORI. Poona 1938.
KāD (P)	Kāvyaḷadarśa of Daṇḍin. Ed. by Yogeshvar Datta Sharma (Parāśar), Part I-IV, Nāga Pabliśarasa, Delhi 1999.
KāD (M)	Kāvyaḷadarśa in Mangolian. Cf. Sh. Bira in Indological Studies in the Mangolian People's Republic; pp. 03-17. Ulan Bator 1979.
KāD (R)	Daṇḍin's Kāvyaḷadarśa. Ed. and transl. by K. R. Ray. Calcutta 1961.
KāD (T)	Kāvyaḷadarśa, Sanskrit and Tibetan Text. Ed. by A. C. Banerjee. University of Calcutta. Calcutta 1939.
Kal	Kalāvilāsa of Kṣemendra.
Kal (KM)	Kalāvilāsa. KM I; pp. 34-79. Translated by R. Schmidt in Zum 70 Geburtstag des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914; pp. 1-33 (parts 1-4); WZKM 28. 406-35 (parts 5-10).
Kal (RP)	Kalāvilāsa. In Kṣ (RP); pp. 219-272.
Kalā	Kāvyaḷaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.
Kale M. R.	See Ragh, Ritu, Pra. and BhŚ.
Kalee Krishen Bahadur	See NS, CN and Moh.

- Kalivi**(ḍambana) of
Nilakaṇṭha-Dikṣita KM V ; pp. 132-142.
- Kāmasūtra** of
Vātsyāyana NSP. Bombay 1900.
- Kāne P. V.** History of Sanskrit Poetics. Bombay 1951.
- Kangle R. P.** See K (K).
- KāDK** Kādambarī Kathāsāra of Abhinanda. Ed. by Pandit Durgā Prasāda and Kāśīnāthā Pāṇdurang Parab Pup. Pāṇdurang Jāwaji Nirnaya-Sagar Press, Bombay 1925.
- KāP** The Kāvya-Pradīpa of Mm. Govinda. Ed. by Pt. Durgā-prasāda and W. L. Ś. Paṇśīkar. KM 24.
- Kapph**(iṇābhyudaya) of
Bhaṭṭa Śivasvāmin Ed. by Gauri Shankar. Lahore 1937.
- Kar** Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98.
- Karmarkar R. D.** See Māl, Mālatī, Mṛcch, Kum and Ragh.
- KāRU** Kāvyaśālikā Rudraṭa-praṇīta. Ed. by Satyadeva Chaudharī, Vāsudeva Prakāshan. Dillī (Delhi) 1960.
- KāRu** See RK.
- Kav** Kavīndravacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV).
- KāVā or KāVa** Kāvyaśālikārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgā-prasāda and K. P. Parab, KM. 15.
- Kāva** See KāvR.
- Kavi**(kaṇṭhābharāṇa) of
Kṣemendra.
- Kavi (KM)** Kavikaṇṭhābharāṇa. KM IV ; pp. 149-169. Translated by Dr. Sūryakānta in KṣS.
- Kavi (RP)** Kavikaṇṭhābharāṇa in Kṣ (RP) 63-84.
- Kavik** Kavikaumudī of Kalya Lakṣmīnarasimha. Ed. by Dr. K. Krishnamoorty. Dharwar 1965.
- KāvR** Kāvyaśālikāśā of Rājasekhara. GOS 1.

Kāvyaṭaṅkāra	See Kālā.
Kāvyaṭaṅkārasūtrāṇi	See KāVā.
Kāvyaṇ	Kāvyaṇuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta <i>and</i> K. P. Panab. KM 43.
Keith A. B.	A History of Sanskrit Literature (HSL) Oxford University Press. Reprint, 1953. <i>Also</i> : The Sanskrit Drama. Oxford University Press, 1959.
KH	Kāvyaṇuśāsana of Hemacandra. KM 71.
Khaṇḍaprasāsti	Also known as Daśāvatāra-Khaṇḍaprasāsti. A Kāvya on the ten incarnations of Viṣṇu ascribed to one Hanumān <i>or</i> Hanumat-kavi. Rājasthānau Purātana Granthamālā No. 124, Jodhpur 1975.
Khaṇḍaprasāsti- prārambha	See Khaṇḍaprasāsti.
Khopakar	See Prasannarāghava.
KHpK (or KHpK)	Kāvyaṇuśāsana of Ācārya Hemacandra. 2nd edn. by R. S. Parikh and V. M. Kulkarni, Śrī Mahāvīra Jaina Vidyālaya. Bombay 1964.
Kir	Kirātārjunīyam of Bhāravi.
Kir (D)	Kirātārjunīyam. Ed. and transl. by S. V. Dixit. (Cantos I-III) Thalakhwadi—Belgaum 1954.
Kir (NSP)	Kirātārjunīyam. 4th edn. NSP. 1954.
Kir (R)	Kirātārjunīyam. Ed. and transl. by K. Ray <i>or</i> S. Ray <i>and</i> K. Ray. Calcutta.
Kir (V)	Kirātārjunīyam. Ed. by Pt. Jīvanand Vidyāsagara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15.
KK	Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS.
Kk	See Kt.
Klatt J.	See CKI.

- KM** Kāvyaṃālā Series. NSP. Roman numbers refer to the fourteen Guccaka-s. Arabic numbers refer to the 95 Kāvyaṃālā booklet Series.
- KN** Kāmandakīya-Nītisāraḥ.
- KN (BI)** Kāmandakīya-Nītisāraḥ. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkalaṅkara and Kāmā-khyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta 1896.
- KN (AnSS)** Kāmandakīya-Nītisāraḥ in ĀnSS 136 (two volumes).
- KN (TSS)** Kāmandakīya-Nītisāraḥ in TSS 14.
- Kpr** Kāvyaṇṛakāṣa of Mammaṭa. Ed. by R. D. Karmarkar. BORI, 1950. Also : in ĀnSS 89. Translated by Gaṅgānātha Jhā (Reprint from the Pant. D. I. Benaras 1898) and by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsa-s I-VI). Motilal Banarsidass. Delhi 1966.
- KPr (B)** Kāvyaṇṛakāṣa of Mammaṭa Ed. by Ācharya Babulal Śukla, Nag Publishers, Delhi-110 007.
- KR** Kathāratnākara of Hemavijaya. Pt. Ś. Hirālāl Hamśarāj. Jāmnagar 1911.
- Kr** M. Krishnamachariar. History of Classical Sanskrit Literature. Reprinted. Motilal Banarsidass. Delhi etc. 1970.
- Kressler O.** See CV.
- Krishnamacharya V.** See Lau.
- Krishnamoorthy K.** See Kavik.
- Kṛka** Kṛṣṇavallabha Bhaṭṭa's Kāvyaabhūṣaṇaśataka. KM VI; pp. 31-46.
- Kṛṣṇa (karāṃṛta) of Līlāsuka** Ed. and translated by M. K. Acharya. Madras 1958. Also : Ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938.

Kṛṣṇabhāvaśataka (Kṛ)	See Brahmaṇḍya XXXIII.
KṣB	The Bṛhatkathāmañjarī of Kṣemendra. Ed. by Pt. Śivadatta and K. P. Parab. KM 69.
KSH	Kāvya-saṁgraha. A Sanskrit Anthology.... Ed. by Pr. J. Haeblerlin. Calcutta 1847.
Kṣ (RP)	Kṣemendra-laghu-kāvya - saṁgrahaḥ. Ed. by Dr. A. Sharma. Sanskrit Academy Series No. 7. The Sanskrit Academy, Osmania University. Hyderabad 1961.
KṣS	Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharāṇa, Aucitya vicāracarcā and Suvṛttatilaka by Dr. Sūryakānta. POS 91.
KSS	Kathā Sarit-Sāgara of Somadeva-bhaṭṭa.
KSS (AKM)	Kathā-Sarit-Sāgara. Ed. by H. Brockhaus. AKM 2. 5 and 4. 5. Translated by C. H. Tawney. Calcutta 1880 and 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser. London 1924—1928 (10 Volumes). Also : Reprinted by Motilal Banarsidass, Delhi.
KSS (NSP)	Kāthā-Sarit-Sāgara. Ed. by Pt. Durgāprasāda and K. P. Parab. 4th edition. NSP. 1930.
KSSKP	See SSK or SSKR.
Kt.	Kavitāmṛtakūpa with a translation in Bengālī. School Book Society Press. Calcutta 1828.
KtR	Kavitāmṛtakūpam in Malayamāruta ; pp. 34-46,
KU	Kāvyaśaṅkara-saṁgraha of Udbhaṭa. GOS 55.
Kum	Kumārasambhava of Kālidāsa.
Kum (K)	Kumārasambhava. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd edn. Poona 1951.
Kum (NSP)	Kumārasambhava. 14th edn. Re-edited ... by Nārāyaṇa Rāma Ācārya Kāvyaṭīrtha. NSP 1955.

- Kum (R)** Kumārasambhava. Ed. with transl. by Pt. Rangachar, (6 Sagra-s). Saṁskṛita Sāhitya Sadana. Mysore 1962.
- Kum (SA)** Kumārasambhava. Critically ed. by Sūryakānta. Sāhitya Akademi. Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trübner and Co., 1879 and by H. H. Wilson. Varanasi 1966.
- Kuṭṭ** Kuṭṭanīmatam of Dāmodaragupta.
- Kuṭṭ (BI)** Kuṭṭanīmatam Kāvyaṁ. Ed. by M. Kaul. Bibl. Ind. 1551.
- Kuṭṭ (KM)** Kuṭṭanīmatam. KM III; pp, 32-110. Translated by J. J. Meyer in Altindische Schelmenbücher 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in Eastern Love, Vol. I. John Rodker. London 1927. In French by L. de Langle in Le livre de l'amour de l'orient. Paris 1920.
- Kuv** The Kuvalayānanda of Appaya Dīkṣita, NSP 1947. Also : Vidyā Bhavana Saṁskṛta Granthamālā No. 24. ChSS, 1956.
- KV** See Kāvyaṇ.
- Laṭakamelaka of Śaṅkhaḍhara** Laṭakamelaka of Śaṅkhaḍhara Ed. by Paṇḍit Durgāpraśād and Kāśhīnātha Pāṇḍuranga Parab. Published by Nirṇaya Sāgara Press, Bombay 1889.
- Lakṣmīnaraśimha Śāstrī S.** See GG.
- L. Sarup** See Avimārak.
- Langle de L.** See Kuṭṭ and Sam.
- Lau** Laukikanyāyaślokāḥ. Ed. and transl. by Krishnamacharya. The Adyar Library and Research Centre. Adyar Library Pamphlet Series 34.
- Lāu** Initial List of Lāu Proverbs. Appendix D to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini, JSS I.

LN (P)	The Lokanīti (Pāli) in PMB. Also in JASB 47. 239.
Madana	The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ind. 114.
Madhyamavyāyoga of Bhāsa.	Chowkhamba. Vārāṇasī 1960.
Mandāra	Mandāra-maranda-campū. KM 52.
Mahān	Mahānāṭaka of Dāmodara Miśra, also known as Hanumannāṭaka. Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. Also : Venkateśvara Press. Bombay Saṁvat 1966 (1909).
Mahāvira	Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar and S. Rangachariar. 4th edn. NSP 1926. Translated by John Pickford. Trübner and Co. London 1871.
Māl	Mālavikāgnimitra of Kālidāsa.
Māl (K)	Mālavikāgnimitra. Ed. and transl. by R. D. Karmarkar, 4th edn. Poona 1950.
Māl (NSP)	Mālavikāgnimitra. Ed. by Nārāyaṇa Rāma Acārya Kāvya-tīrtha. 9th edn. NSP. Translated by C.H. Tawney, 2nd edn. Calcutta 1891.
Mālatī	Mālatīmādhava of Bhavabhūti.
Mālatī (K)	Mālatīmādhava. Ed. and transl. by R. D. Karmarkar. Poona 1935.
Mālatī (NSP)	Mālatīmādhava. Ed. by M. R. Telang. 6th edn. NSP. 1936.
Malaya	Malayamārutah, Part 1, 2 and 3. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966, 1971 and New Delhi 1973.
Mānasollāsa of Someśvara,	Pt. I—Baroda Central Library, 1925. Part II—Oriental Institute. Baroda 1939.
Mārkaṇḍeya-purāṇa	The Mārkaṇḍeya-purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl.

- Ind. 125. *Also* : by M. N. Dutt in *Wealth of India*. Calcutta 1896.
- Mathers Powys E.** See Kuṭṭ and Sam.
- Matsya-p** Matsya-purāṇam in AnSS 54. Chapters 1-128. Translated by Taluqdar of Oudh in Oudh. SBH 17.
- May** The Sanskrit Poems of Mayūra. Ed. with a translation together with the text and translation of Bāṇa's Caṇḍīśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917.
- MBh** Mahābhārata.
- MBh (Bh)** Mahābhārata. BORI edition. Poona 1927-66.
- MBh (C)** Mahābhārata. Asiatic Society of Bengal. Calcutta 1834-39.
- MBh (Cit)** Mahābhārata. (Anuśāsana-parvan). Citraśālā Press. Poona 1933.
- MBh (R)** Mahābhārata. Ed. by P. C. Roy, Calcutta 1886-88. Translated by P. C. Roy. Oriental Publishing Company. Calcutta. *Also* : Mahābhārata, Vidura-nīti. (In MBh [Bh] 5. 33 sqq.). Ed. and transl. by V. P. N. Menon. The Scholar Press, Palghat 1955. *Also* : Translated by M. N. Dutt, Calcutta 1897-1901.
- MBh (Ju)** Mahābhārata in Old Javanese, Udyogaparvan. (In MBh [Bh] Udyogaparvan, App. II). Published by H. H. Juynboll.
- Megh** Meghadūta of Kālidāsa.
- Megh (D)** Meghadūta. Ed. by S. K. De. Sāhitya Akademi. New Delhi 1957.
- Megh (E)** Meghadūta. Ed. and transl. by Franklin and Eleanor Edgerton. Ann Arbor. Paperback Original 2 A.
- Megh (ES)** Meghadūta. Ed. and transl. into French by R. H. Assier de Pompignan. Collection Emile Senart. Paris 1938.

- Megh (G) Kalidasae Meghadūta . ex recensione J. Gildemeisterii. Bonnae 1841.
- Megh (K) Meghadūta. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th edn.
- Megh (W) Meghadūta. Transl. into English verse, with Notes and illustration by H. H. Wilson. Second Edn. East-India College. London 1843.
- Mehtā M. P. See SMA.
- Menon V. P. N. (or P.N.) See MBh.
- Meras, W. S. See KUV.
- Meyer J. J. See Kuṭṭ and Sam.
- MhN (P) The Mahārahanīti (Pāli) in Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma von H. Braun. Göttingen 1975.
- Miller B. S. See BhŚ.
- Mit See Y (ChSS) and Y (NSP).
- MK Mādhavānala-Kathā.
- MK (C) Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh. Uttam Chand Kapur, Delhi, no date.
- MK (D) Mādhavānala – Kathā of Damodara. GOS 93 ; (pp. 443 509).
- MK (G) Mādhavānalakāmakandalā-Kathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908.
- MK (GOS) Mādhavānalakāmakandalā-prabandhaḥ. Ed. by M. R. Majumdar. Pariśiṣṭha I. (Mādhavānalākhyānam). GOS 93 ; (pp. 342-379).
- MK (K) Mādhavānala - Kāmakandalā - Caupāi, GOS 93 ; (pp. 381-442).

MK (P)	Mādhavānala-Kathā. Published from three London and three Florentine MSS with a translation of Prakrit passages by P. E. Pavolini, XI. International Congress of Orientalists, London, I; (pp. 430-53).
MK (S)	H. Schöhl, Die Strophen der Mādhavānala-Kathā. Halle a. d. S. 1914.
Mn	Mānava-dharmaśāstra.
Mn (J)	Mānava-dharmaśāstra. Ed. by J. Jolly. Trübner and Co. London 1887. Translated by G. Bühler in SBE 25.
Mn (Jh)	Mānava-dharmaśāstra. Ed. and transl. by Mm. Goṅgānātha Jhā. Bibl. Ind. 256
Mitākṣarā	See Mit.
Monier-Williams, Sir M.	See Śak.
Monseur E.	See CM.
Monsaieff Monsson J.	See Rāmāyaṇa and VS.
MP	See Mark-p(ur).
Mṛcch	Mṛcchakaṭika of Śudraka.
Mṛcch (K)	Mṛcchakaṭika. Ed. and transl. by R. D. Karmarkar. 2nd edn. Poona 1950
Mṛcch (NSP)	Mṛcchakaṭika. Ed. by Nārāyaṇa Rāma Ācārya Kāvya-tīrtha. 8th edn. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938; and by J. A. B. van Buitenen, Delhi 1971.
MŚ (or Śis)	Māgha's Śisupālavadhā. See Śis.
MS (MSS or MSs)	Manuscript(s).
Mudr	Mudrārākṣasa by Viśakhadatta.
Mudr (BSS)	Mudrārākṣasa. Ed. by K. T. Telang. BSS 27.
Mudr (K)	Mudrārākṣasa. Ed. and transl. by M. R. Kale. 4th edn. Bombay 1927.

Mudr (W)	Mudrārākṣasa. Ed. and transl. by R. S. Walimbe, The Royal Book Stall, Poona—2 ; by M. R. Kale, 5th edn. Delhi 1965 ; and by J. A. B. van Buitenen, Delhi. 1971.
Mugdhopadeśa of Jalhaṇa.	A <i>kāvya</i> -work of 66 verses dealing with prostitutes. KM VIII ; pp. 125-35.
Merarin W. S	See Rāmāyaṇa.
N	The Institute of Nārada.....Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33.
Nāg	Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd edn. Poona 1953. <i>Also</i> : Ed. and Transl. by C. S. R. Sastri in Śrī Bāḷamanoramā Series No. 18. 5th edn. <i>Also</i> : See ŚHP.
Naiṣ	Naiṣadha of Śrīharṣa.
Naiṣ (D)	Naiṣadha. Ed. with transl. by S. V. Dixit. (I-III <i>Sarga</i> -s). Belgaum 1954.
Naiṣ (NSP)	Naiṣadhīyacaritam. Ed. by Nārāyaṇa Rāma Ācārya Kāvya-tīrtha. NSP 9th edn. Translated by K. K. Handiqui in Naiṣadhacarita of Śrīharṣa, Decean College Building Centenary and Silver Jubilee Series 33. Poona 1965.
Nalacampū of Trivikrama.	
Bhaṭṭa.	Chowkhamba Sanskrit Series. Banaras 1932.
Nambiar S. K.	See Prab.
Namisadhu	<i>Ad Kāvyaśāṅkāra</i> of Rudraṭa. <i>Also</i> : See RK.
Nānāsamhitā	As quoted in ŚP.
Nandargikar G. R.	See Jānakī. and Ragh.
Nārada-smṛti	Attributed to Śrī-Nārada or Puruṣottamadeva. Quoted in PV and other sources. <i>Also</i> : See N.
Nāradiya-pur	Nāradiya-purāṇa in Purāṇasubhāṣitani. Purāṇa (Journal) Vol. I ; pp. 61-63.

- Nariman G. K. etc. See Priy.
- Nāṭaka-candrika By Rūpa-Gosvāmin.
- Nath P. G. See BhŚ.
- Nāṭ. The Nāṭyaśāstra attributed to Bharata-Muni. Ed. and transl. by M. Ghosh. Bibl. Ind. 272 (Vols. I-II). Also : Chapters XV and XVI ed. by P. Regnaud. Paris 1880.
- Nārāyaṇa Bālakṛiṣṇa See Daśakumāra caritam of Daṇḍin.
- Navaratnaya (C) Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952.
- Navasāha (sāṅka-carita) of Padmagupta *alias* Parimala, Part I. Ed. Pt. V. Ś. Islāmpurkar. BSS 53.
- NBh Narābharaṇam in Malayamāruta, Part I; pp. 47-83.
- NCC New Catalogus Catalogorum by V. Raghavan *and* others. Madras..... (incomplete).
- Nerurkar V. R. See Rtu.
- NIA New Indian Antiquary (Journal).
- Nirṇaya-Sindhu of Kamalakara Bhaṭṭa Nirṇaya-Sindhu Ed. by Nārāyaṇa Rāma Achārya, Nirṇaya Sāgar Press, Bombay, 1949.
- Nisam Nītisamgrahaḥ. Veṅkaṭeśvara Press. Bombay Saṁvat 1994 (1937).
- Nīt. Ghaṭa Nītisāram of Ghaṭakarpara in KSH; pp. 504-06.
- Nītidviṣaṣṭikā of Sundara- As quoted in *subhāṣita-saṁgrahas*. See SMS Vol. I; p. 370.
- pāṇḍya.
- Nītiratna attributed to Vararuci. As included in KSH.
- Nītisāra. As included in KSH.
- Nītisāra of Kāmandaki See KN.
- Nītisāra of Ghaṭakarpara See Nīt. Ghaṭa.

NKy (B)	Nīti <u>K</u> yan. Translation of a Burmese Version of the Nīti <u>K</u> yan, a Code of Ethics in Pāli (Burmese). JRAS 17. 252.
NM (T)	Nītiśāstra of Maśūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhāratī Annals X. 1961.
NPR	The Nārada-Pañca-Rātra Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865.
NPr	Nīti-Prakāśika ed. by G. Oppert Madras-London 1882.
NSP	Nirṇaya Sāgara Press. Bombay.
NT	Nītiśāstra in Telugu, as quoted in IS.
OH	Our Heritage (Journal), Calcutta.
Old Arabic	See Arabic.
Old Syriac	Pañcatantra in Old Syriac Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vols. I-II). Berlin 1911.
Oliver R. P.	See Mṛcchakatika.
OLPSS	Oriental Library Publications. Sanskrit Series. Mysore.
P	Pañcatantra.
PAB	Thirteen Trivandrum Plays attributed to Bhāsa. Translated into English by A. C. Woolner and L. Sarup. Panjab University Oriental Publications No. 13. Oxford University Press. London 1930.
Pad	The Padyaracanā of Lakṣmaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha and W. L. Ś. Paṇśīkar. KM 89.
Padmaśrī	See Nāgarasarvasva.
Padyasaṁgraha	In KSH; pp. 529-532.
Pañcākhyāna-vārttika	A Commentary on <i>Pañcākhyāna</i> Recension of Pañcatantra.

Pañcaratna	As included in KSG.
Pañcarātra of Bhāsa	Ed. by S. Rangacharya. <i>Śaṁskṛta Sāhitya Sadana</i> . Mysore 1958.
Pañcarātra of Nārada.	See NPR.
Pañcārtha bhāṣya of Kaṇḍīya	A Commentary on Paśupata-sūtra, TSS, Trivandrum 1940. <i>Also</i> : Cf. <i>Brahmavidya (Journal)</i> , Vols. 31-32 ; p. 397.
Pañcastavi of unknown authorship	KM III ; pp. 9-31.
Pandit R. S.	See Rtu.
Pādatāḍitaka of Śyāmalaka	See Śyāmalaka.
Parab K. P.	See Da.
Pargiter F. E.	See Mār-k-p.
Parśv	See BPC.
Pathak S.	NM (T).
Pavanadūta of Dhoyi	Ed. by Umesh Chandra Sharma <i>and</i> Girish Chandra Sharma. Vivek Publications. Aligarh 1978.
PC	Prabhāvakacarita of Prabhā Candracārya Ed. by J. Vijayamuni SJS 13.
PD	The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In <i>Zeitschrift für Indologie und Iranistik</i> 6, 255.
PdP	Padma-Purāṇa. Ed. by V. N. Maṇḍalika. 4 Vols. <i>AnSS</i> extra-I.
PdT	Payāmrta-Taraṅgiṇī of Haribhāskara. Ed. by J. B. Chaudhuri. <i>Śaṁskṛta-kośa-kāvya-saṁgraha</i> 4. Calcutta 1941.
PG	The Padyāvalī of Rūpa Gosvāmin. Ed. by S. K. De. <i>Dacca University Oriental Publication Series</i> No. 3. Dacca 1934.
P. G Nath	See BhŚ.

Peterson P.	See VS.
Pickford J.	See Mahāvira.
PJKS	Paṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University, Hyderabad.
PKS	J. Hertel. über einige HSs von Kathāsaṁgraha-strophen. ZDMG 64. 58.
PM	J. Hertel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67. 639.
PN	Pañcatantra, Nepālī text, as quoted in PS XXXIX and 100-26 ; PT I, pp. 117-35 ; and PRE 2. 192-258.
PO	Poona Orientalist (Journal). Poona.
POS	The Poona Oriental Series <i>or</i> Punjab Oriental Series, as the case may be.
Powys Mathers F.	See Kuṭṭ and Sam.
PP	The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcākhyānaka..... The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-12. Translated by A. W. Ryder in the Pañchatantra. The University of Chicago Press. Chicago 1925.
Pr	Pt. Durgā Prasāda. Böhrling's Indische Sprüche In Journal of the Bombay Branch of the Royal Asiatic Society 16. 361.
Pra (or Pranā)	See Pranā.
Prab	Prabodha-candrodaya of Kṛṣṇamiśra.
Prab (B)	Prabodha-candrodaya. Sanscrit et latine edidit H. Brockhaus. Lipsiae 1835.
Prab (NSP)	Prabodha-candrodaya. Ed. by V. L. Ś. Paṇḍikar. 6th edn, NSP. 1935.
Prab (TSS)	Prabodha-candrodaya. Ed. by K. Sambaśiva Śāstrī. TSS 72. Trivandrum 1936.
Prab (V)	Prabodha-candrodaya. Ed. by Pt. Rāmacandra Miśra. Vidyābhavana-Saṁskṛta-Granthamālā 14. ChSS. Varāṇasi 1955.

- Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971; and into German by K. Rosenkrantz, Königsberg 1842.
- Prabhā** See PC.
- Pranā** Pratimanāṭaka of Bhāsa. Edn and translation. Saṁskṛta Sahitya Sadana, Bangalore 1950. *Also* : Pratimā of Bhāsa. Ed. and transl. by M. R. Kale.
- Pras** Prasāṅgābharaṇam of Śrīmatkavikulatilaka. Gopal Nārāyaṇ and Co. Bombay. (No date).
- Prasanna (Prasan)** Prasanna-sāhitya-ratnākara of Nandana, as quoted in SkV.
- Prasannarāghava of Jayadeva.** NSP. Bombay 1922.
- Pratāparudrayaśobhūṣaṇa of Vidyānātha** BSS 65. *Also* : See Ratnāpaṇa of Kumārasvāmin.
- Prati** Pratijñāyugaṇḍharāyaṇam ascribed to Bhāsa. Ed. and transl. by C. R. Devadhar. POS 61. *Also* : Transl. in PAB.
- PrC** Prabandha-cintāmaṇi of Merutuṅgācārya. Ed. by Jinavijaya Muni SJS 1. Translated by C. H. Tawney. Bibl. Ind. 141.
- PRE** The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2-3. 1924.
- Priy** Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson *and* Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. *Also* : Ed. and transl. by N. G. Suru. Poona 1928. *Also* : See ŚHP.
- PrK** Prabandhakośa of Rājaśekhara Sūri. SJS 6.
- PrŚ, PrŚ (C)** Pratyaya-Śataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon. Candy 1941. Translated by A. V. Perera. Candy 1942. *Also* : See L. Sternbach. Adyar Library Bulletin 33. 88-116.

- PS Das Südliche Pañcatantra. Sanskrittext der Recension β mit den Lesearten der besten HSs der Recension α ; herausg. von J. Hertel. Abh. d. phil.-hist. Klassed. kön. sächs. Ges. d. Wiss XXIV. 5. Leipzig 1906.
- PSb Das südliche Pañcatantra. Sanskrittext der Recension α mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. Otto Harrassowitz. Wiesbaden 1930.
- PSH M. Herberland. Zur Geschichte des Pañcatantra. Text der südlichen Recension. SWA. 107. 397-476 (1884).
- PSS Punjab Sanskrit Series.
- PT }
PTem } The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmirian entitled Tantrākhyāyikā.....Ed. by J. Hertel. HOS 14., 1915 (PT); Tantrākhyāyikā.....die älteste Fassung des Pañcatantra aus dem Sanskrit übersetzt.....von J. Hertel I-II. Leipzig und Berlin 1909. Also : Über das Tantrākhyāyikā, die Kaśmīrische Recension des P. Mit dem Text der HS, Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der kön. sächs. Ges. der Wiss. V. Leipzig 1904. (PTem).
- Pts Pañcatantra (*textus simplicior*). Ed. by E. Kielhorn (I) and G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-96 Translated by L. Fritze. Otto Schulze Leipzig 1884.
- PtsK Pantchatantrum.....Ed. I. O. Godofr. Ludov. Kosegarten. Bonnae ad Rhenum 1848. Translated in Pantschatantra : fünf Bücher indischer Fabeln ...aus dem Sanskrit übersetztvon Th. Benfey. 2 Vols. Leipzig 1859 ; in French by E. Lancereaux. Paris 1871 (and 1965).
- PTu Tantropākhyānam. Ed. by K. Sāmbaśiva Śāstri. TSS 132.
- PT₂ J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59. 1-30.

PuPra	Purātana-Prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.
Purāṇa	Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kashirāj Trust Fort Ramnagar. Varanasi.
Purāṇārtha(saṁgraha)	Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2 ; pp. 370-89.
Pūrva-cātakāṣṭaka	See Cātakāṣṭaka. <i>Also</i> : See Uttara-cātakāṣṭaka.
PV	The Padyaveṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 1. Calcutta. 1944.
PX	J. Hertel. Über einen Südlichen <i>textus amplior</i> des Pañcatantra. ZDMG 60 769-81 and 61. 18-72.
Quackenbos G. P.	See Sūryaśataka.
R	Rāmāyaṇa.
R (B)	Rāmāyaṇa. Bombay edition. Reprinted in MS form. Bombay. No date.
R (Bar)	The Vālmīki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960-75.
R (G)	Rāmāyaṇa. Poema indico di Valmicidella Scuola Gauḍana per G. Gorresio. (Text and Italian translation) 1843-50.
R (Kumbh)	Rāmāyaṇa. Kumbhakonam edition. (Southern Recension).
R (L)	Rāmāyaṇa. North-Western Recension. D. A. V. College Sanskrit Series. Lahore.
R (R)	Rāmāyaṇa. Published by N. Ramaratnam. 2nd edn. M. L. J. Press. Mylapore, Madras 1958. Translation by M. L. Sen. Oriental Publishing Co. Calcutta. <i>Also</i> : by M. N. Dutt, Calcutta 1892 and Hari Prasad Shastri, London 1959. <i>Also</i> : Gems from Rāmāyaṇa by T. Śrīnivāsa Rāghavāchārya. Bhavan's Book University 119.
RA	Rasaratnapradīpikā of Allarāja. Ed. by R. N. Dandekar, Bhāratīya Vidyā Series 8.

Ragh	Raghuvamśa of Kālidāsa.
Ragh (C)	Raghuvamśa. Ed. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832.
Ragh (K)	Raghuvamśa. Ed and transl. by R. D. Karmarkar. Poona 1925-54.
Ragh (S)	Raghuvamśa. Sanscrit et latine edn. A. F. Stenzler. Oriental Translation Fund. London 1832. Translated by P. de Lacy Johnstone. London 1902. <i>Also</i> : by G. R. Nandargikar. Delhi 1971. <i>Also</i> : by L. Renou in Les Joyaux de l'Orient 6 Paris 1928.
Raghavacharya T. S.	See R.
Raghunathji	See CV.
Raghuvira	See SS (OJ), MBh, SRHt and KH.
Rāj	See RT.
Rajendrakarnapūra of Śambhu	Ed with Hindi translation by Veda Kumari Ghai and Ram Partap, Jammu Tawi 1973. <i>Also</i> : KM 1 ; pp. 22-34.
Rāma-Kṛṣṇa-vilomakāvya of Daivata - Śrī - Sūrya-Kavi or Daivajña - Śrī - Sūrya-Paṇḍita	with an auto-commentary. KM XI ; pp. 172-91, Bombay, 1933. <i>Also</i> : ed. with the Marmaprakāśikā Hindi commentary and Introduction by Dr. Kāmeśvara Natha Miśra, Chowkhamba Sanskrit Series, Varanasi 1970.
Rangachar(iar) S.	See Kum and Bh Pañ.
RAS	Royal Asiatic Society.
Ras	Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. <i>Also</i> : KM IV ; pp. 96-149.
Rasa	See Rasamañjarī of Bhānukara or Bhānudatta.
Rasagaṅga(dhara) of Jagannātha-Paṇḍita	Sixth edn. KM 12.

Rasamañjarī of Bhānukara

or Bhānudatta

Harikṛṣṇa - nibandha-mañimālā No. 4. Second edn. Banaras 1951.

Rasaratnahāra of

Śivarāma Tripathi.

As mentioned by P. V. Kane in his History of Sanskrit Poetics, p. 410 and included in CC₂ (116).

Rasārṇava-sudhākara of

Śiṅgabhūpāla

Ed. by Reva Prasad Dvivedi Saṁskṛta Pariṣad, Sagar University, Sagar 1969.

Ratirahasya of Kokkoka

Śrī - Kāñcināthakṛtaya dīpikākhyayā tīkayā sanātham. Śrī-Devīdattaśarmaṇā viracitayā ṭippaṇikayā viśadikṛtya śodhitam. (No place ; no date). Translated by A. Comfort in the Koka Shāsta. London 1964.

Ratnāpaṇa of Kumāra-
svāmin

The Pratāparudra-yaśobhūṣaṇa of Vidyānātha with the Commentary Ratnāpaṇa of Kumārasvāmin and.....an Appendix containing the Kāvya-lankāra of Bhaṁaha. Ed. by K. P. Trivedi. BSS 65.

Rat(nāvalī of Śrī-Harṣa)

Also : See ŚHP.

Rat (D)

Ratnāvalī. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. 2nd edn. 1954.

Rat (ES)

Ratnāvalī texte traduit par M. Lehot. Collection Emil Senart. Paris 1933.

Rat (G)

Ratnāvalī. Ed. and transl. by B. Bh. Goswami. Calcutta. (No date).

Rat (NSP)

The Ratnāvalī-nāṭika. 4th edn. NSP. 1938.

Rav (T)

Ravigupta's Āryakośa in the Tanjur (Tibetan).

Ray K. and
Ray S and K }

See KāD, Kir, Uttara and Bhaṭṭikavya.

Ray P. C.

See MBh.

Regnaud I, II, VI

P. Regnaud. Stances sanskrites inédites, Bibliothèque de la Faculté des Lettres de Lyon, Vol. I. 2 ; pp. 1-22 (I) ; II. 2 ; pp. 193-212 (II) ; Vol. VI ; pp. 1-85 (VI). (Subhāṣita Savaskṛta (?) - śloka).

- Regnaud P. See RJ and Nāṭyaśāstra.
- Renou L. See Ragh.
- RJ The Rasika-jīvana of Gadādhara Bhaṭṭa. Ed. by J. B. Chaudhari. *Prācyavāṇī – Mandira – Saṁskṛta – Grantha-mālā* 2. Calcutta 1944. Also : Rasikajīvana of Gadādhara. Stances Sanskrites inédites par P. Regnaud. *Annuaire de la Faculté des Lettres de Lyon*. Paris 1884.
- RK or KāRu The Kāvya-lāṅkāra of Rudraṭa. Ed. by Mm. Pt. Durgā-prasāda and W. L. Ś. Paṇṣīkar. KM 2. Also : See KāRu (Delhi 1960).
- RN (P) The Rājanīti (Pāli) in PMB.
- RO Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk. Warszawa.
- Roy P. C. See MBh.
- RP See KṢ (RP).
- Rākṣasa Kāvyaṁ of Śrī Kālidāsa Rākṣasa Kāvyaṁ of Kālidāsa Ed. by Yāska Śrī Nava Kishorakar a Śastri, Chawkhamba Sanskrit Series Office Varansi, 1965.
- RS : RŚ Rudraṭa's Śṛṅgāratilaka (RŚ) with Ruyyaka's Sahṛdayalīla (RS). Ed. by R. Pischel, Kiel 1886.
- RT (or Raj) Rāja-Taraṅgiṇī of Kalhaṇa.
- RT (BSS) Rāja-Taraṅgiṇī. Ed. by Durgāprasāda. BSS 45, 51 and 54.
- RT (C) Rāja-Taraṅgiṇī-s of Kalhaṇa, Jonarāja, Śrīvara and Prājña-bhaṭṭa. Ed. by the Paṇḍits of the Royal Asiatic Society of Bengal. Calcutta 1835.
- RT (S) Rāja - Taraṅgiṇī. Ed. by M. A. Stein, Vol. I. Text. Bombay and Leipzig 1892. Translated by M. A. Stein. Westminster Azchi bald Constable 1900.
- RT (T) Rāja-Taraṅgiṇī. Ed. and translated into French by A. Troyer. (Taraṅga-s I-VI only). Paris 1852.

- RT (VVRI) or Rāja-Taraṅgiṇī. Critically ed., in two Parts, by Vishva Bandhu, Bhima Dev, K. S. Ramaswami Sastri and S. Bhaskaran Nair. Woolner Indological Series 5-6 Vishveshvaranand Vedic Research Institute Publication Nos. 273, 357. Hoshiarpur 1963-65.
- Rtu Ṛtusamhāra of Kālidāsa.
- Rtu (ES) Ṛtusamhāra. Ed. and translated by Assier de Pompignan Collection Émile Senart. Paris 1938.
- Rtu (NSP) Ṛtusamhāra. Ed. by Nārāyaṇa Rāma Ācārya Kāvya-tīrtha. 8th edn. NSP. 1952.
- Rtu (S) Translated by R. S. Pandit in Ritusamhāra or the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. Also : By M. R. Kale, Delhi 1967 ; H. H. Wilson, Vārāṇasī 1965 ; and V. R. Nerurkar, Bombay 1916.
- Ru Ṛtusamhāra Ed. by Prof. S. R. Sehgal, M. A , Navayug Publication, New Delhi 2000.
- Ru W. Ruben. Das Pañcatantra und seine Morallehre. Berlin 1959.
- Rudraṭa-Kavyālaṅkāra See RK.
- Ryder A. W. See PP, Mṛcch and Śakuntala.
- Śa } Śaṅkha-smṛti, as quoted in the *nibandha*-s. Subhaṣi-
Sa } tāṇḍava, attributed to Śubhacandra. MS BORI 1486 of 1886 ; 1156 of 1884-88 ; 1965 of 1875-76, as quoted in BhŚ as SA and in SkV as Sa or SA.
- Sab See SG.
- Sabh Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab=SG). Also : See SG.
- Sabhā(rañjanaśataka) of Nīlakaṇṭha-Dīkṣita. KM IV ; pp. 189-98.
- Sadācā (or Saśā) Sadācāra-śāstra. Compiled and edited with Hindi translation by Deva Datta Shastri. V. V. Research Institute Publication No. 246. Hoshiarpur 1963.

Sādhanapañcaka of Śaṅkarācāry.	As included in KSH 485.
Ṣaḍratna	As included in KSG 1. 280. <i>Also</i> : See KSG.
Śa-gṛh	Śāṅkhayana-gṛhyasūtra. Ed. by S. R. Sehgal. Delhi 1960. Translated by H. Oldenberg in SBE 29.
Sāh (or SāhD)	Sahitya-Darpaṇa of Viśvanātha-Kavirāja.
Sāh (BI)	Sahitya-Darpaṇa. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. <i>Also</i> : The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sahitya-Darpaṇa by Pramadādāsā Mitra. Bibl. Ind. 9.
Sāh (C)	Sahitya-Darpaṇa. Ed. by Yuktaharidāsa Calcutta Śaka 1875 (1953 A. D.).
Sāh (D)	Sahitya-Darpaṇa. Ed. by Shri Durgā Prasād Dvivedi, Delhi 2004.
SāhD	See Sāh.
Sahitya-ratna-kośa	Com. by K. A. S. Iyer, Sahitya Akademi, Delhi 1971.
Śāk	Abhijñāna-Śākuntala of Kālidāsa.
Śāk (Beng)	Kālidāsa's Śākuntala. Edn.....of the Bengali Recension by R. Pischel. 2nd edn. HOS 16. Translated by M. B. Emeneau. University of California Press, 1962.
Śāk (D)	Abhijñāna-Śākuntala. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House, Poona 1951. Translated by Sir Monier Monier-Williams in Śakoontala or the Lost Ring. George Roufledge and Sons. London.
Sam	Samaya-māṭṛkā of Kṣemendra.
Sam (KM)	Samaya-māṭṛkā. Ed. by Durgāprasāda and K. P. Parab. KM 10.

- Sam (RP)** Samaya-māṭṛkā in Kṣ (RP); pp. 349-416.
Translated by J. J. Meyer in *Altindische Schelmenbücher*. Lotus. Verlag, Leipzig. *Also* : By E. Powys Mathers in *Eastern Love*, Vol. 2. John Rodker, London 1927. *Also* : By L. de Langle in *Les Maitres de l'amour*. Paris 1920.
- Sama** Samayocita-padya-ratna-mālikā 1. Compiled by P. T. Mātriprasāda Paṇḍeya. HSS 165. *Also* : Samayocita-padya-ratna-mālikā 2. Ed. by Gaṅgādhara Kṛṣṇa Draviḍa Bombay 1957.
- Śant (or Śāntiś)** Śānti-śataka.
Śant (KSH) Śānti-śataka in KSH; pp. 410-29.
Śant (Sch) Das Śānti-śataka. mit Einleitung, kritischem Apparat, Übersetzung und Anmerkungen von K. Schönfeld. Leipzig 1910.
- Śantiv(ilāsa) of Nilakaṇṭha-Dikṣita.** KM VI; pp. 12-20
Śantiś See Śant.
Sanyal J. M. See BhPṇ.
Sar Sarasvatī-kaṇṭhābharāṇa of Dhareśvara Bhojdeva. Ed. by Pt. K. Śarmā and W. L. Ś. Paṇṣīkar. KM 94.
Samudrikatilaka (MS) a quoted in JS.
Sarup L. See Cār and PAB.
Saśā See Sadācā.
Śastri See Shastri.
Satyavrata-rukmaṅgada-nāṭaka. MS No. 13200, Oriental Institute, Baroda.
ŚB The Budhabhūṣaṇa of King Śambhu Ed. by H. D. Velankar. Govt. O. S.; C. 2. BORI. Poona 1926.
ŚbB (or ŚBh) Śṛṅgaraprakāśa of Bhoja, as quoted in SkV.
Sb Subhāṣita-s as quoted in SkV (as Sb). MS BORI 91 of 1883-84 in Śaradā script.

ŚBh	See ŚbB.
ŚBS	Śrī Bālaṃanoramā Series.
SC	Smṛticandrika of Devannabhaṭṭa. Ed. by J. Gharpure, CHLT 11.
Scharpé	A. Scharpé. <i>Kālidāsa Lexicon</i> Vol. I. 1 (Śāk); Vol. I. 2 (Māl, and Vik); Vol. I. 3. (Kum, Megh, Ṛtu and Incerta); Vol. I. 4 (Ragh). Rijksuniversiteit te Gent. Werken uitgegeven door de Faculteit van de Wijsbegeerte en Letteren. 117., 120., 22., and 134. Aflevering. Brugge 1954-64.
SCSL	Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London 1951.
SG (or Sabh)	Sabhyālaṅkaraṇa of Govindajit. Saṃskṛta-koṣa-kāvya-saṃgraha, Vol. V. Calcutta 1947.
SGD	See GDH.
SH	Subāṣitahāravalī of Harikavi. MS BORI 92 of 1883-84. Also : See <i>Journal of the Gaṅgānātha Jhā Sanskrit Vidyāpeetha</i> 28.
Sharma A	See ŚP and MBh.
Shama Sastry	See K (S).
Sharma H. D	See BhV and Rasagaṅgā.
Shastri A	See GSL.
Shastri C. S.	See Āś.
Shastri C. S. R.	See Nāg. and Veṇi.
Shastri S. R.	See Veṇi.
Shastri H. P.	See R.
Shastri J.	See BhŚ.
Schokker G. H.	See Pādatāḍitaka of Śyāmalaka.
ShD (T)	She-rab Dong-bu or Prajñya Danda (Tibeten) of Li Thub (Nāgārjuna). Ed. and transl. by Maj. W. L. Campbell. Calcutta 1919.

- ŚHP** Śrī-Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarśikā).
Ed. and transl. by B. K. Bae. Asia Publishing House,
Bombay 1964.
- Shankar G. See VS.
- Śis (or MŚ)** Śiśupālavadha of Maṅha.
- Śis (GN)** Śiśupālavadha. Cantos I-IV. Ed. and transl. by M. S.
Bhandare. Bombay 1932.
- Śis (NSP)** Śiśupālavadha. Ed. by Mm. Pt. Durgāprasāda and
Pt. Śivadatta. 11th edn. NSP. Bombay 1940.
- Translated into French by H. Fauche in *Une tédrade ou
drame, hymne, roman et poème* Vol. III. Paris 1865.
Also : Partly translated into German by C. Capeller
in *Bālamāgha. Maṅha's Śiśupālavadha in Auszuge.*
Stuttgart 1915.
- Śis (T)** Śiśupālavadha Ed. and Transl. by Rāma Partāpa Tripaṭhi
Hindi Sahitya Sammelana, Prayāga. Sambat-2009.
- Śiva-purāṇa** Dehātī Pustaka Bhaṇḍāra, Delhi 1964.
- SJ (or SM)** See SMJ.
- SK** Subhāṣita-ratna-Koṣa of Bhaṭṭa-Śrīkṛṣṇa. (MS BORI 93
of 1883-84), as quoted in BhŚ.
- ŚKDr** Śabda-Kalpa-Druma. ChSS 93.
- SKG** Subhāṣita-Khaṇḍa of Gaṇeśa-bhaṭṭa. Rājāpur, as quoted
BhŚ.
- Skm** Sadukti-karṇāmṛta of Śrīdharadāsa.
- Skm (B)** Sadukti-karṇāmṛta. Ed. by S. C. Banerji. Firma K. L.
Mukhopadhyay, Calcutta 1965.
- Skm (Bl)** Sadukti-karṇāmṛta. Ed. by Rāmāvatāra Śarmā, Bibl.
Ind. 217 (up to 2. 51. 1).
- Skm (POS)** Sadukti-karṇāmṛta. Ed. by Mm. Pt. Rāmāvatāra Śarmā.
Punjab Oriental Series 15. Lahore 1933.
- SkP (Māheśvara Kh.
Kaumāri Kh)** Skanda-Purāṇa. Venkateśvara Press. Bombay 1808-09.

Skr ^o	Sanskrit Poetesses. J. B. Chaudhuri. Calcutta 1941 (Part B).
SkV	Subhāṣita-ratna-koṣa of Vidyākara. Ed. by D. D. Kosambi and V. V. Gokhale. HOS 42. 1957. Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44. 1965.
Sl	Subhāṣitaślokaḥ. MS BORI 324 of 1881-82, as quoted in BhŚ or in SkV (as Sl).
SLP	Śṛṅgāralāpa. MS BORI 92 of 1883-84, as quoted in BhŚ or in SkV (as Slp). Also : See SMŚr.
SLPr	Samskṛta - Lokokti - Prayoga. Śaktiprakaraṇa. No place ; no date.
ŚM	See Mṛcch.
SM (or SJ)	See SMJ.
SMA	Subhāṣita-Mañjarī. A poetical Anthology by S Venkatarāma Śāstri. Kumbakonam 1921.
SMH	Sukti-Muktāvalī or Śrī-Harihara-Subhāṣita of Harihara. Ed. by R. Jha, Patna 1949. Also ; Harihara-Subhāṣita of Śrī-Harihara in KM 86.
SMJ	Jain Anthology. MS BORI 1396 of 1884-87, as quoted in BhŚ (as SM).
SMR	See SRM.
SMS	Mahā - Subhāṣita - Saṁgraha being published by VVRI, Hoshiarpur.
Smṛticandrikā of Devanṇabhatta	a Dharmaśāstra-digest of P. V. Kane History of Dharmaśāstra, Vol. I ; pp. 343-47.
SMŚr	MS Subhāṣita-Muktāvalī ; Śṛṅgāralāpa. MS BORI 1423 of 1887-91.
SN	Jain Anthology. MS BORI 1423 of 1487-31, as quoted in BhŚ (os SN).
SN (P)	The Suttavaḍḍhaṇanīti (Pali) in PMB.

- SNi (or SNi) Subhāṣita - Nīvi of Śrīman Vedānta Deśika. Ed. by M. T. Narasimha Aiyangār. Śrīraṅgam 1908. *Also* : KM VIII ; pp. 151-164.
- ŚP The Paddhati of Śārngadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37. Bombay 1888.
- SR Subhāṣita-Ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya Kavyatīrtha. 8th edn. NSP 1952.
- SRB (or SSB) See SSB.
- SRHt Sūkti - Ratna - Hāra of Sūrya - Kaliṅgarāja. Ed. by K. Sāmbaśiva Śāstrī. TSS 141. Trivandrum 1938.
- Śrīkaṇṭha(caritam) of Maṅkhaka. Ed. Mm. Pt. Durgāprasāda and K. P. Parab. 2nd edn. KM 3, 1900.
- SRK Subhāṣita-Ratnākara. Ed. by K. Ś. Bhāṭavaḍekar. Bombay 1872.
- SRM (or SMR) Subhāṣita-Ratna-Mālā by K. G. Chiplonkar. 4th edn. Poona 1923 and 1912.
- Śārngadhara See ŚP.
- Śrīngāra-tilaka of Rudraṭa. Ed. by P. Pischel. Kiel 1886.
- SRN (T) Sa - skya legs - bcas. Subhāṣita - Ratna - Nidhi. W. L. Campbell. In Ost - Asiatische Zeitung. Neue Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). *Also* : Ed. by J. E. Bessom, University Microfilms, Ann Arbor 1967.
- SRRU Saṁskṛtasūkti - Ratnākara. Ed. by Rāmaji Upādhyāya. 1959.
- SRS Subhāṣita-Ratna-Samuccayaḥ by K. R. Joglekar and V. G. Sant. 5th edn. Ahmedabad 1922.
- ŚŚ See Śukr.
- SSap (or SSSap) Subhāṣita - Saptasāti. Ed. by M. Śāstrī. Delhi 1960.
- MS VIII. 58

SSB (or SRB)	Subhāṣita - Sudhāratna - Bhāṇḍāgāra. Compiled and annotated by Pt. Ś. Kaviratna. Śrī Venkaṭeśvara Steam Press. Bombay <i>Samvat</i> 1985 (1928 A. D.).
SSD	Subhāṣita-Sura-Druma of Keḷaḍī Basavappa Nāyaka. MS BORI 228 of the later additions as quoted in BhŚ (as SSD).
SSg	Subhāṣita-Saṁgraha with Gujarati translation. Ed. by P. M. Paṇḍya. Bombay 1885.
SSH	Sūkti - Śatakam I-II. Ed. by H. Jhā. HSS 263.
SSJ	Subhāṣita-Sāgara. MS BORI 424 of 1899-1915 as quoted in BhŚ (as SS).
SSK } SSKR }	Sūkti-Saṁgraha of Kavi Rākṣasa. Ed. by Śrī Ś. Śāstrī. HSS 134, 1941.
SSkr	Saṁskṛta-pāṭhopakāra. Calcutta <i>Śaka</i> 1761 (1840 A. D.).
SSkrP	See SkrP.
SSM } ŚSM }	Śloka-Saṁgraha of Manirāma Dīkṣita. MS BORI 361 of 1884-86 and 527 of 1887-91, as quoted in SkV (as Ssm = SU).
SSMa	Śrīmatuḥ Sūkti-Sudhā. Śrī Aravindaśrama. Pondicherry. 1953.
SSNL	Subhāṣita-Sudhānanda-Laharī. In Malayamārutaḥ III; pp. 92-115.
SS (OJ)	Sāra-Samuccaya, (Old Javanese). Ed. and transl. by Dr. Raghuvera. Śatapitaka Series 24. New Delhi.
SSpr	Sūkti-Sudhā. Ed. by R. Ś. Palivala. Svādhyāya-maṇḍala. Pāraḍī 1953.
SSR (or SSB)	See SSB.
SSS	Sūkti-Sundara of Sundaradeva. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha No. 4. Calcutta 1943.

SSSap (or SSap)	See SSap.
SSSN	Sāyaṇa's Subhāṣita-Sudhā-Nidhi. Ed. by K. Krishnamoorthy. Dharwar 1968.
SSTC } SSTCS }	(or STC) See STC.
SSV	Sāra-Suktāvali of Śrī-Municandragāṇī. MS BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and in SkV (as Ssv).
ST and St	Sabhā-Taraṅga of Jagannātha-Miśra. MS BORI 416 of 1884-87, as quoted in BhŚ (as ST) and in SkV (as St).
STC (or SSTC or SSTCS)	L. Sternbach. The Subhāṣita-saṁgraha-s as Treasuries of Cāṇakya's Sayings. Vishveshvaranand Indological Series 36. VVRI Publication No. 378. Hoshiarpur 1966.
Stein M. A.	See RT (S).
Sternbach L.	See JSAIL, SuM, GVS, Cr and Crn.
ŚtM (or ŚtsM)	Die Marāṭhī Übersetzung der Śukasaptati. Marāṭhī und Deutsch von R. Schmidt. SKM 10. 4. (1897).
Śto	Der <i>textus ornatior</i> der Śukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212. (1898-90). Translated by R. Schmidt in Die Śukasaptati (<i>Textus ornatior</i>). Stuttgart 1899.
Śts	Die Śukasaptati, <i>textus simplicior</i> , herausgegeben von R. Schmidt. AKM 10. 1. (1893). Also : Published by Motilal Banarsidass. Delhi 1959. Translated by R. Schmidt in Śukasaptati (<i>Textus simplicior</i>), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.
ŚtsA	Der <i>textus simplicior</i> der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54, 515-547 and 55. 1-44.

ŚtsAn	Anmerkungen zu dem <i>textus simplicior</i> der Śukasaptati by R. Schmidt. ZDMG 48. 580-628.
ŚtsM (or ŚtM)	See ŚtM.
SU or Su	Subhāṣita-saṁgraha (MS) BORI 527 or 1887-91, as quoted in BhŚ or in SkV (as Ssm).
SuB	Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli, Napoli 1911. (Selected stanzas were translated by E. Bartoli).
Subh	Subhāṣitaṛṇava (MS), as quoted in IS.
Śukr (or ŚŚ)	Śukranīti. Śukranītisāraḥ, Śrīmat-Śukrācāryyaviracitaḥ. Ed. by Jivānanda Vidyāsāgara. 2nd end. Calcutta 1890. Also : Ed. by Kh. Śrīkṛṣṇadāsa. Veṅkaṭeśvara Steam Press. Bombay Śaka 1877 (1955 A. D.). Translated by H. K. Sarkar. SBH 13. Allahabad 1914.
Śuktisāgara	(MS quoted in SSKṛp) for 46 SSKṛp 39 (a Lakṣmi Ṭhakurāṇi).
Sūktiratnāvalī of Vaidyanātha	[MS, India Office (IO), London, 1203b; Eggeling 4032].
SuM	Subhāṣita-Muktāvalī. Ed. by R. N. Dandekar. University of Poona. 1962. Also : See L. Sternbach. On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Section No. 19; pp. 37-65.
SuMañ (or SuMuñ)	Sūkti-Mañjarī. Compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Saṁskṛta Granthamālā 142.
Sumu } Sūmu }	Sūktimuktāvalī of Somaprabha-Sūri. KM VII; pp. 35-51.
SuMuñ (or SuMañ)	See SuMañ.
Sūryakānta Dr.	See KṣS and Auc.
Sūryanātha	See Caturvargasamgraha.

- Sūryaśataka** of Mayūrakavi with Commentary by Tribhuvanapāla. NSP. 4th edn. Bombay 1954.
- SuSS** Subhāṣita-Sāra-Samuccaya. MS of the Asiatic Society of Bengal No. 105666-130-07, as quoted in PY, SSS, etc. (as SSS).
- Suvṛ** Suvṛttatilaka of Kṣemendra. KM II ; pp. 29-54. *Also* : In Kṣ (KP) 85-116.
Translated by Dr. Sūryakānta in KṣS.
- Sv** Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd edn. Booksellers Publishing Co. Bombay. *Also* : Ed. and transl. by C. R. Devadhar. POS 27.
- Swāmi Mādhavānanda** See Vivekacūḍāmaṇi.
- Tadpatrikar S. N.** See Caur (POS).
- Taluqdar of Oudh** See Matsya-p.
- Tantr(ākhyāna)** A Collection of Indian Tales.. described and partly edited and translated by C. Bandall. JRAS 20. 4 ; pp. 465-501.
- Tarala** The Ekāvali of Vidyādhara with Mallinātha's Commentary called Tarala. Ed. by K. P. Trivedi. BSS 63. Bombay 1903.
- Tawney C. H.** See Māl, KSS and PrC
- Taylor J.** See Prab and MBh.
- Thomas F. W.** See Harṣ.
- Tilakamañjari of Dhanapāla.** NSP. Bombay 1938.
- TK (OJ)** Tantri-Kāmandaka, (Old Javanese). Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas Bibliotheca Javanica 2. Bandoeng 1931.
- TP** Telugu Proverbs. A Collection of Telugu Proverbs. Translated, illustrated and explained, together with some Sanskrit Proverbs by M. W. Carr, (Madras 1868), as quoted in IS.

tr.	Transposition.
TSS	Trivandrum Sanskrit Series.
Udbhaṭa	See Kālā.
Uhle H.	See Vet.
Uj	Ujjvalanilamaṇi of Rūpa-Gosvāmin. KM 95.
Ujjvala	Ujjvaladatta's Commentary on the Uṇādisūtras. Ed. by Th. Aufrecht. Bonn 1859.
Upadeśaśataka of Gumāni-Kavi.	KM H ; pp. 20-28.
Ūr	Ūrubhaṅga of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 72.
Uttara	Uttara-rāma-carita of Bhavabhūti. Ed by P. V. Kane and transl. by C. N. Joshi. Motilal Banarsidass. 4th edn. Delhi 1962. Also : In Collection Émile Sénart. traduit par N. Stehoupak. Paris 1935. Also : Ed. with translation by Saradaranjan Ray. 6th edh. Calcutta.
Uttara-cātakāṣṭaka	A short <i>kāvya</i> (8 verses) of anonymous authorship on <i>cātaka</i> . Published in KSH and KSG. Translated by E. B. Cowell in JRAS of 1891 ; p. 603.
v., v	verse, <i>vide</i> .
Vāgbhaṭālaṅkāra of Vāgbhaṭa.	
VĀh	See Vīra 3.
Vai	Vairāgya-śataka of Gosvāmi-Janārdanabhaṭṭa. KM XIII ; pp. 131-44.
Vaidi	Vairāgya-śataka of Appaya-Dīkṣita. KM I ; pp. 91-99.
Vaidyakiya-Subhāṣitāvalī	of Pranajivan Manek Chand, Chowkhamba Vidyabhavan. Banaras 1955.
Vakrokti-jīvita	See VJK.
var. or v. l.	<i>Varia(e) lectio(nes)</i> .

- Vās }
Vas } The Vāsiṣṭha-dharmaśāstram. Ed. by A. A. Führer
BSS 23. Poona 1930.
Translated by G. Bühler in SBE 14.
- Vās (ĀnSS) Vasiṣṭha-smṛti in Smṛtīnām Samuccayaḥ. ĀnSS 48 ;
pp. 187-231.
- Vāsav Vāsavadattā of Subandhu. Ed. and translated by L. H.
Gray. Columbia University Indo-Iranian Series 8. New
York 1913.
- Vasiṣṭharāmāyaṇa See Yogavāsiṣṭha.
- VBh Vivāda-Bhaṅgārṇava of J. Tarkapañcānana. OLPSS.
- VC Vikrama's Adventures or The Thirty-two Tales of the
Throne. Ed. in four...recensions Southern (VCsr),
Metrical (VCmr), Brief (VCbr), Jainistic (VCjr). Also :
Sections from Vararuci's (VCvar) recension... and
transl.....by F. Edgerton.....2 vols. HOS 26-27.
Cambridge, Mass. 1926.
- VCbr ; VCjr ; VCmr ; } See VC.
VCsr ; VCvar }
- Veṇi Veṇīsaṃhāra of Bhaṭṭa-Narāyaṇa. Ed. and transl.
by K. N. David. Poona 1922. Also : Ed. by K. P.
Parab. 9th edn. NSP. 1940. Also : Ed. by S. Viśwa-
nāthan and transl. by C. S. R. Śāstri. Śrī Bālamānoraṃā
Series No. 37. Madras 1961.
- Vet Die Vetālapañcaviṃśatikā in den Recensionen des
Śivadāsa und eines Ungenannten.....herausg. von
H. Uhle. AKM 8. 1. Leipzig 1881. Translated by
H. Uhle in Meisterwerke Orientalischer Literaturen 9.
München 1924. Also : Die Vetālapañcaviṃśatikā des
Śivadāsa nach einer H. S. von 1487 von H. Uhle.
Berichte über die Verhandlungen der Kön. Sächs. Gesell.
der Wissen. Philol.-hist. Klasse ; 66 Bd ; 1 Heft, 1914.
(Hu¹ and Hu²).

Vi	Viṣṇu-smṛti.
Vi (BI)	The Institutes of Viṣṇu.....Ed. by J. Jolly. Bible. Ind. 91. Calcutta 1881. <i>Also</i> : In ChSS 95. Vārāṇasī 1962. Translated by J. Jolly in SBE 7.
Vi (J) } Vi (K) }	Viṣṇu-smṛti with the Commentary called Keśavavai-jayanti.....Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.
Vid	Vidura-nīti from Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No 3 Palghat (Kerala).
Viddhaś	Viddhaśāla-bhañjikā of Rājaśekhara. Ed. by Bh. R. Arte. Ārya Bhūṣaṇa Press. Poona 1886. <i>Also</i> : In Vidyābhavana Saṁskṛta Granthamālā 125. ChSS Vārāṇasī 1965. Translated by L. H. Gray in JAOS 27. 1-71.
Vidy(ākara-sahasraka) of	Ed. by U. Mishra. Allahabad University Publications.
Vidyākara-Miśra.	Sanskrit Series Vol. II Allahabad 1942.
Vidyārṇava S. C	See Y (T).
VII	Vishvesvaranand Indological Journal. Hoshiarpur.
Vijñ	See Y (ChSS) and Y (NSP).
Vijñāna-śataka attributed to Bhartṛhari,	as included in Bhś under Group IV; Apocrypha-2 ; pp. 212-25.
Vik	Vikramorvaśīya of Kālidāsa.
Vik (BSS)	Vikramorvaśīya Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Arte. 3rd edn. BSS 16. Bombay 1901.
Vik (SA)	Vikramorvaśīya. Ed. by H. D. Velankar. Sāhitya Akademi. New Delhi 1961. Translated by E. B. Cowell. Hertfort-London 1851.

- Vikram** Vikramāṅkadeva-caritam. A *mahākāvya* of Bilhaṇa. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sahitya Research Committee of the Banaras Hindu University. Banaras 1958-64.
Translated by S. C. Banerji (I-XIII) and A. K. Gupta (XIV-XVIII). Sambodhi Publications Private Limited. Calcutta 1965.
- Vīr** See Y (and Vira).
- Vīra** Vīramitrodaya by Mm. Pt. Mitra Miśra. 1-2 Paribhaṣā-s and Saṁskāra-s; 3. Āhnika-s; 4. Pūjā-s; 5. Lakṣaṇa-s; 6. Rājanīti-s; 7. Tīrtha-s; 8. Vyavahāra-s; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarma. ChSS 30 Vārāṇasī.
- VīrA** See Vīra 3.
- Vīrat** The Vīra-taraṅgiṇī by Mm. Citradhara of Mithilā. Darbhanga 1965.
- VīrR** See Vīra 6.
- VīrVyav** See Vīra 8.
- VIS** } Vishveshvaranand Indological Series. VVRI. Hoshiarpur.
VI Series }
- Viṣṇudharmottara-purāṇa.** Ed. by Ashok Chattopadhyaya, Vārāṇaseya Sanskrit Vishvavidyalaya, Vārāṇasī 1971.
- Viṣṇu-p** }
Viṣṇu-pur }
- Viṣṇu-purāṇa.** Ed. by F. Hall. Trübner & Co. London 1864-77.
Translated by H. H. Wilson and John Murray. London 1840.
- Viṣṇu-purā.** Viṣṇu-Purāṇa Ed. by Pt. Thaneshachandra Upreti, Parimal Publications, Delhi 2003.
- Viṭa-vṛtta** attributed to Bhartṛhari, as included in BhŚ under Apocrypha-1; pp. 206-11.
- Vivāda-ratnākara** A *dharmaśāstra* text. See VR.
- MS-VIII. 59**

Viveka-cūḍāmaṇi of Śaṅkarācārya.	Advaita Ashram. Almora 1932.
VJK	The Vakrokti-Jīvita of Rājānaka Kuntaka. Ed. by S. K. De. Calcutta 1961. Also : Publ. by Chowkhamba. Vārāṇasī 1967.
Vjv	Vidagdha-jana-vallabhā as quoted by V. Raghavan in The Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental Manuscripts Library, 12.1-2 ; pp. 133-154. Trivandrum 1963.
VMR (or Mudr)	Viśākhadatta's Mudrā-rākṣasa. See Mudr.
VN	Vararuci's Nīti-ratna in KSH ; pp. 502-03. Also : In KSG 1. 305.
VP	Padya-taraṅgiṇī of Vrajanātha Paṇḍita, as quoted by N. R. Gore in PO, 11. 46-56.
VPar	See Vīra 1.
VR	Vivāda-ratnākara of Cāṇdeśvara Thakkura Ed. by Mm. K. Smṛtīratha. Bibl. Ind. 103. Calcutta 1931 Partly Translated by G. S. Śāstrī and D. Chattopādhyāya Calcutta 1909.
Vṛddha-cāṇakya-nīti	See CV.
VRR	See Vīra 6.
Vṛtta	Vṛtta-ratnāvalī of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series No. 27. Adyar 1952.
VRV	See Vīra 8.
VS	The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach. De l'origine des vers cités dans le nīti-paddhati du VS. In Mélanges L. Renou ; pp. 683-714.
VSaṁ	See Vīra 2.
VŚ (T)	Vararuci's Śatagāta in the Tanjur (Tibetan).
vv.	verses.

VVy	Vivāda-Vyavahārah (MS), as quoted in Dh.
Vyakti	The Vyaktiviveka of Rājānaka Mahimabhaṭṭa... Ed. by T. Gaṇapati Śāstrī. TSS 5. Also : See VyVi.
Vyās	Vyāsasubhāṣita-saṁgraha. Ed. by I. Sternbach Kāśī Sanskrit Series 193. ChSS. Vārāṇasī 1969.
Vyās (C)	Vyāsakāraya. In Sanskrit texte aus Ceylon. Herausg. von H. Bechert. München 1962.
Vyās (S)	Siamese Vyās (Vyākāraśataka); B. E. 2464=A.D. 1920 Ludwik Sternbach. Adyar Library Bulletin 35; pp. 258-69. Also : <i>Le Vyasa - subhāṣita - saṁgraha, anthologie Sanskrite unique commune à Ceylon et à la Thaïlande</i> , in Journal Asiatique (1979); pp. 219-282 (Annexe I). Correspondence textuelle (col. 3).
Vyavahārapradīpa.	As quoted in ŚKDr ad 'Bhaṇḍarin'.
VyC	Vyavahāra-Cintāmaṇi of Vācaspati-Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragen, 1. Gent 1956.
VyK	Vyavahāra-Kalpataruḥ (MS), as quoted in Dh.
VyMā	Vyavahāra-Mātṛkā of Jimūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3.
VyN	Vyavahāra-Nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar and A. N. Krishna Aiyangar. The Adyar Library Series No. 29.
VyP	Vyavahāra-Prakāśaḥ (MS), as quoted in Dh.
VyS	Vyavahārārtha-Samuccaya (MS), as quoted in Dh.
VySau	Vyavahāra-Saukhyam (MS), as quoted in Dh.
VyVi	Vyakti-Viveka of Rājānaka Śrī-Mahimabhaṭṭa, Kāśī Sanskrit Series No. 121. Vārāṇasī 1964. Also : See Vyakti.
Walimbe R. S.	See Mudr.
Weber	Indische Studien.
Wilson H. H.	See Viṣṇu-p(ur.), Ṛtu, Kum, Megh, and Avi.

- Winternitz M. *Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn. University of Calcutta. Calcutta 1933—59 and Vol. III, by S. Jha. Motilal Banarsidass. Delhi 1963.*
- Woolner A. C. *See PAB, Cār and Prati.*
- Y *Yājñavalkya-smṛti.*
- Y (ĀnSS) *Yājñavalkya – smṛti Aparārkaparābhidhānaparāditya-viracita-ṭikā-sameta (Apar). Ed. by the Paṇḍits of the Ānandāśrama (2 vols.). ĀnSS 46.*
- Y (ChSS) *Yājñavalkya-smṛti with Vīramitrodaya (Vir), the Commentary of Mitra Miśra ; and Mitākṣarā (Mit), the Commentary of Vijñāneśvara (Vijñ), Ed. by Pt. N. Ś. Khiste and Pt. J. Ś. Hosiṅga. ChSS 62. Vārāṇasī 1930.*
- Y (NSP) *Yājñavalkya-smṛti of Yājñavalkya with the Commentary Mit. of Vijñ. Ed. by W. L. Ś. Paṇḍikar. 4th end. NSP. 1936.*
- Y (S) *Yājñavalkya's Gesetzbuch. Sanskrit und Deutsch. Herausg. von A. F. Stenzler. Berlin-London 1849.*
- Y (T) *Yājñavalkya-smṛti with the Commentary Bālakriḍa of Viśvarūpācārya Ed. by Mm. T. Gaṇapati Śāstrī. TSS 74. Translated by J. R. Gharpure in CHLT 2. Also : Translated by Pt. M. L. Sandal ; S. C. Vidyārṇava ; S. N. Naraharayya in SBH and Sacred Books of the the Aryas.*
- Yogavāsiṣṭha *Vāsiṣṭharāmāyaṇa, NSP, with Commentary. 1918.*
- ZDMG *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

APPENDIX II

INDEX OF AUTHORS AND SOURCES OF INDIVIDUAL VERSES

Note :—In the following pages, the authors and sources of the individual verses included in this Volume VIII are recorded. The minimum necessary information about the authors and sources are also given. Where, however, such information has already been given in earlier volumes, only references thereto, if necessary, are provided in this Volume. To this is added a reference from *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions* (DCA), 2 Vols., by Ludwik Sternbach. (Otto Harrassowitz, Wiesbaden 1978-80), where details of anthological and inscriptional poets have been fully recorded; and are also added references from *Catalogus Catalogorum* (CC), 3 parts, by Th. Aufrecht (reprint edn. Wiesbaden 1962) and *New Catalogus Catalogorum* (NCC), 9 parts (still incomplete), V. Raghavan, K. K. Raja and others (Madras). For references to the texts used, see "Abbreviations-cum-Bibliography" given in the preceding pages (4317-78) of the present volume (VIII) as Appendix I.

At the end of each source are given the serial numbers of the verses appeared in the present Volume being Nos. 13019-14653. The abbreviations used for the several texts are given within brackets, following the relevant sources. While verse-numbers given as such refer to the sources from which the verses are directly extracted, verse-numbers given within brackets refer to the authors and sources which are known indirectly.

AKBARI(YA) - KĀLIDĀSA on it, see
SMS Vol. I, p. 319 ; SMS Vol. III,
p. 1993, See also DCA Vol. I,
No. 2.
Nos. (13677), (13836), (13973).

Agni-Purāṇa-(Agni-Pur.). On it, see SMS
Vol. II, p. 929 ; SMS Vol. III,
p. 1993.
Nos. 13347, 14634.

ACAL (=ACALSIMHA or ACALADĀSA)
No information. Buddhist name. Must
have lived in the beginning of 12th
Century or earlier. For the Verses
attributed to the author are included
in Skm, SkV. For further details,
see DCA Vol. I, no. 6, NCC₁ 68,
CC₁ 5 and 348.

No. (13785 Skm), (14287 SkV).

- Anargharāghava-nāṭaka* of Murāri (*Anar*)
on it and its author, see Murāri.
Nos. 13083, 13481, 13565, 13666.
- Anyokti-taraṅgiṇī* of Mathura Prasad
Dīkṣita (*AnyT*). (Modern).
Nos. 13019, 13031, 13243, 13304,
13969, 14139, 14214.
- Anyokti-muktāvalī* of Haṁsavijaya-Gaṇi
(*Any*). On it and its author, see
Haṁsavijaya-Gaṇi.
Nos. 13069, 13140, 13169, 13185,
13290, 13343, 13555, 13589,
13610, 13658, 13670, 13675,
13698, 13756, 13761, 13845,
13967, 14046, 14065, 14178,
14182, 14185, 14247, 14291,
14298, 14311, 14320, 14327,
14332, 14346, 14440, 14457,
14458, 14504, 14580, 14589,
14592, 14595, 14601, 14606,
14612, 14616, 14629.
- Anyokti-śataka* of Bhaṭṭa – Vireśvara
(*Anyśat* or *ASS*). On it and its
author, see Vireśvara.
Nos. 13816, 13830, 13848, 14043.
- Anyokti-Śatabaka* of Vamśidhara Miśra
(*AnyS*). (Modern).
Nos. 13308, 14460, 14516.
- Anyoktyaṣṭaka-Saṁgraha* as Comp. by
P. D. Trivedi (*AAS* or *ASS*).
(Modern).
Nos. 13290, 13698, 14065, 14332.
- APPAYA-DĪKṢITA. On him, see SMS
Vol. I, p. 320 and Vol. VII, p. 3712.
For his illustrative and own verses,
see *Kuvalayānanda* and *Citrāmāṁsa*
[Cit and Cit (V)].
- Appendix, For Verses, see Rāmāyaṇa and
Mahabharata.
Nos. 13301 (R), 13321 (MBh),
13332 (Adi MBh), 13625 (MBh),
14236 (MBh), 14636 (MBh).
- ABHINANDA (ABHINANDIN). on him,
see SMS. Vol. VI, p. 3096. DCA
Vol. I, no. 24. NCC₁, 297, NCC₂,
221. No. (13802). For his verses,
see *Kadambari Katha Sara*.
- AMARU (-Ü) or AMARUKA. On him,
see SMS Vol. I, p. 320 ; Vol. III,
p. 1495 ; DCA I, no. 37.
- Amaru-śataka* of Amaru or Amaruka
(*Amar*). On it and its author, see
Amaru or Amaruka.
Nos. 13603, 13789, 13853, 14051,
14070, 14071, 14127, 14348,
14394, 14454.
- AMITAGATI. On him, see SMS Vol. I,
p. 321. For his verses see *Subhāṣita-
saṁdoha*.
- AMṚTĀNAND-YOGI. On him, see SMS
Vol. I, p. 321. For his verses see
Alaṅkāra-saṁgraha.
- AMBAṢṬHA. No information. Must have
lived in the first of the 17th Century

or earlier, for the verses attributed to author are quoted in Pad. For further details, see DCA Vol. I, no. 43; NCC₁, 360.

No. (13665).

ARGAṬA (or ARGATHA). On him, see SMS Vol. II, p. 931.
No. (13167).

AMṚTĀNANDA-YOGIN. On him, see SMS Vol. I, p. 321; Vol. VII, p. 3713. For his illustrative verses, see *Alaṅkāra-saṃgraha*.

Arabic. See *Ar*.

Nos. 13090, 13117.

Alaṅkāra-Kaustubha of Viśveśvara-Paṇḍita (*Alk*). On it and its author, see Viśveśvara-Paṇḍita.

Nos. 13305, 13481, 13621, 13745, 13747, 13769, 13869, 13999, 14017, 14166, 14184, 14288, 14404, 14525.

Alaṅkāra-mahodadhī of Narendraprabha-Sūri. On it and its author, see Narendraprabha-Sūri (*Amd*).

Nos. 13035, 13242, 13246, 13392, 13406, 13574, 13585, 13621, 13706, 13742, 13746, 13769, 13774, 13824, 13895, 13945, 13966, 13971, 14082, 14150, 14210, 14283, 14313, 14394, 14542.

Alaṅkāra-muktāvalī of Viśveśvara-Paṇḍita (*Almu*). On it and its author, see Viśveśvara-Paṇḍita.

No. 13896.

Alaṅkāra-Ratnakara of Śobhākara-Mitra (*AlR*). On it and its author, see Śobhākara-Mitra.

Nos. 13140, 13377, 13554, 13585, 13667, 13697, 13757, 13784, 13808, 13820, 13822, 13874, 13966, 14001, 14018, 14064, 14210, 14365, 14451, 14478, 14487.

Alaṅkāra-śekhara of Keśavamīśra (*Alkeś*). On it and its author, see Keśavamīśra. Also see SMS Vol. II, p. 931; Vol. VII, p. 3713.

No. 13621.

Alaṅkāra-saṃgraha of Amṛtānanda-Yogin (*AA*). On it and its author, see Amṛtānanda-Yogin

Nos. 13406, 13908, 13945, 13971, 14174, 14218, 14305, 14472.

Alaṅkāra-sarvasya of Rājānaka-Ruyyaka (*AR* and *ARJ*). On it and its author, see Ruyyaka.

Nos. 13246, 13442, 13757, 13769, 13983, 14283, 14451, 14525.

Alaṅkāra-Sūtra of Śricandrakānta Tarkalaṅkāra (*AlS*). (Modern).

Nos. 13205, 13403, 13442, 13757, 13774, 13804, 13945, 13950,

13971, 14150, 14184, 14210,
14283, 14542.

Alaṅkāṭī-maṇi-mālā as com. by G. V.
Devasthali (*Al* or *Alm* or *Almm*).
(Modern).

Nos. 13239, 13266, 13395, 13417,
13481, 13491, 13535, 13539,
13621, 13907, 13945, 13971,
14064, 14074, 14159, 14229,
14246, 14384, 14422, 14452,
14454, 14564, 14648.

Avaśiṣṭānyoktī of Paṇḍita Rāja (*Av*)
on it and its author, see Paṇḍita Rāja.
Nos. 13074, 13136, 13207, 13209,
13303, 13639, 13727, 13975,
14181, 14187, 14279, 14375,
14593, 14594, 14595, 14603,
14626, 14633, 14653.

Avimāraka of Bhāṣa. On it and its
author, see Bhāṣa.

Nos. 13534, 14563.

Āśvacikitsā. On it and its author see
Nakula.

No 14121.

Āimavṛtta of Kṣemendra, on it and its
author, see Kṣemendra.

No. 13120.

ĀNANDA VARDHANA. Son of Nono-
pādhyāya of Nona (*or* Jona). Second
half of the 9th century. For other
details see DCA Vol. I, no. 80;
NCC, 114. For his illustrative verses,
see *Dhvanyāloka*.

Ānanda sāgara-stava of Nīlakaṇṭha-
Dikṣita (*Ānas*) on it and its author,
see Nīlakaṇṭha-Dikṣita.

No. 14343.

Āpastambīya dharmasūtram (*Āp.* or *AP*).

Nos. 13315, 13387, 13589, 13670,
14161, 14545, 14629.

Ārya-Śataka of Appaya Dikṣita (*Āry*).
On it and its author, see Appaya-
dikṣita.

No. 13107.

Ārya-Saptasatī of Govardhana (*ĀrS*). On
it and its author, see Govardhana.

Nos. 13038, 13060, 13062, 13064,
13100, 13241, 13267, 13280,
13303, 13304, 13372, 13399,
13456, 13457, 13458, 13477,
13563, 13575, 13627, 13651,
13652, 13704, 13871, 13872,
13983, 14047, 14049, 14052,
14080, 14122, 14245, 14380,
14385, 14425, 14426, 14582,
14600.

Ācāryacuḍamaṇi of Śaktibhadra. On it
and its author, see Śaktibhadra.

No. 14069.

ICCHAṬA (*or* ICCHĀLA). No infor-
mation. If *Ichhala* is identical with
Ichhaṭa then he must have lived in
the first half of the 13th century
or earlier, as the verse attributed to
Ichhaṭ is quoted in VS. For other

details, see DCA Vol. I. No. 97 ;
NCC₂ 245.

Nos. (14557).

Indiäesprukha. Sanskritised name for
Indische Sprüche (*IS*) often quoted
as a Source of some verses in SRK.
(Modern).

Nos. (13158), (13270), (13332),
(14109).

Indische Sprüche. Sanskrit and Deutsch
herausg. von O. Böhtlingk. Zweite
vermehrte Ausgabe.

Nos. 13048, 13049, 13051, 13053,
13054, 13056, 13059, 13068,
13073, 13077, 13082, 13086,
13087, 13094, 13098, 13099,
13103, 13108, 13109, 13114,
13115, 13119, 13124, 13128,
13137, 13138, 13140, 13146,
13149, 13151, 13154, 13157,
13158, 13162, 13166, 13167,
13170, 13171, 13177, 13178,
13180, 13182, 13187, 13188,
13189, 13192, 13194, 13197,
13201, 13202, 13208, 13211,
13215, 13216, 13218, 12221,
13233, 13234, 13251, 13278,
13281, 13282, 13287, 13293,
13297, 13298, 13300, 13310,
13311, 13329, 13330, 13336,
13351, 13358, 13359, 13366,
13368, 13370, 13377, 13383,
13389, 13397, 13419, 13421,

13427, 13434, 13475, 13497,
13515, 13516-19, 13521, 13530,
13534, 13543, 13548, 13549,
13550, 13569, 13604, 13612,
13613, 13629, 13631, 13643,
13651, 13685, 13693, 13708,
13713, 13714, 13715, 13740,
13766, 13798, 13803, 13850,
13865, 13869, 13883, 13884,
13888, 13898, 13906, 13927,
13935, 13938, 13947-48, 13949,
13952, 13959, 13963, 13964,
13965, 13977, 13990, 13999,
14007, 14016, 14028, 14031,
14048, 14050, 14051, 14056,
14057, 14063, 14092, 14116,
14119, 14123, 14124, 14133,
14146, 14149, 14151, 14152,
14153, 14154, 14160, 14167,
14176, 14184, 14191-92, 14193,
14195, 14216, 14239, 14251,
14253, 14257, 14263, 14265,
14268, 14273, 14293, 14298,
14307, 14309, 14339, 14348,
14353, 14360, 14364, 14367,
14368, 14394, 14400, 14419,
14431, 14456, 14491, 14572,
14575, 14595, 14611, 14612,
14616, 14621, 14636, 14643.

Indian linguistics No. (14545).

INDU BHATTA (or INDURAJA). No
information, must have lived in 15th
Century or earlier, for the only verse
attributed to the author is quoted in

VS, see DCA Vol. I, no. 98 ; NCC₂ 248-49.

No. (13856).

INDRA-KAVI. On him, see SMS Vol. III, p. 1497-98 ; Vol. VI, p. 3699. For other details, see DCA I, No. 101 ; NCC₂ 250.

Nos. (14126), (14456).

INDRAJYOTIS. No information. Must have lived in the first years of the 13th century or earlier, for the only verse attributed to the author is included in Skm. For further details, see DCA Vol. I, No. 102 ; NCC₂ 251. No (14513).

ĪŚĀNADEVA. No information. Must have lived in the 15th Century or earlier, for the only verse attributed to the author is quoted in VS, see details DCA Vol. I, No. 110 ; NCC₂ 265.

No. (13797).

ĪŚVARAKRṢṢṆA. No information. Must have lived in the 15th Century or earlier, for the only verse attributed to the author is quoted in VS. For other details, see DCA Vol. I, No. 111 ; NCC₂ 273.

No. (14376).

ĪSVARABHADRA. No information. Must have lived in the first years of the 13th Century or earlier, for the

single verse attributed to the author is quoted in Skm. See DCA, Vol. I, No. 113 ; NCC₂ 277.

No. (14599).

UJJVALA-DATTA. On him, see SMS Vol. I, p. 322 ; Vol. II, p. 923.

No. (13774).

Ujjvalanīlamāṇī. On it and its author, see SMS Vol. I, p. 322, NCC₂ 287.

No. 13405.

Uṇādi-Sūtra. On it and its author see *Ujjvalanīlamāṇī*.

Uttararāma-Carita of Bhavabhūti (*Uttara*).

On it and its author, see SMS Vol. I, p. 345 ; Vol. III, p. 1522 ; Vol. VII, p. 3740 ; DCA Vol. II, no. 964 ; CC₁ 398 ; CC₂ 90.

Nos. 13023, 13111, 13360, 13417, 14370, 14405, 14444, 14452.

UDBHAṬA. On him, see SMS Vol. I, p. 323 ; Vol. IV, p. 2053. See also DCA Vol. I, no. 131.

No. (13177).

Upadeśa-śataka. On it, see SMS Vol. II, p. 934 ; SMS Vol. VII, p. 3716.

No. 14396.

UMĀPATI-DHARA. On him, see SMS Vol. II, p. 934 ; Vol. III, pp. 1498-99 ; also see DCA Vol. I, no. 135.

Nos. (13079), (13394), (13607), (13740), (14602), (14628).

Rtuvarṇana in Brahmaṇḍya XXXIII.

No. 13437.

Rtusamāhāra of Kālidāsa (*Rtu*). On it and its author, see Kālidāsa.

Nos. 13319, 13339, 13411, 13839.

Ekavali of Vidhyādhara (*EK*). On it and its author, see Vidhyādhara.

Nos. 13621, 14628.

Epigraphic Ind (*EI*).

No. (13394).

Old Arabic or *Arabic* (*Pañcatantra* translated into Arabic). On it see SMS Vol. I, p. 323.

Nos. 13090, 13117.

Old Syriac (*Pañcatantra* translated into Syriac).

Nos. 13090, 13094, 13117, 13963.

Aucilya-vicāra-carca of Kṣemendra (*Auc*). On it and its author, see Kṣemendra.

Nos. 13624, 14250, 14424, 14523.

Katha-ratnākara of Hemavijaya (*KR*), on it and its author, see Hemavijaya.

Nos. 13977, 14031, 14366.

Kathārṇava on zeitschrift der deutschen morgenländischen Geseleschaft (*ZDMG*).

No. (13270).

Kathā-Sarit-Sagara of Somadeva-Bhaṭṭa (*KSS*). On it and its author, see Somadeva-Bhaṭṭa.

Nos. 13158, 13178, 13366, 14294.

Kapphiṇabhyudaya of Bhaṭṭa-Śivasvāmin (*Kapph* or *Kapp*). On it and its author, see Bhaṭṭa-Śivasvāmin.

No. (13063).

Kala-vilāsa of Kṣemendra (*Kal*), on it and its author, see Kṣemendra.

Nos. 13294, 13980, 14055, 14302, 14303.

Kali-viḍambana of Nilakanṭha-Dikṣita (*Kalivi*). On it and its author, see Nilakanṭha-Dikṣita.

Nos. 13400, 13404, 13468, 13645, 14219, 14386.

Kalpataru. On it, see SMS, Vol. I, p. 324.

Nos. (13258), (13425), (13498).

KALHAṆA (=KAHLAṆA). On him, see SMS Vol. I, p. 324; Vol. VII, p. 3718; DCA Vol. I, no. 195; NCC, 263-64.

For his verses, see *Raja-Taraṅgiṇī*.

Kavi kaumudī of Kalya Lakṣmīnaraśimha (*Kavik*). On it and its author, see Lakṣmīnaraśimha.

Nos. 13637, 14026, 14386.

Kavitamṛta-kupa of Gaura-Mohana (*Ki* and *KiR*). On it and its author, see Gaura-Mohan.

No. 13103.

KAVI - RAKṢASA (= RAKṢASA - PANDITA). On him, see SMS, Vol. IV, p. 2080; Vol. VII, p. 3718; DCA Vol. II, no. 1221.

Kavindra-vacana-samuccaya (Kav). On it,
see SMS, Vol. I, p. 325.

Nos. 13063, 13251, 13256, 13481,
13565, 13604, 13638, 13680,
13687, 13725, 13741, 13772,
13785, 13813, 13821, 13829,
13831, 13849, 13951, 13972,
13983, 14023, 14034, 14250,
14260, 14309, 14315, 14408,
14432, 14447, 13501, 14503,
14509, 14542, 14567, 14609,
14639.

Kādambarī of Bāṇa. On it and its author,
see Bāṇa.

No. (14482).

Kadamabari-Kathamukha. On it and its
author, see Bāṇa.

No. (13162).

Kadmabari-Kathasara of Abhinanda. On
it and its author, see Abhinanda.

Nos. 13036.

KĀMANDAKA. See Kāmandaki and
Kāmandakīya-nīti-sāra.

KĀMANDAKĪ (°KA). On him, see SMS,
Vol. I, p. 325 ; Vol. III, p. 1501 ;
Vol. VII, p. 3719. DCA Vol. I,
no. 227.

Kāmandakīya-nīti-sāra (KN). On it and its
author, see Kāmandakī.

Nos. 13143, 13211, 13297, 13307,
13316, 13347, 13355, 13629,
13750, 13890, 13918, 14102,

14215, 14552, 14583, 14584,
14621, 14634.

Kāmasūtra of Vātsyāyana. On it and
its author, see Vātsyāyana.

No. 13159.

KĀLIDĀSA. On him, see SMS, Vol. I,
pp. 325-26 ; SMS Vol. VII, p. 3719.
For other details see DCA, Vol. I,
230, NCC₄ 58-65. For his other
verses. See his various works.

Nos. (13319), (13403), (13449),
(13621), (13999), (14150), (14313),
(14429), (14544), (14545), (14548).

Kāvya-Prakāśa of Mammaṭa (*Kpr*). On
it and its author, see Mammaṭa.

Nos. 13140, 13246, 13305, 14328,
13403, 13406, 13585, 13621,
13744, 13746, 13774, 13945,
13971, 14210, 14283, 14295,
14381.

Kāvya-Pradīpa of Govinda (*KaP*). On it
and its author, see Govind.

Nos. 13140, 13246, 13403, 13406,
13585, 13621, 13744, 13746,
13755, 13772, 13945, 14210,
14283, 14295, 14328, 14381.

Kāvya-mīmāṃsā of Rājaśekhara (*Kāva* and
KavR). On it and its author, see
Rājaśekhara.

Nos. 13125, 13142, 13156, 13299,
13354, 13451, 13462, 13479,
13603, 13634, 13640, 13742,

- 13745, 13751, 13987, 14125, 14198, 14349, 14519, 14520, 14542.
- Kavyasaṃgraha*. a Sanskrit Anthology Ed. by Haeberlin, Pr. J. (KSH).
Nos. 13054, 13137, 13201, 13216, 13234, 14339, 14360
- Kāvya-darśa* of Daṇḍin (*KaD*). On it and its author, see Daṇḍin.
Nos. 13051, 13242, 13392, 13569, 13804, 13952, 13965, 13971, 13990, 14041, 14056, 14082, 14301.
- Kāvyaṇuśāsana* of Vāgbhaṭa (*Kavyan*). On it and its author, see Vāgbhaṭa.
Nos. 13403, 13621, 14616.
- Kāvyaṇuśāsana* of Hemacandra. (*KH* and *KHpK* or *KHpK*). On it and its author, see Hemacandra.
Nos. 13140, 13142, 13242, 13342, 13354, 13392, 13403, (13406), 13451, 13462, 13479, 13520, 13621, 13634, 13640, 13742, 13745, 13751, 13774, 13835, 13895, 13966, 13971, 14060, 14125, 14150, 14198, 14210, 14229, 13270, 14283, 14381, 14519, 14520, 14542, 14545, 14596.
- Kavyalaṅkāra* of Bhāmaha (*KaBh*). On it and its author, see Bhāmaha.
Nos. 13327, 14173, 14606.
- Kavyalaṅkāra* of Rudraṭa (*KaRu* or *RK*).
On it and its author. See Rudraṭa.
Nos. 13585, 14016, 14060.
- Kavyalaṅkāraśarasaṃgraha* of Udbhaṭa (*Kāla* or *Kavyalaṅkāra*). On it and its author, see Udbhaṭa.
Nos. 13140, 13744, 13867, 13966
- Kirātārjunīyam* of Bhāravi (*Kir*). On it and its author, see Bhāravi.
Nos. 13148, 13324, 13660, 13679, 13843, 14266, 14384, 14389.
- Kicaka-Vadha* of Nītivarmaṇ. (Modern)
No. 13349.
- Kuṭṭanāmata* of Dāmodara Gupta (*Kuṭṭ*).
On it and its author, see Dāmodara Gupta.
Nos. 13271, 13380, 13515, 13770, 14168, 14502.
- Kumāra-sambhava* of Kālidāsa (*Kum*). On it and its author, see Kālidāsa.
Nos. 13239, 13346, 13416, 13657, 13684, 13706, 13930, 13971, 13986, 14430, 14463.
- KUNTAKA (=RĀJĀNAKA-KU°). On him, see SMS Vol VI, p. 3103 ; SMS Vol. VII, p. 3721 his illustrative verses, see *Vakrokti-Jīvita*.
- KUSUMADEVA. On him, see SMS, Vol. VII, p. 3721. For his other verses, see *Dr̥ṣṭanta-śataka*.
Nos. (13099), (13137), (13187).

KRIṢṢNA. On him, see SMS Vol. VI, p. 3104 ; Vol. VII, p. 3721 ; DCA Vol. I, no. 265 ; NCC₄ 291.

No. (13251).

Kriṣṇa-karṇāmṛta of Līlāśuka (*Kṛṣṇa*) On it and its author, see Līlāśuka.

Nos. 13486, 13731, 14225, 14226, 14241, 14286.

KṚṢṢNACAITNYADEVA (BHAGAVAT SRĪ^ṇ). Son of Jagannātha must have been composed in the 15th century. For the verses attributed to him are included in PG. for other details, see DCA Vol. II, no. 933 ; NCC₇ 75.

No. (14497).

KṚṢṢNADĀSA (=KṚṢṢNADĀSAKAVIRĀJA)

On him, see SMS Vol. I, p. 327.

For his verses, see *Caitanya-carita-mṛitam*.

Kṛṣṇabhāva-śatak . On Brahmavidyā (XXXIII).

Nos. 13027, 13028, 13030, 13614, 14068, (14242).

KṚṢṢNARĀMA. On him, see SMS Vol. I, p. 327.

Nos. (13333), (13485), (14025).

KEŚAṬA (=KEŚAVA). On him, see SMS Vol. VII, p. 3722. DCA Vol. I, no. 283. NCC₆ 52-3.

Nos. (13480), (13520), (13767).

KEŚAVAMIŚRA. On him, see SMS, Vol. II, p. 939, also see DCA, Vol. I,

no. 290, 293. NCC₅ 58. For his verses, see *Alaṅkāra-Śekhara*.

Kuvalayananda of Appaya-Dīkṣita (*Kuv*). On it and its author, see Appaya-Dīkṣita.

Nos. 13056, 13085, (13442), 13494, 13769. 14056, 14188, 14244, 14283, 14288, 14451, 14610, 14611.

KONKA (=KANKA). No information. Must have lived in the first years of the 13th Century or earlier, for the singular verse attributed to the author is quoted in SKM. For other details, see DCA Vol. I, no. 298 (No. 151). NCC₆ 88.

No. (14408).

KAUṬILYA (or KAUṬALYA). On him, see SMS Vol. I, p. 328 ; For further details, see DCA Vol. I, No. 302. NCC₁ 387-389, NCC₆ 100-3.

Kautilya's Arthaśāstra (K). On it, and its author, see *Kautilya*.

Nos. 13917, 13918.

KRIDĀCANDRA. No information. Must have lived in the middle of the 14th Century or earlier. For verses attributed to the author are included in ŚP, For other details see DCA Vol. I, no. 303. NCC₆ 141.

No. (14545).

KṢEMĪSVARA. On him, see SMS Vol. III, p. 1534 ; SMS Vol. VII, p. 3722.

- DCA Vol. I, no. 308. For his verses see *Caṇḍa-kauśika*.
- KṢEMENDRA.** On him, see SMS, Vol. I, p. 328; Vol. IV, p. 2058; DCA Vol. I, no. 309; NCC₅ 165-69. Nos. (13188), (13333), (13622), (13623), (13636), (14546). For his other verses, see his various works.
- Khaṇḍa-Prasasti* or *Daśavatāra Khaṇḍa-Prasasti* of Hanumān. On it, see SMS Vol. III, p. 1505; SMS Vol. VII, p. 3722. Nos. 13480, 13815, 13849, 14010, 14022, 14030, 14334, 14630.
- GAṆGEŚVAROPĀDHYĀYA.** No information. Must have lived in the 17th century or earlier, for the single verse attributed to the author is quoted in SH. For further details see DCA Vol. I, no. 325. NCC₅ (See P. 226). No. (13123).
- Gaṇikā-Vṛtta-Saṁgraha (GVS).* On it, see SMS Vol. II, p. 939. Nos. 13075, 13173, 13362, 13380, 13415, 13708, 13713, 13714, 13770, 13888, 14100, 14146, 14166, 14302-03, 14485, 14491, 14502, 14506, 14561.
- GADĀDHARA-BHAṬṬA.** On him see SMS, Vol. III, p. 1505; Vol. VII, p. 3723, DCA Vol. I, no. 336 and 337; NCC₅ 295.
- No. (14136). For his other verses, see *Rasika-Jivana*.
- GAMBHĪRASIMHA.** No information. Must have lived in the middle of 17th century or earlier. For the single verse attributed to the author is quoted in Pv. For other details, See DCA Vol. I, no. 344. NCC₅ 311. No. (13097).
- Garuḍa-Purāṇa (GP).* On it, See SMS Vol. I, p. 329; Vol. VII, p. 3723. Nos. 13086, 13424, 13699, (13766), 14133, 14205, 14273, 14355, 14450.
- Gaṇaratna* of Bhavabhūti (GR). On it and its author, see SMS Vol. I, p. 329. Nos. 13119, 13154, 13182, 13187.
- GUNĀKARA.** No information. Must have lived in the middle of the 14th century or earlier, for two verses attributed to author are quoted in ŚP. for other details, see DCA Vol. I, no. 356. NCC₅ 58. Nos. (14141), (14416).
- GUNEŚVARA.** No information. Must have lived in the beginning of the 12th century or earlier, for the verses attributed to the author are quoted in SKV. Prasanna. For other details, see DCA Vol. I, no. 357; NCC₅ 287. No. (14156).

Gems from Sanskrit Literature (GSL).
(Modern). On it see SMS Vol. VII,
p. 3723. Also see Appendix I,
p. 4335.

Nos. 13188, 14325, 14612, 14651.

GOKULANĀTHOPĀDHYĀYA. Son of
Pitambropādhya and Umā, younger
brother of Trilocana and Dhananjaya
and elder brother of Jagddhara of
Phanadahe family of Mithilā Brāhmins
residing at Maṅgalavani. For further
details, see DCA Vol. I. no. 364 ;
NCC₆ 112-4.

Nos. (13529), (13985).

GOTRĀNANDA (GNA or GONANDA).
On him, see SMS Vol. VII, p. 3723.
For other details, see DCA Vol. I,
no. 366 and 367 ; NCC₆ 122, 127.
No. (14481).

GOPĀLA. No information. Must have
lived in the 15th century or earlier,
for the single verse attributed to the
author is included in SRHt. For
further details, see DCA Vol. I,
no. 370 ; NCC₆ 131.

No. (13206).

GOVARDHANA. On him, see SMS Vol. I,
p. 330 ; Vol. IV, p. 2059, DCA
Vol. I, No. 379 ; NCC₆ 183, 187.
For his verses, see *Ārya-Saptasati*.

GOVINDA. On him, see SMS, Vol. V,
p. 2577 ; SMS, Vol. VII, p. 3723.

For his illustrative verses, see
Kāvya-Pradīpa.

GOVINDAJIT. On him, see SMS Vol. II,
p. 940 ; SMS Vol. VII, p. 3723,
DCA Vol. I, No. 390. For his verses,
see *Sabhyālaṅkāraṇa*

GOVINDARĀJA. On him, see SMS
Vol. VII, p. 2724. For further details,
see DCA Vol. I, no. 392, NCC₆
204.

Nos. (14232), (14296)

GOSOKA (GUSOKA). No information.
Must have lived in the first of the
13th century or earlier. For the single
verse attributed to him is quoted in
SKM. For further details, see DCA
Vol. I, no. 398, NCC₆ 216.
No. (14015).

GAUḌIYA (GAUḌA). No information.
This is not the proper name of the
author. Must have lived at the end
of the 15th beginning of the 16th
century, for the verse is included in
PG. For other details, see DCA
Vol. I, no. 403 (399), NCC₆ 218.
No. (13523).

GAURA-MOHANA. On him, see SMS,
Vol. I, p. 331 ; SMS Vol. VII, p. 2724.
NCC₆ 234.

For his verses, see *Kavitamṛta-kūpa*.

GOURI. A Poetess. No information.
Must have lived in the middle of the
17th century or earlier, for verses

attributed to the authoress are quoted in Pv. For further details, see DCA Vol. I, no. 404 ; NCC₆ 236.

No. (14013).

GHATAKARPARA. On him and his work, see SMS Vol. I, p. 339 ; Vol. VII, p. 2724. For further details, see DCA Vol. I, no. 407 ; NCC₆ 266-67.

For his verses, see *Niti-sāra* of Ghaṭa-karpara.

Caṇḍa-kaṣika of Kṣemiśvara (*Caṇḍ* or *Caṇḍ*). On it and its author, see Kṣemeśvara.

Nos. 13084, 14138, 14249, 14258, 14553.

Caturvarga Cintāmaṇi of Hemādri (*Hemeve*)

On it and its author, see Hemādri.

No. 13515.

Caturvargasamgrha. On it and its author, see Kṣemendra.

No. 14260.

CANDAKA (=CANDRAKA). Dramatist and Poet who flourished during the reign of King Tuṅḡṇa (*or* Rāṇaditya) of Kaśmir. 2nd century. His Dramas are not extant. For further details, see DCA Vol. I, no. 428 ; NCC₆ 315.

No. (14545).

CANDRACUḌA. On him, see SMS Vol. VII, p. 2724. For further details, see DCA Vol. I, no. 434 ; NCC₆ 351-52.

Nos. (14002), (14011), (14312), (14448).

CĀKAṢUṢI (=OṢA or ṢIYA). On him, see SMS Vol. I, p. 331. For other detail, see DCA Vol. II, Index, p. 676 ; NCC₇ I

No. (13358).

CĀṆAKYA. On him, see SMS Vol. I, pp. 331-32 ; Vol. VII, p. 3725. Also see DCA Vol. I, no. 448 ; NCC₇ 3 ; NCC₈ 4-8. For his verses, see next 3 entries.

Cāṇakya-niti-text-tradition (Cr). On it and its author, see *Cāṇakya*.

Nos. 13073, 13086, 13089, 13096,
13108, 13109, 13110, 13114,
13115, 13119, 13126, 13135,
13146, 13151, 13154, 13171,
13180, 13188, 13191, 13199,
13200, 13202, 13208, 13214,
13221, 13233, 13249, 13269,
13278, 13300, 13302, 13315,
13330, 13337, 13351, 13354,
13393, 13397, 13419, 13424,
13429, 13436, 13474, 13476,
13487, 13489, 13506, 13514,
13515, 13531, 13538, 13547,
13548, 13699, 13710, 13713,
13716, 13868, 13883, 13953,

- 14040, 14097, 14098, 14110, 14117, 14119, 14133, 14152, 14154, 14170, 14172, 14176, 14202, 14205, 14206, 14229, 14251, 14273, 14298, 14329, 14339, 14356, 14450, 14521-22, 14535, 14537, 14572, 14595, 14643, 14644.
- Caṇakya-rāja-nīti* (Crn). L. Starnbach.
Nos. (13126), (13302), (13351), (13489), (13699), (14205).
- Caṇkya's Aphorisms* (C).
No (14339).
- Caru-caryā* of Kṣemendra (*Cāruc*). On it and its author, see Kṣemendra.
Nos. 13105, 13198, 13277.
- Citramīmāṃsā* of Appaya-Dīkṣita (*Cit*).
On it and its author, see Appaya-Dīkṣita.
Nos. 13564, 14403, 14525.
- Citramīmāṃsā* of Appaya-Dīkṣita (*Cit*) with *Vṛtti* (commentary) of Dharānanda [*Cit (V)* or *CitV*].
Nos. 13869, 13952.
- CINTĀMAṆI DĪKṢITA. No information. Must have lived in the middle of 17th century or earlier. For verse of this poet are included in PV. For further detail, see DCA Vol. I, no. 460; NCC, 59.
No. (13806).
- Caitanya-Caritāmṛtam*. On it and its author, see Kṛṣṇadāsa.
No. 14497.
- Caurapañcāśikā* of Bilhaṇa Kavi (*Caur*).
On it and its author, see Bilhaṇa.
Nos. 13989, 14330.
- CHĀTRA. No information. Must have lived in the 15th century or earlier. For the singal verse attributed to him quoted in VS. For other details, see DCA Vol. I, no. 471; NCC, 110.
No. (13852).
- JAGAJJIVANA. Son of Nīlkaṇṭha and father of Veṇidatta (author others of PV) middle of the 17th century. For other details, see DCA Vol. I, no. 472; NCC, 123.
Nos. (13499), (13508).
- JAGADDHARA (JA°-PAṆḌITA). Son of Ratnadhara and grand son of Gauraddhara; father of Yaśodhara. Second half of the 14th century. For further details, see DCA Vol. I, No. 475; NCC, 131.
No. (13345).
For his other verses, see *Padya-taraṅgiṇi*.
- JAGANNĀTHA (=PAṆḌITARĀJA-JA°). Son of Peru (Perana) Bhaṭṭa and Lakṣmī. 17th century, also see SMS Vol. I, pp. 332-33, Vol. VII, p. 3725.

For further details, see DCA Vol. I, no. 477 ; NCC₇ 137-38. his verses, see *Bhāminī-Vilāsa*, *Rasagaṇḍhara*, etc.

JAGANNĀTHA MIŚRĀ. On him, see SMS Vol. III, p. 1545 ; Vol. VII, p. 3725, his verses, see *Sabha-taraṅga*.

JANĀRDANA (BHAṬṬA°). No information. Must have lived in the 15th century or earlier. For other details, see DCA Vol. I, no. 487 ; NCC₇ 150. For his verses, see *Śṅgāraśataka*.

JAYADATTA. On him, see SMS Vol. I, p. 333 ; Vol. III, p. 1509. Also see DCA Vol. I, no. 1493-94 ; NCC₇ 175.
No. (14121).

JAYADEVA. On him, see SMS Vol. I, p. 333 ; Vol. VII, p. 2726.
No. (13022).

For his other verses, see *Prasamarāghava*.

JAYAMĀDHAVA. No information. Must have lived in the First years of the 13th century or earlier. For verses attributed to the author are quoted in VS and *Sumāñ*. For further details, see DCA, Vol. I, no. 505 ; NCC₇ 185.
No. (13238).

JAYAVARDHANA. No information. Kāśmīrian Poet. Must have lived in

the First year of the 13th century or earlier. For verse attributed to him is quoted in VS.

For further details, see DCA, Vol. I, no. 506 ; NCC₇ 191.

No. (13743).

JALACANDRA. On him, see SMS, Vol. I, p. 334 ; Vol. VII, p. 3726.

Nos. (14211), (14113), (14392).

JALHANA (=BHAGADATTA-JAL°). On him, see SMS, Vol. I, p. 334 ; Vol. VII, p. 3726.

For his verses, see *Mugdhopadeśa* and *Sukti-Muktavali* of Bhagadatta Jalhana.

Janakipariṇaya. On it and its author, see SMS, Vol. I, p. 334.

No. (14611).

Jinadharma-viveka. An unknown work quoted in SRK.

No. (14277).

JIVADĀSAVĀHINIPATI. No information. Must have lived at the end of the 15th, beginning of the 16th century or earlier. For the singular verse attributed to the author is included in PG. Also see DCA Vol. I, No. 533 ; NCC₇ 288.
No. (14445).

Juridical Studies in Ancient Indian Law (JSAIL) by L. Sternbach.

- Nos. (13053), (13119), (13278), (13329), (13370), (13713), (13918), (14133), (14257).
- Jain anthology*, MS BORI 1423/1887-91 (SN).
No. 13082.
- Zeitschrift der Deutschen Morgenländischen Gesellschaft (ZDMG)*.
Nos. (13158), (13270), (13643), (14629).
- Jñānārṇava* (Modern).
No. 13121.
- Tantropakhyana (PTU)*. On it, see Pañcatantra in SMS Vol. I, p. 340. Vol. VII, p. 3727.
No. 13960.
- TUNGA (=TUNĠOKA). No information, must have lived in the beginning of the 12nd century or earlier. For a verse attributed to him is quoted in Skm. For further details, see DCA Vol I, no. 564; NCC₈ 194.
No. (14106).
- Telugu Proverbs, A Collection (TP)* By M. W. Carr (Modern).
Nos. 13056, 13177, 13182, 13521, 14116, 14572.
- THOĀKA (=CĪĀKA). No information, must have lived in the 15th century or earlier. For verse attributed to him are quoted in VS.
- For other details, see DCA, Vol. I, no. 463 (CĪĀKA). NCC₇ 65.
No. (14614).
- Dakṣa-Smṛti (Dakṣa)*. On it, see SMS Vol. I, p. 335.
Nos. 13381-82.
- DANḌIN. On him, see SMS Vol. I, p. 335; Vol. III, p. 1511. Vol. VII, p. 3728; NCC₈ 305-06.
For his verses, see *Kāvya-darśa*.
- Damapatī-śikṣāṇām* of Nīlaratna Śarma (*Dampātīś*) (Modern). On it, see SMS Vol. I, p. 335.
No. 13693.
- Darpa-dalana* of Kṣemendra (*Dar*). On it and its outhter, see Kṣemendra.
Nos. 13076, 13172, 13193, 13285, 13379, 13401, 13426, 14484, 13509, 13623, 13729, 13854, 14261, 14397, 14484.
- Daśa-rūpaka* of Dhanañjaya (*Daś*). On it and its author, see Dhanañjaya.
Nos. 13801, 13835, 14169, 14305, 14393, 14561.
- Daśavatara-Khaṇḍa-praśastī*, see *Khaṇḍa-Praśastī*.
- DĀKṢIṆĀTYA. Not the proper name of the author but the designation given to an author from the South. Must have lived end of the 15th, beginning of the 16th century. For further

details, see DCA Vol. I, no. 598 ;
NCC₁ 248.

No. (14135).

DĀMODARA. On him, see SMS Vol. VII,
p. 3728 ; also see DCA Vol. I, no.
607 ; CC₁ 250.

No. (13681).

DĀMODARA GUPTA. On him, see SMS
Vol. I, p. 336 ; Vol. VII, p. 3728.
No. (13772).

For his verses, see *Kuṭṭanīmata*.

DURLABHARĀJA. On him, see SMS
Vol. I, p. 336.

For further details, see DCA Vol. I,
no. 626 ; CC₁ 257, 710.

No. (14045).

Dr̥ṣṭantaśataka of Kusumadev. On it and
its author, see Kusumadev.

Nos. 13054, 13099, 13128, 13137,
13187, 14360, 13201, 13216,
13234.

DEVANṆABHAṬṬA. On him, see SMS
Vol. II, p. 979, see *Smṛti Candrika*
Vol. III, p. 1556.

For his verses, see *Smṛti Candrika*.

DEVABODHI. On him, see SMS Vol. VII,
p. 3729. For further details, see
DCA Vol. I, no. 644 ; CC₁ 259.

No. (14021).

Devi-Mahatmya (Devi) included in the
Markaṇḍeya Purāṇa ed. by Vasudeva.

Nos. 13042, 13088, 13177, 14221,
14382, 14383.

Deśopadeśa of Kṣemendra (*Deś*). On it
and its author, see Kṣemendra.

No. 14562.

DHANANJAYA. On him, see SMS
Vol. I, p. 336 ; Vol. VII, p. 3729,
CC₁ 266 ; NCC₆ 217.

Nos. (13469), (13740).

For his other verses, see *Daśarūpaka*.

DHANYA (=VAIDYADHANYA). No
information, must have lived in
the beginning of the 12th century
or earlier, for on verse attributed to
the author is quoted in PG. For
other details, see DCA Vol. II,
no. 1551.

No. (13469) CC₁ 64.

Dhammaniti [DhN (P)]. On it, see SMS
Vol. I, p. 337 ; Vol. VII, p. 3730.

Nos. 13108, 13202, 13953, 14643.

DHARMA - YOGEŚVARA. No infor-
mation. From Bengal. Must have
lived in the first year of the 13th
century or earlier. For further details,
see DCA Vol. I, no. 685 ; CC₁ 269.

No. (14339), (14639).

DHOYIKA- (=DHOYĪ). On him, see
SMS Vol. I, pp. 337-38 ; Vol. III,
p. 1513 ; Vol. VII, p. 3730. DCA
Vol. I, no. 704 ; CC₁ 273 ; NCC₈
175 ; NCC₇ 317.

No. (14629).

Dhvanyaloka of Ānandavardhana (*DhV*).

On it and its author, see Ānandavardhana.

Nos. 13035, 13769, 13835, 13966, 14071, 14150.

NAD̐BHUVAKA (=NAṬUPAKA). No information, must have lived in the 15th century or earlier, for the singal verse attributed to the author is included in VS. For further details, see DCA Vol. II, no. 1938; CC₁ 275. No. (14618).

NANDANA. No information. Must have lived in the middle of the 13th century or earlier. For one verse attributed to the author is included in JS. For other details, see DCA Vol. II, no. 1939; CC₁ 38.

No. (13972).

For his another verses see Prasanna-Sāhitya-Ratnākar.

NARASIMHA. On him, see SMS Vol. III, p. 1514; VII, p. 3731.

Also see DCA Vol. 2, no. 715; CC₁ 277; NCC₉ 357.

No. (13725).

Narabharanam (*NBH*). On it, see SMS, Vol. I, p. 338; Vol. VII, p. 3731. NCC₉ 370.

Nos. 13072, 13108, 13177, 13414, 13467, 13511, 13579, 13752, 13894, 13977, 14006, 14350, 14354, 14531, 14593.

NARENDRAPRABHA-SURI. On him, see SMS Vol. I, p. 338; Vol. VII, p. 3731.

For his illustrative verses, see *Alaṅkāra-mahodadhī*.

Nava-sahasāṅka-carita of Padma-Gupta (*Navasāha*). On it and its author, see Padmagupta (-Parimala). No. 13808, 14305.

NĀKOKA. No information. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in Skm. For other details, see DCA Vol. II, no. 721; NCC₁ 282. No. (14585).

Nagara-sarvasva of Padmśri. On it and its author, see SMS Vol. VII, p. 3731. Also see DCA Vol. II; no. 783 CC₁ 323.

No. 14637.

Nāgananda of Harṣa (*Nāga*). On it and its author, see Harṣa (King Harṣavardhana). No. 13814.

Nāṭakalakṣaṇa-ratna-kośa Sāgaranandin. On it and its author, see Sāgaranandin. Nos. 14434-35.

Naṭyaśāstra of Bharata (*Naṭ*). On it and its author, see Bharata. Nos. 14093, 14316, 14466.

Nanaśāstra. No information several verses are quoted in ŚP. No. (14319).

NĀRADA. On him, see SMS Vol. I, p. 338.

No. 13371.

NĀRĀYAṆA (—^oBhaṭṭa). On him, see SMS Vol. I, pp. 338-39; Vol. IV, p. 2067; Vol. VII, p. 3731.

No. (13835).

For his other verses, see *Hitopadeśa*.

Naladiyara (^oliyara). An anthology of quartarians in Tamil dealing with rebirth.

For details, see SMS Vol. II, p. 946.

No. 13209.

Nirṇaya-Sindhu of Kamalākara Bhaṭṭa. On it and its author, see Kamalākar Bhaṭṭa.

No. 13336.

Nīti-ratna of Vararuci (VN). On it and its author, see Vararuci.

No. 14651.

Nīti-śāstra of Masūrākṣa [NM(T)]. On it and its author, see Masūrākṣa.

Nos. 13351, 13695, 14492.

Nīti-śāstra in Telugu (NT). On it, see SMS Vol. I, p. 339; Vol. VII, p. 3732.

Nos. 13515, 13521, 14251, 14572.

Nīti-saṃgraha (Nīsam). On it, see SMS Vol. I, p. 339; Vol. VII, p. 3732.

Nos. 13070, 13105, 13145, 13198, 13277, 14276

Nīti-sāra of Ghaṭākarpāra (NhN). On it, see SMS Vol. I, p. 339; Vol. VII, p. 3732. Also see DCA Vol. I, no. 407; NCC₆ 266-7. No. 14577.

Nīti-sāra as included KSH and SR.

Nos. 14116 (KSH), 14651 (SR).

NĪLAKAṆṬHA-DĪKṢITA. On him, see SMS Vol. I, pp. 339-40; Vol. VII, p. 3732.

For his verses, see *Anyopadeśa-Śataka*; *Kali - Viḍambana*, *Sabha-rañjana-śataka* and *Ānanda-śagara-stava*.

NĪLĀṄGA. No information, must have lived in the first years of the 13th century or earlier. For the single verse attributed to the author is quoted in Skm. For further details, see DCA Vol. 2, no. 768; CC₁ 302. No. (14107).

Naiṣadhiya-carita of Shri Harṣa (Naiṣ). On it and its author, see Shri Harṣa.

Nos. 13020, 13139, 13161, 13255, 13331, 13564, 13568, 13611, 13619, 13683, 13702, 13717, 13749, 13764, 13781, 13870, 13881, 14012, 14114, 14148, 14244, 14275, 14300, 14371, 14420, 14422, 14427, 14428, 14433, 14437-38, 14496, 14635, 14646, 14648.

Pañcatantra (P, PT, PRE, Pts, Pt'sK, PtEM, PRE etc.). On it, see SMS Vol. I, p. 340; SMS Vol. VII, p. 3733.

Nos. (13036), 13050, (13077),
13082, 13090, 13094, 13096,
(13109), 13115, 13117, 13119,
13162, 13177, (13192), 13196,
(13206), 13278, 13281, (13296),
13298, (13311), 13329, (13332),
13359, 13363, 13370, 13377,
13421, 13434, 13497, 13534,
13612, 13631, 13696, 13850,
13891, 13906, 13907, 13945,
13959, 13963, 14028, 14104,
14133, (14158), 14216, 14307,
14366, 14368, (14410), 14512,
14569, 14612, 14616.

Pañcatantra (Meghavijaya) (PM) Jaina
Reconsion of *Pañcatantra*.

No. 13701.

(Das) Pañcatantra und Seine Morallehre
by W. Reben (*Ru*).

Nos. (13090), (13095), (13117),
(13119), (13196), (14569), (13585),
(13959), (14307).

Pañcatantra Sudlice (PSb).

No. 13891.

Pañca-ratra of Bhāsa (*BhPañ*). On it and
its author, see Bhāsa.

No. 13332.

Pañcastavi. On it, see SMS Vol. III,
p. 1516. Also see CC₁ 317.

No. 13826.

Pañcakhyānaka Reconsion of *Pañcatantra*
(*PP*). See Appendix I, p. 4354.

Nos. 13090, 13192, 13298, 13332,
13370, (13421), 13850, 13959,
14307.

Pañcakhyāna Vārttika. A commentary on
Pañcakhyānaka Reconsion of *Pañca-*
tantra.

Nos. 13777, 14337.

PAṬṬUBHAṬṬA. On him, see SMS
Vol. VI, p. 3114; Vol. VII, p. 3733.
For his verses, see *Prasaṅga-ratnāvalī*.

PANḌITARĀJA (=PANDITARĀJA-
JAGANNĀTHA). See Jagannātha
Nos. (13340), (13345), (13979).
For his other verses, see his various
works.

PADMAGUPTA (=PARIMALA). On
him, see SMS Vol. I, p. 340; Vol. VII,
p. 3731. For other details, see
DCA Vol II, no. 792; CC₁ 321,330.
For his verses, see *Nava-Sahasāṅka-*
Carita.

Padma-Purāṇa (PdP).

Nos. 13341, 13374, 13386, 13537,
13551, 13713, 13724, 13885,
14351, 14436, 14555.

PADMAŚRI. On him, see SMS Vol. III,
p. 1516; Vol. VII, p. 3734, DCA
Vol. II, no. 783; CC₁ 3231. For
his verses, see *Nagara-Sarvasva*.

Padya-taraṅgiṇī of Vrajanātha Paṇḍita
(*VP*). On it and its author, see
Vrajanātha (°Paṇḍita).

Nos. 13021, 13036, 13056, 13060,
13085, 13037, 13108, 13109,
13114, 13115, 13119, 13162,

13166, 13177, 13188, 13190,
13195, 13208, 13218, 13280,
13332, 13549, 13555, 13612,
13963, 14097, 14175, 14182,
14368.

Padya-racana of Lakṣmaṇa-Bhaṭṭa (*Pad*).

On it and its author, see Lakṣmaṇa.

Nos. 13132, 13210, 13460, 13664,
13665, 13686, 13689, 13740,
13835, 13988, 14039, 14059,
14084, 14117, 14136, 14318,
14369, 14402, 14429, 14440,
14453, 14504, 14509, 14526,
14528.

Padyaveṇi of Veṇidatta (*PV*). On it and
its author, see Veṇidatta.

Nos. 13097, 13254, 13508, 13664,
13677, 13681, 13779, 13806,
13835, 13836, 13973, 13974,
14000, 14004, 14013, 14024,
14029, 14163, 14164, 14278,
14312, 14317, 14453, 14486,
13499, 14607, 14642.

Padyāṃṣa-taraṅgiṇi of Haribhāskara
(*PdT*). On it and its author, see Hari-
bhāskara.

Nos. 13019, 13339, 13464, 13613,
13621, 13973, 14111, 14178,
14295, 14436, 14493, 14507.

Padyāvali of Rūpa Gosvāmin (*PG*). On
it and its author, see Rūpa-Gosvāmin.

Nos. 13244, 13405, 13469, 13500,
13505, 13523, 13527, 13900,

14309, 14318, 14445, 14464,
14497, 14590.

Pavana-dūta of Dhoyi (oka). On it, see
SMS Vol. VI, p. 3112; also see
Dhoyika.

No. 14629.

PĀJAKA (=PĀṆDITA-PĀJAKA). No
information. Must have lived in the
15th century or earlier, for verses
attributed to the author are quoted in
VS. For further details, see DCA
Vol. II, no. 798; CC₁ 332.

Nos. (13340), (13979).

Padatāḍitaka of Śyāmalaka. On it and
its author, see Śyāmalaka.

No. 14424.

PĀṆINI. On him, see SMS Vol. VII,
p. 3735. Also see DCA Vol. II,
no. 799; CC₁ 333.

No. (13829).

Parśvanātha-caritra of Bhāvadeva-Sūri
(*BPC* or *Parśv*). On it and its author,
see Bhāvadeva Sūri.

Nos. 13203, 13260, 14532.

PUNḌRAKA. No information. Must
have lived in the 15th century or
earlier. For verses attributed to the
author are quoted in VS. For other
details, see DCA Vol. II, no. 817;
CC₁ 339.

No. (14070).

- Purāṇārtha-Saṃgraha, Rojanīti* Section of *Purāṇārtha (Purāṇārtha)*.
Nos. 13240, 13328, 13503.
- Purātana-Prabandha Saṃgraha (PuPra)*.
On it, see SMS Vol. II, p. 948 ; Vol. VII, p. 3735.
No. 13761.
- PURUṢOTTAMA (°DEVA). On him, see SMS Vol. VII, p. 3735. For verse attributed to him is quoted on FG.
For other details, see DCA Vol. II, no. 824 ; CC₁ 341.
No. (13500).
- Pūrya-Catakaṣṭaka* of anonymous authorship ; See Appendix I, p. 4357.
No. 14184.
- PRAKĀŚAVARṢA. On him, see SMS Vol. I, p. 440 ; Vol. III, p. 1518 ; Vol. VII, p. 3736. DCA Vol. II, no. 847 ; CC₁ 347.
No. (13095).
- Pratijñā-yaugandharāyaṇa* of Bhāsa (*Prati*).
on it and its author, see Bhāsa.
No. 13395.
- Pratimanātaka* of Bhāsa. On it and its author, see Bhāsa.
Nos. 13491, 14418.
- Pratyaya-Śataka [PrŚ or PrŚ (c)]*. On it, see SMS Vol. I, p. 342 ; Vol. VII, p. 3736
No. 14031.
- Prabandhakaśa* of Rājaśekhara Sūri (*PRK*).
(Modern).
No. 13525.
- Prabandha-cintāmaṇi* of Merutuṅgacārya (*PrC*). On it and its author, see SMS Vol. II, p. 956 ; Vol. VII, p. 3736, CC₁ 467.
Nos. 13761, 14334, 14503, 14632.
- Prabodha-Candrodaya* of Kṛṣṇa-Miśra (*Prab*). On it and its author, see Kṛṣṇa-miśra.
Nos. 13332, 13539, 13610.
- Prabhavaka-carita* of Prabhācandrācārya [*Prabha (°ha)* or *PC*]. On it, see Śrīpala in SMS Vol. II, p. 968 ; Vol. VII, p. 3736.
No. 13208.
- Prasaṅga-ratnavali* of Paṭṭubhaṭṭa or Poṭaryārya. On it and its author, see Paṭṭubhaṭṭa.
Nos. (13087), (13108), (13115), (13188), (13202), (13612), (13613) (14044), (14644).
- Prasaṅgabharana* of Śrīmat-Kavikulatilaka (*Pras*). On it, see SMS Vol. I, p. 342 ; Vol. VII, p. 3736.
Nos. 13073, 13483, 13618, 14203, 14253, 14575.
- Prasanna-rāghava* of Jayadeva. On it and its author, see Jayadeva (*Piṇṣa-varṣa*).
Nos. 13933, 14196, 14495.

Prasanna-Sahitya-ratnākara of Nandana (*Prasanna*). On it and its author, see Nandana.

Nos. 13044, 13251, 13256, 13284, 13488, 13876, 13972, 14156, 14481, 14545, 14616, 14620.

PRĀNCAH quoted in *ŚKDr*.

No. (14251).

PRĀṆANARĀYANA (°NRPA). From Mithilā. Related to the Rāja family of Mithilā. Otherwise, no information. Must have lived in the 19th century or earlier.

For verses attributed to the author are quoted in *vidy*. See DCA Vol. II, no. 879.

No. (13896).

PRIYAMUKHYA (=PRIYAMUKH). No information. Must have lived in the 15th century or earlier.

For the single verse attributed to the author is quoted in *VS*.

No. (14598).

BAṆKALĀVARTA. No information. Must have lived in the middle of the 13th century or earlier, for verses attributed to Baṅkalāvarta are in *JS*.

For other details, see DCA Vol. II, no. 888.

No. (14431).

BALDEV OPĀDHYĀYA (Modern)

For his verses, see *Sukṭi-mañjri*.

BALABHADRA. No information. Must have lived in the First years of the 13th century or earlier. For verses attributed to author are quoted in *SkM*. For other details, see DCA. Vol. II, no. 896 ; CC₁ 367. No. (13594).

BALLĀLA (or BALLĀLA DEVA or BALLĀLAMISĪRĀ). On him, see SMS Vol I, p. 343 ; Vol. VII, p. 3737. For his verses, see *Bhoja-Prabandha*.

Bahu-darśana (*Bahud*). (Modern), on it, see SMS Vol I, p. 343 ; Vol. VII, p. 3737.

Nos. 13053, 13182, 13427, 14116.

BĀṆA (=BĀṆA-BHAṬṬA). On him, see SMS Vol. I, p. 343 ; Vol. III, p. 1519 ; Vol. VII, p. 3737. Also see DCA Vol. II, no. 900 ; CC₁ 368. Nos. (13638), (13741), (14309), (14482).

For his other verses, see his various works.

Bala ramāyaṇa of Rājaśekhara. On it and its author, see Rājaśekhara.

Nos. 13757, 13851, 14210, 14294, 14443, 14501.

BĀLAJI BHAṬṬA. No information. Must have lived in middle of the 17th century or earlier. For verses attributed to the author are quoted in *PV*. For other details, see DCA Vol. II, no. 908.

No. (14607).

- BILHANA.** On him, see SMS Vol. I, p. 344; Vol. VII, p. 3737; DCA Vol. II, no. 914; CC₁ 373-74, 659; CC₂ 29; CC₃ 41.
Nos. (13151), (13405), (13410), (13442), (13566), (13589), (13691), (14030), (14038), (14077).
For his other verses, see *Vikrama-ñka-deva-carita*.
- Budha-carita* of Aśvaghoṣa. On it and its author, see Aśvaghoṣa in SMS Vol. II, p. 932.
No. 13320.
- Budha-bhūṣaṇa* of Śambhu (ŚB). On it, see SMS Vol. I, p. 344; Vol. VII, p. 3737.
Nos. 13022, 13488, 13603, 13972, 14150, 14545.
- BÜHLER.** In Indian Antiquary (1. 114).
No. 13235.
- Bṛhat Katha* (?).
No. (13913), (14095).
- Bohtlingk's Indische Sprüche* by Pt Durga Prasad (Pr).
Nos. 13162, 13167, 13368, 14109.
- (Das) *Baudhāyana-draṃsūtra* (B). On it, see SMS Vol. I, p. 344; Vol. IV, p. 2072; also see CC₁ 380, CC₂ 85.
Nos. (13413), 14167.
- Brahma Vaivarta-Purāṇa* (BP).
Nos. 14335, 14378.
- Brahma - Dharma* (BrDh). On it, see SMS Vol. I, p. 344; also see Appendix I, p. 4324.
No. 13310.
- BHAGADATTA JALHANA.** See Jalahaṇa.
- BHAGAVATA-VYĀSA** (°MUNI). See **VYASA** (VYĀSAMUNI).
Nos. (13109), (13110), (14103), (14161), (14543).
- Bhagavad-Gītā* (BhG).
No. (13844).
- BHAṬṬA-GOVINDARĀJA** (=DEVA).
See Govind Rāja, SMS, Vol. VIII, p. 4390.
- BHAṬṬA-NĀRĀYAṆA.** See Nārāyaṇa-bhaṭṭa or Nārāyaṇa.
- BHAṬṬA-BĀṆA** (BĀṆA BHAṬṬA). See Bāṇa.
- BHAṬṬA-BHALLAṬA.** See Bhallaṭa.
- BHAṬṬA - LAṬṬANA.** See LAṬṬANA, °BHAṬṬA.
- BHAṬṬA-VĀMANA.** See Vāmana.
- BHAṬṬA-SVĀMIN.** See Bhaṭṭi.
- BHAṬṬA-VṚDHI** (VṚDDHI-BHAṬṬA).
No information. Must have lived in the middle of the 13th century or earlier. For some verses attributed to the other are quoted in JS. For further details, see DCA Vol. II, no. 1541.
No. (14495).

BHAṬṬI (= BHAṬṬA-SVĀMIN). On him, see SMS Vol. I, p. 344; Vol. IV, p. 2070; Vol. VII, p. 3739. For his verses, see *Bhaṭṭi Kāvya*.

Bhaṭṭi Kāvya of Bhaṭṭi (*BhKa*). On it and its author, see Bhaṭṭi. Nos. 13581, 13661.

BHAṬṬENDURĀJA (INDURĀJA). Son of Bhūtirāja, Grandson of Saucuka of the Katyāyana-gotra. 10th century. For further details, see DCA Vol. I, no. 99; NCC₂ 249. No. (13057).

Bhandarkura Reporta. No. (13410).

BHARATA (or BHARATA MUNI). See Bharata muni.

BHARATA-MUNI. On him, see SMS Vol. I, p. 345; SMS Vol. VII, p. 3739. For his verses, see *Nāṭya-śāstra*.

BHARTṚMENṬHA [=MENṬHA (KA)]. Kāśmīrī Poet. According to Ātma-bodha Pupil of the Twentieth Ācārya Śrī Mūkarbhakaśaṅkara of Kāmakotī piṭham and of Saṅkara alongwith poet Rāmila Court-poet of king Mātṛgupta of Kāśmīr. Latter half of the 5th century, beginning of the 6th century. For other details, see DCA Vol. II, no. 954; CC₁ 397. No. (13698).

Bhartṛśārasvata. (Modern). No. (14617).

BHARTṚHARI. On him, see SMS Vol. I, p. 345; Vol. III, p. 1521; Vol. IV, p. 2073. For other details, see DCA Vol. II, no. 956; CC₁ 397.

No (14369).

For his other verses, see his various works.

Bhartṛhari-nirveda of Harihar. (Modern) see Appendix I, p. 4322. Nos. 14285, 14398.

BHALLAṬA (or BHAṬṬA-BHALLAṬA or MALLABHAṬṬA) On him, see SMS Vol. I, p. 345, Vol. II, p. 951. Vol. VII, p. 3740, CC₁ 397, CC₃ 86. For his verses, see *Bhallaṭa-śataka*.

Bhallaṭa-śataka of Bhallaṭa. On it and its author, see Bhallaṭa. Nos. 13344, 13571, 13608, 13609, 13610, 13670, 13967, 14027, 14344, 14345, 14638.

BHAVABHŪTI. On him, see SMS Vol. I, p. 345, Vol. III, p. 1522; Vol. VII, p. 3740; DCA Vol. II, no. 964; CC₁ 398; CC₂ 90. No. (14447).

For his other verses, see *Uttararāma-carita*, *Mālatī-mādhava* and *Mahāvira-carita*.

BHAVĀNANDA. No information. Must have lived in the first year of the 13th

century or earlier, for attributed to the author are quoted in Skm.

For other details, see DCA Vol. II, no. 965 ; CC₁ 398.

No. (14200).

Bhaviṣya Purāṇa. On it, see SMS Vol II pp. 951-52, Vol. VII, p. 3740.

No 13336.

Bhāgavata-Purāṇa (BhPṇ). On it, see SMS Vol. I, p. 346 ; Vol. VIII, p. 3740.

Nos. 13127, 13153, 13213, 13289, 13396, 14419, (14497).

BHĀNUKARA (or **BHĀNUKARA MIŚRA** or **BHĀNUDATTA**). On him, see SMS Vol. I, p. 346 ; Vol. III, p. 1522 ; Vol. VII, p. 3740 ; For author details, see DCA Vol II, 972, CC₁ 405, CC₃ 88.

No. (13536), (13780), 13788, (14036), 14084, (14117), (14402), (14453), (14504).

For his other verses, see *Rasamañjarī*.

BHĀMAHA. On him, see SMS Vol. II, p. 952 ; Vol. VI, pp. 2073-74 ; Vol. VII, p. 3740 ; DCA Vol. II, no. 975 ; CC₁ 406-07. For his illustrative verses, see *Kāvya-lāṅkāra*.

Bhāmīnī-Vilāsa of Paṇḍita Rajajagannātha [*Bhv* or *BhV* (PJKS)]. On it and its author, see Paṇḍita Raja Jagannātha.

Nos. 13021, 13026, 13247, 13274, 13275, 13276, 13625, 13635,

14054, 14137, 14347, 14352, 14510.

Bhāratamañjarī of Kṣemendra (*Bhar*). On it and its author, see Kṣemendra.

Nos. 14529.

BHĀRATI (°KALIDĀSA). No information. Terminus and quem 17th century, for the single verse is attributed to the author is quoted in RJ (a Bhārati Kālidāsa) For further details, see DCA Vol. II, no. 976.

No. (14083).

BHĀRAVI. On him, see SMS Vol. I, p. 346 ; Vol. II, p. 952, Vol. III, p. 1523 ; Vol. IV, p. 2074 ; Vol. VII, p. 3740. For other details, see DCA Vol. II, no. 978 ; CC₁ 406. Nos. (13286), (13293), (13324), (13843), (14389).

For his other verses, see *Kirātārjunīyam*.

BHĀVADEVA SŪRI. On him, see SMS Vol. VI, p. 3120 ; Vol. VII, p. 3740. For his verses, see *Parsvanātha-Caritra*.

BHĀSA. On him, see SMS Vol. I, p. 347 ; Vol. III, p. 1523 ; Vol. VII, p. 3741 ; DCA Vol. II, no. 982 ; CC₁ 410.

For his verses, see his various works.

BHĀSKARA (or **HARI**°). On him, see SMS Vol. I, p. 347 ; Vol. II, p. 952, No. (14436), (14493).

For his other verses, see *Padya-Taraṅgiṇi*.

BHERIBHĀṆKĀRA. A Saiva. Probably this is not the real name of the poet but his pen-name. Bheribhāṅkāra lived in *vārāṇasi*, but was from *Kaśmīr*, must have lived in the middle of the 13th century or earlier. For verses attributed to the author are quoted in JS. For further details, see DCA Vol. II, no. 1011 CC₁ 416. No. (13557).

Bhoja-prabandha of Ballāla (*BhPr*). On it and its author, see Ballāla.

Nos. 13109, 13598, 14500, 14503, 14560, 14545.

Bhojaprabandhaśloka (*BPS*). On it, see SMS Vol. VIII, App. I, p. 4324.

Nos. 14150, 14545.

MAṆKHAKA (or **MAṆKHANA** or **ŚAṆKHAKA**). On him, see SMS Vol. I, p. 348; Vol. III, p. 1524; Vol. III, p. 3742; DCA Vol. II, no. 1026; CC₂ 419; NCC₃ 118. For his verses, see *Śrikanṭha-carita*.

MAṆGALAVATSA. No information. Must have lived in the 15th century or earlier. For the single verse attributed to the author is quoted in VS. For another details, see DCA Vol. II, no. 1029; CC₁ 419. No. (14468).

Matsya-purāṇe (*Matsya-p*). On it, see SMS Vol. I, p. 348; Vol. VII, p. 3742.

No. 13309.

Matsya-sūktam. No information. Quoted in *Śahda-kalpadruma*.

No. 13332.

Mandāra-maranda-campū of Kṛṣṇa Kavi (*Mandra*). For it and its author, see Kṛṣṇa Kavi.

No. 13251.

Madhyama-vyāyoga of Bhāsa. It and its author, see Bhāsa.

No. (13788).

MANU. On him, see SMS Vol. I; pp. 348-49; Vol. III, p. 1524; Vol. IV, p. 2075; Vol. VII, p. 3742, also DCA Vol. II, no. 1060; CC₁ 451. No. (13902).

For his other verses, see *Manava-dharma-śāstra*.

Manu-smṛiti. See *Manava-dharma-śāstra*.

MANOVINODA. Poet at the court of Pāla King probably a dramatist. Manovinoda is probably not the proper name of the author but his subsiquite. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author quoted in SkV. For other details see DCA Vol. II, no. 1065 CC₁ 429.

No. (13682).

MANIRĀMA-DĪKṢṬA. On him, see *Śloka-saṅgraha* in SMS Vol. III, pp. 1545-46. For his verses, see his work.

MAMMAṬA. On him, see SMS Vol. I, p. 390, Vol. III, p. 1525, Vol. VII, p. 3743; DCA Vol. II, no. 1062. For his illustrative verses, see *Kāvya-Prakāśa*.

MAYŪRA (=BHAṬṬA, ŚRĪMAYŪRA). Poet at the court of King Harṣa. Bāṇa was Mayūra's son in Law. 7th century. For further details, see DCA Vol. II, no. 1072, CC₁ 432. No. (13983).

MALLABHAṬṬA (=MALLIBHĪAṬṬA) Idently with Bhallaṭṭa but in RJ called Mallabhaṭṭa or Mallibhaṭṭa. For other details, see DCA II, no. 1079; 957. Not quoted in CC₁ 2. No. (13967).

MALLINĀTHA (=KOLĀCALA MALLINĀTHA=PEḌḌABHAṬṬA). Father of Kumāra Svāmin and Viśveśvara. 15th century. The famous Commentator was also known as Peḍḍa-Bhaṭṭa and with Prefix Kolācala. Noted for his Commentaries on *Kum, Virs, Nais, Raghi, Megh, Bhaṭṭi Kavya, Sis* etc. For other details see DCA Vol. 2. no. 1080; CC₁ 434. Nos. (13331), (13564), (13764), (14012), (14300).

MASŪRAKṢA. On him, see SMS Vol. I, p. 349, Vol. VII, p. 3743.

For other details, see DCA Vol. II, no. 1082; CC₁ 434.

For his verses, see *Nīti-śāstra* of Masūrākṣa.

MAHĀ-NĀTAKA. See Hanūmān-Nataka. *Mahā-Bhārata (MBh)*.

Nos. 13056, 13065, 13124, 13157, 13175, 13215, 13224, 13250, 13281, 13288, 13293, 13295, 13321, 13322, 13323, 13332, 13350, 13358, 13388, 13389, 13396, 13422, 13493, 13511, 13513, 13530, 13613, 13708, 13732, 13796, 13803, 13844, 13924, 13933, 13938, 13939, 13941, 13947-48, 13949, 13988, 14091, 14103, 14123, 14124, 14146, 14149, 14189, 14193, 14235, 14236, 14239, (14547), 14549, 14636, 14640.

Mahārahanīti (Pali) [*MhN(P)*]. See Appendix I, p. 4348.

Nos. 13108, 13953.

Mahāvīr-caritam of Bhavabhūti (*Mahāvīra*).

On it and its author, see Bhavabhūti.

No. 14444.

MAHIMABHAṬṬA (=RĀJANAKA MA°).

On him, see Vol. I, p. 350; Vol. VII, p. 3743.

For his illustrative verses, see *Vyakrt Vīveka*.

MĀGHA. On him, see SMS Vol. I, p. 350; Vol. III, p. 1525; Vol. IV, p. 2077; Vol. VII, p. 3744. Also see DCA Vol. II, no. 1104; CC₁ 446.
Nos. (13138), (13253), (13574), (13656), (14308), (14393).
For his other verses, see *Śiṣupalavadha*.

Madhavanala Katha as Edited by Sehohi [MK(S)]. On it, see SMS Vol. I, p. 351; Vol. VII, p. 3744.
Nos. 13108, 13114, 13115, 13119, 13129, 13151, 13162, 13177, 13208, 13261, 13278, 13560, 13736, 13850, 13954, 13999, 14538, 14595.

Mānava-Dharma-Śāstra of Manu [=Manu-Smṛti (Mn)].

Nos. (13053), 13235, (13315), 13336, 13387, 13423, (13713), 13901, 13905, 14092, (14167), 14190, 14232-33 (14532), (14565).

Mānasollāsa or *Abhilaṣitārtha-Cintāmaṇi* of Someśvara. On it and its author, see Someśvara.

Nos. (13361), (14236).

MĀRULĀ (=MĀRUTĀ). No information must have lived in the middle of the 13th century or earlier. For verses attributed to the author are quoted in JS. For other details, see DCA Vol. II, no. 1128; CC₁ 452.
No. (13492).

Markaṇḍeya-Purāṇa [Mark-P(ur)]. On it, see SMS Vol. I, p. 351.

Nos. 13357, (13720), (13882), (14269).

Mālati-mādhava of Bhavabhūti (*Malati*). On it and its author, see Bhavabhūti.
Nos. 13024, 13692, 14401, 14446.

MĀLAVAKUVALAYA. No information. Must have lived in the 11th century or earlier. For the verse was quoted by Keṣemendra in AUC, but probably earlier, for other details, see DCA Vol. II, no. 1132.
No. (14542).

Malavikāgnimitra of Kālidāsa (*Māl*). On it and its author, see Kālidāsa.
Nos. 14076, 14299, 14652.

Mitākṣara Commentary of Vijñāneśvara on *Yajñavalkya Smṛti*. On it and its author, see Vijñāneśvara.
Nos. 13387, (14257).

MUKTAPĪḌA (ŚRĪ RĀJAPUTRA°). Son of Durlabha Mahārāja of Kaśmīra. End of the 7th, beginning of the 8th century (or perhaps 6th century). He is mentioned by Abhinanda in his *Kādamrī Kathasāra* and Keṣemendra in AUC.

For further details, see DCA Vol. II, no. 1142, CC₁ 459.
No. (14616).

Mugdhapadeśa of Jalhana (*JM*). On it and its author, see Jalhana.

Nos. 13362, 14485.

MUÑJA. Probably Uncle and Predecessor of King Bhoja of Dhārā. Second half of the 10th century.

For further details, see DCA Vol. II, no. 1147; CC₁ 460.

No. (14541)

Mudra-rakṣasa of Viśakha Datta (*VMR* or *Mudr*). On it and its author, see Viśakha-Datta.

Nos. 13364, 13540, 14417.

MUNICANDRA-GAṆĪ (*ŚRIO*). On him, see SMS Vol. III, p. 1548, under *Sara-Sūktavali*.

For his verses, see *Sara-Sūktavali*.

Munimata-Mīmāṃsā. No information. Quoted as a source in AUC.

No. (14523).

MURĀRI. On him, see SMS Vol. I, pp. 351-52; Vol. III, p. 1528; Vol. VII, p. 3745; CC₁ 462; CC₂ 106; NCC₁ 190-03.

Nos. (13083), (13481), (13666), (14105), (14454).

For his other verses, see *Anargha-Raghava-Naiaka*.

MUṢṬIKA (or SVASTIKA). No information. Perhaps identical with *Muṣṭikaraguha*. Must have lived in the First years of the 13th century or earlier.

For the single verse attributed to the author is included in Skm. For further details, see DCA Vol. II, no. 1150; CC₁ 751.

No. (14061).

Mṛcchakaṭika of Śūdraka (*Mṛech*). On it and its author, see Śūdraka.

Nos. 13037, 13059, 13189, 13197, 13726, 14353, 14558, 14559, 14604.

Megha-Dūta of Kālidāsa (*Megh*). On it and its author, see Kālidāsa.

No. 14566.

MERUTUNGĀ CĀRYA. On him, see SMS Vol. II, p. 956.

For his verses, see *Prabandha-Cintamani*.

MOHANA. See MOHANA-OJĀKA.

MOHANA OJĀKA. No information.

Must have lived in the middle of the 17th century or earlier. For verses attributed to the author are quoted in PV. For other details, see DCA Vol. II, no. 1161.

No. (14163).

MAUNI-RĀṄGANĀTHA. No information. Must have lived in the second half of the 17th century or earlier.

For verses attributed to the author are quoted in SSS.

No. (14183).

yajñaphalam. A work on *Dharma-śāstra*.

No. 13183.

Yajñavalkya-Smṛti (Y). On it, see SMS Vol. I, p. 352; Vol. II, p. 956; Vol. VII, p. 3746.

Nos. 13053, 13235, 13237, 13315, 13336, 14167, 14257, 14532, 14564, 14568.

Yatī-dharma-saṅgraha, a *Dharma-śāstra* work by Viśveśvarasarasvatī (Cf. CC₁ 470).

No. 13336.

Yogarātnāvalī quoted in *ŚP*; as the source of three verses.

Nos. (13471), (13472), (13961).

Yoga-rasāyana. On it, see SMS Vol. I, p. 352; Vol. VII, p. 3746.

Nos. (13597), (13912), (13916), (13920), (14089), (14489).

Yoga-vasiṣṭha. On it, see *Vasiṣṭha-Ramāyaṇa*.

No. 14326.

For its other verses, see *Vasiṣṭha-rāmāyaṇa* and *Vasiṣṭha*.

Yoga-śāstra. On it, see SMS Vol. II, p. 956.

No. (14649).

YOGEŚVARA. On him, see SMS Vol. III, p. 1529; Vol. VII, p. 3746.

For further details, see DCA Vol. II, no. 1181; CC₁ 481.

Nos. (14023), (14567).

RAGHUNĀTHADĀSA (ŚRĪ^o). Son of Govardhana. Pupil of Balarāmacārya. End of the Fifteenth, beginning of the 16th century. For further details, see DCA vol. II, no. 1191; CC₁ 483.

No. (13505).

RAGHUPATI. No information. Must have lived in the middle or Second half of the 17th century or earlier. for the single verse attributed to the author is quoted in PV. For other details, see DCA Vol. II, no. 1192; CC₁ 486.

No. (13664).

Raghuvāṇśa of Kālidāsa (*Ragh.*). On it and its author, see Kālidāsa.

Nos. 13342, 13403, 13449, 13739, 14074, 14429, 14472.

Ratirahasya of Kokkoka. On it and its author, see Kokkoka.

No. 13718.

Ratnapaṇa of Kumara-Svāmin. On it and its other, see SMS Vol. I, p. 353.

Nos. 13035, 13111, 13569.

RALHANA-(BILHNA). No information. Must have lived in the middle of 13th century or earlier. For the single attributed to the author is quoted in JS. For other details, see DCA Vol. II, no. 1215.

No. (13589).

- RAVIGUPTA.** On him, see SMS Vol. I, p. 353; Vol. II, p. 957; Vol. III, p. 1530; Vol. IV, p. 2080; Vol. VII, p. 3747; DCA, Vol. II, no. 1217; CC₁ 494.
Nos. (13039), (13095), (13202), (14271).
- Rasagaṅgadhara* of Paṇḍit Raja Jagannātha (*Rasagaṅga*). On it and its author, see Jagannātha.
Nos. 13021, 13026, 13052, 13102, (13247), 13275, 13276, 13625, 13748, 14008, 14054, 14087, (14088), 14090, (14137), 14166, 14184, 14295, 14347, 14404, 14510, 14525.
- Rasamañjarī* of Bhānukara (*Rasa*). On it and its author, see Bhānukara.
Nos. 13536, 13780, 14036, 14524.
- Rasa-Ratna-Pradīpikā* of Allarāja (*RA*). On it and its author, see Allarāja in SMS Vol. I, p. 321; Vol. VII, p. 3747.
Nos. 13251, 13621, 14130, 14393, 14508.
- Rasika-jivana* of Gadādhara-Bhaṭṭa (*RJ*). On it and its author, see Gadādhara Bhaṭṭa.
Nos. 13177, 13188, 13258, 13376, 13403, 13460, 13465, 13536, 13585, 13589, 13610, 13621, 13664, 13666, 13705, 13740, 13761, 13773, 13788, 13821, 13840, 13967, 14077, 14083, 14084, 14112, 14117, 14130, 14162, 14188, (14244), 14248, 14279, (14280), 14309, 14369, 14394, 14416, 14431, 14440, 14453, 14454, 14503, 14504, 14509, 14606, 14607, 14616.
- Rasika-rañjana* of Rāmacandra (*Ras*). On it and its author, see Rāmacandra.
Nos. 13676, 13792, 14388, 14391.
- RĀKṢASA** (=°PAṆḌITA). No information. Must have lived in the first years of the 13th century or earlier. For other details, see DCA Vol. II, no. 1221; CC₁ 498.
For his verses, see *Sūkti-Saṁghara*.
- Rākṣasa-Kāvya* of Śrī Kālidāsa, see Appendix I, p. 4360.
Nos. 13532, 13533.
- RĀKṢASA PAṆḌITA.** See **RĀKṢASA**.
- Ragaṇva-cchanda-Śāstra*. Quoted in ŚP as the source of single verse.
No. (13033).
- RĀNGA** (=°VĀṆGA or SĀRĀṆGA). No information. Must have lived at the end of the 15th, beginn of the 16th century or earlier, for verses attributed to author are quoted in PG. For other details, see DCA Vol. II, no. 1225; CC₁ 559.
No. (14464).
- RĀJAKULA BHATṬA.** No information. Probably identical with a warrior mentioned by Kalhaṇa in his RT

- (6240). Second half of the 10th century ; it not then terminusad queen is the 15th century. For verses attributed to the author are quoted in VS. See DCA Vol. II, no. 1226 ; CC₁ 501.
No. (13071).
- Raja-Taraṅgiṇi* of Kalhaṇa (*RT* or *Raj*).
On it and its author, see Kalhaṇa.
Nos. 13049, 13158, 13507, 13516-19, 13630, 14243, 14293, 14588, 14624.
- Raja-nīti* (Pāli) [*RN (P)*]. On it, see SMS Vol. I, p. 354 ; Vol. VII, p. 3748.
Nos. 13086, 13351.
- RAJASEKHARA** (or ŚRĪ-RĀ°). On him, see SMS Vol. I, p. 354 ; Vol. III, p. 1531 ; Vol. VII, p. 3748 ; DCA Vol. II, no. 1231 ; CC₁ 502 ; CC₃ 107.
Nos. (13284), (13488), (13799), (13821), [13851 (JS)], (13951), (13972), (14034), (14210), (14250), (14443), (14444), (14494), (14509).
For his other verses, see his various works.
- RAJĀNAKA-KUNTAKA** see **KUNTAKA** (=RĀJĀNAKA).
- RAJĀNAKA - MAHIMABHAṬṬA**. See **MAHIMABHAṬṬA**.
- RAJĀNAKA - RUYYAKA**. See **RUYYAKA**.
- Rajendra-karṇapura* of Śambhu. On it and its author, see Śambhu.
No. 14517.
- Ramakṛṣṇa-Viloma-Kavya* of Sūrya Kavi.
On it, see Appendix I, p. 4358.
Nos. (13694), 14373.
- RĀMACANDRA**. On him, see SMS Vol. I, pp. 354-55 ; Vol. IV, p. 2081 ; Vol. VII, p. 3748.
For other details, see DCA Vol. II, no. 1242.
Nos. (13686), (13689), (14039), (14440).
For his other verses, See *Rastika-rañjana*.
- RĀMACHNDRA MIŚRA**. See **RĀMACANDRA**.
- RĀMAJIT**. No information. Must have lived in the middle or second half of the 17th century or earlier. For verses attributed to the author are quoted in PV.
For further details, see DCA Vol. II, no 1248.
No. (14164).
- Ramayana* of Vālmīki (*R*).
Nos. 13050, 13052, 13098, 13287, 13293, 13301, (13332), 13448, 13817, 13869, 13898, 13903, 13908, 13929, 13964, 14048, 14050, 14079, 14120, 14155 14191-92, 14203, 14572, 14575.
- RUCAKA**. See **RUYYAKA**.
- RUDRAṬA**. On him, see SMS Vol. I, p. 355 ; Vol. III, p. 1532 ; Vol. IV, p. 2082 ; Vol. VII, p. 3749. For

other details, see DCA Vol. II, no. 1269 ; CC₁ 528.

Nos. (13585), (13705), (14284).

For his illustrative verses, see Kāvya-lakṣaṇa and Śrīṅgāratilaka.

RUYAKA. (or RUCAKA). On him, see SMS Vol. I, p. 356 ; Vol. VII, p. 3749. For further details, see DCA Vol. II, no. 1250 ; CC₁ 515. For his illustrate verses, see *Alaṅkāra-Sarvasva*.

RŪPA-GOSVĀMIN (or SRI-RŪPA-GOSVĀMIN). On him, see SMS Vol. I, p. 356 ; Vol. VII, p. 3749 ; DCA Vol. II, no. 1287 ; CC₁ 533.

For his verses, see *Padyāvali*.

Regnand on it, see SMS Vol. VII, p. 3749.

Nos. 13967, (14093), 14128, 14316, (14466).

REGNAUD, see *Regnand*.

Rocznik orientalistyczny (Ro). Published by Polska Akademia Nauk Warszawa. Nos. 1-178, 14182, 14185.

LAKṢMAṆA (=LA° BHATṬA=LA°-BHATṬA-ĀṆKOLAKARA). On him, see SMS Vol. I, p. 356 ; Vol. IV, p. 2083 ; Vol. VII, p. 3749. Also, see DCA Vol. II, no. 1292 ; CC₁ 536, (324) ; CC₂ 72 ; CC₃ 69.

Nos. (13832), (13988), (14369), (14526), (14528).

For his other verses, see *Padya-racana*.

LAKṢMAṆA-BHAṬṬA. See Lakṣmaṇa.

LAKṢMAṆA-BHAṬṬA-ĀṆKOLAKARA. See Lakṣmaṇa.

LAKṢMĪ THAKKURĀṆĪ. Queen and wife of King Śivasimha of Mithilā. 15th century. For the single verse attributed to the poetess is quoted in Sskṛp. For other details, see DCA Vol. II, no. 1301. No. (14044).

LAKṢMĪ-NARASIṂHA (or KALYALA°). On him, see SMS Vol. I, p. 357 ; Vol. VII, p. 3750. For his verses, see *Kavikaumudī*.

Latakamelaka of Śaṅkhaḍhara. On it and its author, see Śaṅkhaḍhara. Nos. 13335, 13560.

LAṬṬANA BHATṬA (= BHATṬA LAṬṬANA). No information. Must have lived in the 11th century or earlier. For the single verse attributed to the author is quoted in AUC. For further details, see DCA Vol. II, no. 1315 ; CC₁ 542. No. (13624).

LĀṬAḍIṆDIRA No information. Must have lived in the 11th century or earlier. For the single verse attributed to the author is quoted in Suvṛ, see DCA Vol. II, no. 1319 ; CC₁ 543. No. (14290).

LĪLĀSUKA (=MĀṆGALA). On him, see SMS Vol. I, p. 357 ; Vol. IV,

p. 3084 ; Vol. VII, p. 3750 ; DCA Vol. II, no. 1311.
 For his verse, see *Kṛṣṇakarmāṃṣa*.
Lokaṇīti in Pali [LN (P)]. On it, see SMS Vol. I, p. 357 ; Vol. VII, p. 3750.
 Nos. 13202, 13953, 14643.
LOLIMBARĀJA. On him, see SMS Vol. III, p. 1534 ; Vol. IV, p. 2084, also see DCA Vol. II, no. 1329 ; CC₁ 546.
 For his verses, see *Harivilasa*.
Laukika-nyāya-śloka (Lau). On it, see SMS Vol. I, p. 358 ; Vol. VII, p. 3751.
 Nos. 13889, 14255, 14650.
Vakrokti-Jivita of Rājānaka Kuntaka (VJK). On it and its author, see Rājānaka Kuntaka.
 Nos. 13342, 14210, (14229).
VAṆGĀLA. No information. Possibly not the proper name of the author, but a designation of a poet from Beṅgali. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted Skm. For other details, see DCA Vol. II, no. 1336 ; CC₁ 366.
 No. (13669).
VATSARĀJA. According to tradition. King of Vaṅga (Baṅgala). Summoned to the court of Bhoja. 10th century,

but terminus a quo 16th century. For the verses attributed to him are quoted in Bhpr. For further details, see DCA Vol. II, no. 1347 ; CC₁ 549.

No. (13082).

VARARUCI. On him, see SMS Vol. II, p. 959 ; Vol. III, p. 1534. For the single verse attributed to him is quoted in Skm. For other details see DCA Vol. II, no. 1353 ; CC₁ 551.
 No. (13812), (14545).

VALLAṆA (BALLAṆA - KALLAṆA). On him, see SMS Vol. I, p. 358 ; Vol. III, p. 1534 ; Vol. VII, p. 3751. For other details, see DCA Vol. II, no. 1370 ; CC₁ 554.
 Nos. (13580), (14609).

VALLABHA. See VALLABHA DEVA.

VALLABHADEVA (=VALLABHA or BHAIṬA°). On him, see SMS Vol. I, p. 358 ; Vol. III, p. 1535 ; Vol. VII, p. 3751. For further details, see DCA Vol. II, no. 1378, (1376) ; CC₁ 555.
 Nos. (13188), (13202), (13888), (14264), (14282), (14606), (14609).
 For other verses, see *Subhāṣṭavali*.

Vaṣiṣṭha-Smṛti (Vas or AnSS).

Nos. 13235, 13315, 14167, 14565.

VAKPATI. See VĀKPATĪ RAJA.

VĀKPATĪ NĀTHA See VĀKPATĪ RAJA.

VĀKPATIRĀJA (= VĀKPATIRĀJA DEVA or °NĀTHA). No information. Probably son of Harṣadeva and court poet of King Yaśovarman. Also epithet of King Muñja. End of the 7th or beginning of the 8th century. Verses attributed to the author are quoted in SkV.

For further details, see DCA Vol. II, no. 1401 ; CC₁ 557.

No. (13849).

VĀṄGA. See RĀṄGA.

VĀNIVILĀSA. Probably on of Sanatāna's instructors (upade śaka) to Rūpa Goswāmin. End of the 15th, beginning of the 16th century. For other details, see DCA Vol. II, no. 1418 ; CC₁ 561.

No. (14590).

VĀTSYĀYNA. Authority on *Kāma-sūtra*. Probably 4th century. Often quoted as an authority on *Kāma-sūtra*. For other details, see DCA Vol. II, no. 1423. CC₁ 562 for his verses, see *Kāma-sūtra*.

VĀLMĪKI (= ŚRĪ VĀLMĪKI-MUNI). On him, see SMS Vol. V, pp. 2593-94 ; Vol. VII, p. 3752 ; DCA Vol. II, no. 1433 ; CC₁ 566.

Nos (13869), (13929).

For his others verses, see *Ramāyaṇa*.

Vāṣiṣṭha. See *Vāṣiṣṭharāmāyaṇa*.

Vāṣiṣṭha-Ramāyaṇa (*Vāṣiṣṭha* = *Yoga-vāṣiṣṭha*). On it, see SMS Vol. I, p. 360 ; SMS Vol. VII, p. 3753. CC₁ 478-79.

Nos. (13650), (14132), (14321).

For his other verses, see *Yogavāṣiṣṭha* and *Vāṣiṣṭha*.

Vāsavadatta of Subandhu. On it and its author, see Subandhu.

No. 13176.

Vikrama-carita or *Vikrama's Adventures* (*VC*, *Vcsr*, *Vcbr*, *Vcjr*). On it, see SMS Vol. I, p. 360 ; Vol. VII, p. 3753.

Nos. 13073, 13082, 13158, 13177, (13300), 13313, 13441, 13552, 13733, 13884, 13977, 14062, 14100, 14152, 14153, 14195, 14314, (14595).

Vikramāṅkadeva - carita of Bilhaṇa (*Vikram*). On it and its author, see Bilhaṇa.

Nos. 13034, 13168, 13384, 13410, 13412, 13440, 13442, 13459, 13554, 13566, 13583, 13644, 13688, 13811, 13847, 14421, 14459, 14471, 14525, 14527.

VIKRAMĀDITYA. On him, see SMS Vol. VI, p. 3129 ; Vol. VII, p. 3753 ; DCA, Vol. 2, nos. 1450-54 ; CC₁ 569.

Nos. (13831), (14503),

Vikramorvaśīya of Kālidāsa (*VIK*). On it and its author, see Kālidāsa.
No. 13352.

VIKRĀNTA VARMAN. No information. Must have lived in the 15th century or earlier. For verses attributed to him are quoted in VS. For further details, see DCA Vol. II, no. 1455, CC₁ 569.
Nos. (13640), (13649).

VIJJAKA. (*BIJJĀKA* or *VĪJAKA-BHAṬṬA*). On him, see SMS Vol. II, p. 950. For further details, see DCA Vol. II, no. 911; CC₁ 374.
No. (14612).

VĪJJAKA BHATṬA. See VIJJAKA.

Vijñāna-Śataka. Attributed to Bhartṛhari as included in *BhŚ* (pp. 212-25).
Nos. 14322, 14323.

VIJÑĀNEŚVARA. Son of Padmanābha. Famous jurist Second half of 11th century. For further details, see DCA Vol. II, no. 1468; CC₁ 571. For his illustrative verses, see *mitākṣarā* commentary on *Yajñavalkya-Smṛti*.

Vitayṛtta. Attributed to Bhartṛhari as included in *BhŚ* (pp. 206-11). On it, see SMS Vol. I, p. 361; Vol. VII, p. 3753.
Nos. 13273, 13615, 13616, 13617, 14357.

Vidagdha-jana-Vallabha (*VJV*). See App. I, p. 4376 (*VJV*).

No. 14622.

Viddhaśalabhañjika of Rājaśekhara (*Viddhaś*). On it and its author, see Rājaśekhara.

Nos. 13488, 13799, 13972, 14034, 14509.

VIDYĀKARA. No information. Beginning of the 12th century or author and compiler of SkV.

For his compiled verses, see *Subhaṣita-ratna-koṣa*.

VIDHYĀKARA MIŚRA. On him, see SMS, Vol. I, p. 361; Vol. VII, p. 3753. CC₁ 573.

No. (14591).

For his verses, see *Vidhyākara-sahasraka*.

Vidyākara-Sahasraka of Vidyākara-miśra (*Vidy*). On it and its author, see *Vidyākara-miśra*.

Nos. 13056, 13058, 13162, 13177, 13226, 13245, 13282, 13305, 13342, 13406, 13482, 13484, 13510, 13525, 13529, 13558, 13585, 13607, 13654, 13689, 13773, 13776, 13782, 13846, 13896, 13985, 14007, 14135, 15143, 14157, 14182, 14186, 14283, 14306, 14346, 14440, 10536, 14583, 14591, 14593, 14602, 14651.

VIDYĀDHARA. On him, see SMS Vol. V, pp. 2594-95; Vol. VII, p. 3754. For his verses, see *Ekavali*.

VIDYĀNĀTHA. See Ratnāpaṇḍita of Kumārsvāmin.

VINAYADEVA (=VINITADEVA). No information. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author are quoted in SkV. For other details, see DCA Vol. II, no. 1495; CC₁ 576.

No. (14432).

VINITA DEVA. See VINAYA DEVA.

VIBHŪTI BALA. No information. Must have lived in the 15th century or earlier. For the single verse attributed to the author is quoted in VS. For other details, see DCA Vol. II, no. 1499, CC₁ 578.

No. (13524)

Vimarśiṇi. On it, see SMS Vol. VI, p. 3130; Vol. VII, p. 3754.

Nos. 13140, 13585.

VIRIŅCI. No information. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in Skm. For other details, see DCA Vol. II, no. 1504; CC₁ 578.

Nos. (13672), (14362).

Vivādaratnākara. A Dharmasāstra text. No. 13901.

Vivēka-cūḍamaṇi of Śaṅkarācārya. On it and its author, see Śaṅkarācārya. Nos. 14272, 14578.

VIŚAKHA-DATTA (=°DEVA). On him, see SMS Vol. I, p. 362; Vol. III, p. 1538; Vol. IV, p. 2088; Vol. VII, p. 3754. Also see DCA Vol. II, no. 1508; CC₁ 581. For his verses, see *Mudra-rakṣasa*.

VIŚAKHA-DEVA (=°DATTA). See Viśakha-Datta.

VIŚVANĀTHA. On him, see SMS Vol. I, p. 362, Vol. II, p. 963. For his illustrative verses, see *Sahitya-darpaṇa*.

VIŚVANĀTHA-KAVIRĀJA. See VIŚVANĀTHA.

VIŚVEŚVARA-PAN̐DIT. On him, see SMS Vol. I, p. 362, Vol. VII, p. 3755. For his illustrative verses, see *Alaṅkāra-kaustubha* and *Alaṅkāra-muktavali*.

VIṢṆU GUPTA. No information. Quoted as a source (vidy). No (13177).

Viṣṇudharmasūtra. See *Viṣṇusmṛti* (VI).

Viṣṇudharmottara - purāṇa (*Viṣṇudharmottara*). On it, see SMS V 1. 1, p. 362.

No. 14217.

Viṣṇu-Purāṇa (*Viṣṇu-p* or *Viṣṇu-pur*). On it, see SMS Vol. I, p. 362; Vol. VII, p. 3755.
No. 13931.

VIṢṆUŚARMAN. Author of the *Pañcatāntra* in the anthologies verses are attributed to Viṣṇuśarman or to the *Pañcatantra*. Probably from the 1st century; oldest text the *Tantrākhyāyikā* was Translated into Pehleus in A. D. 570 is preserved on Old Syrise. For other details, see DCA Vol. II, no. 1525. CC₁ 592.

No. (13162).

For his other Verses, see *Pañcatantra*.

Viṣṇu-Smṛti (= *Viṣṇu-dharma-sūtra*) (*Vi*). On it, see *Viṣṇu-dharma-sūtra* in SMS Vol. I, p. 362; Vol. VII, p. 3755.
Nos. 13235, 13315, 13351, 13387, 13423, 13444.

Vīra-Taraṅgiṇī of Mm Citradhara (*Vīra*) (Modern). See Appendix I, p. 4375.
No. 14542.

Vīramitrodaye of Mitra miśra (*Vir*, *Vira*, *Vīrat*, *VIR*, *Vir*, *Vjev*). On it, see SMS Vol I, p. 363; Vol. VII, p. 3755.
Nos. 13336, 13423, 13257, 14542.

VRDDHI - BHATTA. See BHATTA-VRDDHI

VENKATANĀTHA (= ŚRIMADVED-ANTA DEŚIKA). On him, see SMS Vol. I, p. 363. Vol. II, p. 964.
For his verses, see *Haṁsa-Sandeśa*.

VENKATĀDHVARI (°RIN). On him, see SMS Vol. I, p. 363; Vol. VII, p. 3755.
No. (13225).

VENI-DATTA (= ŚRI°). On him, see SMS Vol. I, p. 363; Vol. III, p. 1539; Vol. VII, p. 3755; DCA Vol. II, no. 1543; CC₁ 603.
Nos. (13974), (14000), (14004), 14024, (14029), (14278), (14317).
For his other verses, see *Padya-veni*.

Veni-Saṁhāra of Bhaṭṭa Nārāyaṇa (*Veni*). On it and its author, see Nārāyaṇa (= Bhaṭṭa Nārāyaṇa) in SMS Vol. I, pp. 338-39; Vol. VII, p. 3732; also see DCA Vol. II, no. 748; CC₁ 290.
Nos. 13228, 13406, 13582, 1385, (13945).

Vetāla-Pañcaviṁśatikā (*Vet*). Collection of 25 Stories of Vetāla in Śivadāsa, Jambhaladatta, Vallabhadāsa, Versions and in the Bṛhatkathamañjarī, Kathāsarit-sāgar and Bhaviṣya-purāṇa. For other details, see SMS Vol. I, pp. 363-64; Vol. VII, p. 3755.

Nos. 13115, 13199, 13268, 13281, 13436, 13439, 13530, 13531,

13620, 13714, 13888, 14078,
14154, 13251, 14341, 14595.

Vaidyakiya-Subhāṣitavalī. On it, see
Vaidikiya - Subhāṣitavalī (correct is
Vaidyakīya - Subhāṣitavalī) in SMS
Vol. I, p. 364; Vol. VII, p. 3755.

Nos. 13248, 13330, (13907),
(14248).

VAIDYAJIVANA. No information. As
included in SRK.

No. (13330).

VAIDYADHANYA. See DHANYA.

VAIDYA BHĀNU (°PANDITA or ŚRĪ°).
Compiler of JS (for Jalhana) in Saka-
Samvta 1179 (=AD 1258). On the
inspiration of Vaidya - Bhāskara.
middle of the 13th century For
further details, see DCA Vol. II,
no. 1555. CC₁ 405.

Nos. (13823), (13828), (14467).

VAIDYABHĀNU PAṆDITA. See
VAIDYA BHĀNU.

Vairāgya - śataka of AppayaDikṣita
(Vaidi). On it and its author, see
Appaya-Dikṣita.

Nos 13728, 14086.

Vairāgya śataka of Janārdana - Bhaṭṭa
(Vai). On it and its author, see
Janārdana-Bhaṭṭa.

Nos. 13595, 14053.

Vyakti-Viveka of Rajanaka Mahima
Bhaṭṭa (VyVi). On it and its author,
see Mahima Bhaṭṭa.

Nos. 13603, 13621, 13757, 13769,
13966, 13971, 14210, 14229, 14429,
14595.

VYASA (SRIBHAGAVADVYASA or
ŚRĪ° VYĀSAMUNI). On him,
see SMS Vol. I, p. 364; SMS
Vol. VII, p. 3756; DCA Vol. II,
no. 1564; CC₁ 619 (604).

Nos. 13108, (13140), (13150),
(13796), (13869), 14325, 14354.

Vyāsakāra-śataka [*Vyās(S)*]. Siamese
Version of the ceylonese Vyāsakāraya
and of the Sanskrit Vyāsasubhāṣita-
Saṁgraha. On it, see SMS Vol. III,
p. 1540; Vol. VII, p. 3756

No. 14364.

VYĀSA-MUNI. See VYĀSA.

Vyāsa-śataka. On it, see SMS Vol. I,
p. 365; Vol. II, p. 965.

No. (13081).

Vyāsa-subhāṣita-saṁgraha (Vyās). On it,
see SMS Vol. I, p. 365; Vol. II,
p. 965; Vol. IV; p. 2090; Vol. VII,
p. 3756.

Nos. (13235), (13378).

VRAJANĀTHA (°PANDITA). On
him, see Vol. I, p. 365, Vol. II,
p. 950; Vol. VII, p. 3756. For his
verses, see *Padya-taraṅgiṇi*.

VRAJANĀTHA PAṆḌITA. See VRAJANĀTHA.

VAIDYA DHANYA. See DHANYA.

ŚAKTIBHADRA. On him, see SMS Vol. I, p. 365, Vol. VII, p. 3756.
For his verses, see *Āścaryacūḍamaṇi*.

ŚAṆKARA MIŚRA. No information.
Common name. Probably grandfather of Bhānukar. From Mithilā, End of the 15th century.
For further details, see DCA Vol. II, no. 1588 CC₁ (625).
No. (14157).

ŚAṆKARĀCĀRYA. On him, see SMS Vol. II, p. 965; Vol. III, p. 4154.
See also DCA Vol. II, no. 1591; CC₁ 626-29
For his verses, see *Viveka-cūḍamaṇi*.

ŚAṆKUKA. Poet and author of alaṅkāra-work; From Kaśmīr. 8th or 9th century.
For the single verse attributed to him is quoted in VS. For other details, see DCA Vol. II, no. 1992 (1993) CC₁ 629.
No. (13252).

ŚAṆKHAKA (= ŚAṆKHA). No information. Most probably identical with Maṅkha. Must have lived in the 15th century or earlier.

For the verses attributed to him is quoted in SSB. For further details,

see DCA Vol. II, no. 1994, not quoted in CC₁.

No. (13251).

ŚAṆKHA DHARA. No information. Must have lived in the middle of the 14th century or earlier. For verses attributed to the author are quoted in *ŚP*. For other details, see DCA Vol. II, no. 1595; CC₁ 629.
No. (13335).

For his other verses, see *laṭaka melaka*.

Śatakatraya of Dhanadarāja (*Dhaṭa*).
On it, see SMS Vol. VI, p. 3132; Vol. VII, p. 3757.

No. 14548.

Śatakatrayādi - Subhāṣita - Saṅgraha of Bhartṛhari (*BhṢ*). On it and its author, see SMS Vol. I, p. 345; Vol. III, p. 1521; Vol. VII, p. 3757.

Nos. 13082, 13208, 13251, (13273), 13373, 13599, 13613, (13615), 13616, 13617, 13759, 13790, 13865, 13943, 13978, (13999), 14046, (14109), 14140, 14152, 14350, 14419, (14431), 14456, 14483, 14491, 14503, 14512, 14645.

ŚATANANDA. On him, see SMS Vol. I, p. 366; Vol. III, p. 1541; Vol. VII, p. 3757; DCA Vol. II, no. 1597, CC₁ 631.

No. (13793).

Śabda-Kalpa-Druma (ŚKDr). On it, see SMS Vol. I, p. 366; Vol. VII, p. 3757.

Nos. 13140, 13177, 14251.

ŚAMBHU (BHAṬṬA KAVI). Father of Ānanda Vaidya. Last quarter of the 11th, First quarter of the 12th century.

For other details, see DCA Vol. II, no. 1604. CC₁ 636.

No. (14517).

Śakuntala (or *Abhijñana-Śakuntala*) of Kālidāsa (*ŚaK*). On it and its author, see Kālidāsa.

Nos. 13621, 14150, (14313).

Santi-Vilāsa of Nilakaṇṭha Dikṣita (*Śantiv*). On it and its author, see Nilakaṇṭha Dikṣita.

Nos. 13807, 14586.

Śanti-Śataka of Śilhaṇa (*Śant* or *ŚantiŚ*).

On it and its author, see *Śilheṇa*.

No. 13427.

ŚANTYĀKARA. No information. Perhaps identical with Śantikara. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in SkM. For other details, see DCA Vol. II, no. 1632; CC₁ 641.

No. (14035).

ŚARAṅGA see RĀṅGA (°VĀṅGA).

ŚARṂGADHARA. On him, see SMS Vol. I, p. 366; (a *Śarṅgdhara*) Vol. III, p. 1542; Vol. VII, p. 3757; DCA Vol. II, no. 1636; CC₁ 643.

Nos. 13021, (13055), (13056), (13073), (13114), 13154, (13177), (13555), (13571), (13572), (13623), (13834), 13967, 14077, (14182), (14185), 14230, (14291), (14332), (14361), (14580), (14606), (14629).

For his own and quoted verses see *Śarṅgadharma-Paddhatī*.

Śarṅgadharma-Paddhatī (ŚP). On it and its author, see *Śarṅgadharma*.

Nos. 13029, 13032, 13033, 13055, 13068, 13073, 13082, 13087, 13106, 13108, 13114, 13115, 13119, 13131, 13166, 13177, 13188, 13202, 13208, 13218, 13258, 13263, 13264, 13272, 13283, 13290, 13292, 13325, 13326, 13357, 13359, 13375, 13390, 13403, 13405, 13407, 13408, 13409, 13418, 13428, 13430, 13438, 13452, 13454, 13470, 13471, 13472, 13478, 13492, 13495, 13498, 13502, 13504, 13542, 13555, 13562, 13572, 13573, 13578, 13584, 13587, 13589, 13591, 13596, 13597, 13600, 13603, 13605, 13606, 13610, 13612, 13613, 13619, 13623, 13632, 13638, 13643, 13650, 13654, 13655, 13668, 13670, 13678, 13698,

13703, 13712, 13718, 13720,
 13722, 13723, 13735 13741,
 13760, 13761, 13771, 13791,
 13796, 13803, 13805, 13810,
 13812, 13821, 13823, 13834,
 13835, 13849, 13869, 13877,
 13878, 13879, 13882, 13888,
 13899, 13904, 13906, 13909,
 13910, 13912, 13916, 13919,
 13920, 13921, 13922, 13923,
 13929, 13932, 13934, 13937,
 13940, 13944, 13957, 13961,
 13962, 13967, 13968, 13992-97,
 14005, 14020, 14046, 14075,
 14089, 14112, 14115, 14118,
 14121, 14128, 14129, 14130,
 14132, 14133, 14141, 14178,
 14182, 14185, 14201, 14212,
 14230, 14234, 14238, 14269,
 14291, 14318, 14319, 14321,
 14325, 14332, 14358, 14361,
 14363, 14364, 14394, 14411,
 14413, 14414, 14416, 14429,
 14431, 14441, 14442, 14461,
 14469, 14470, 14473, 14474,
 14475, 14476, 14477, 14480,
 14489, 14490, 14503, 14509,
 14533, 14540, 14545, 14546,
 14571, 14573, 14574, 14580,
 14592, 14606, 14610, 14612,
 14613, 4616, 14625, 14629,
 14631, 14637, 14641, 14645,
 14649.

ŚĀLIHOTRA (=JAYADATTA). General
 designation for Veterinarian art, as

will as for the author on Veteri-
 narian art (Śālihotramuni). Terminus
 and quem middle of the 14th century,
 for verses attributed to Śālihotra are
 quoted in ŚP.

No. (13678).

ŚILHAṆA (or SILHAṆA). On him,
 see SMS Vol. I, p. 367 ; Vol. IV,
 p. 2092 ; Vol. VII, p. 3758 ; DCA
 Vol. II, no. 1642, CC₁ 1647.

For his vsrses, see *Śanti-śataka*.

ŚIVA DATTA KAVIRATNA. On him,
 see SMS Vol. VII, p. 3758. For
 his compiled verses, see *Subhāṣita-
 Sudhāratna Bhāṇḍāgara*.

ŚIVASVĀMIN (BHAṬṬA ŚIVASVĀMIN).
 On him, see SMS Vol. I, p. 367 ;
 Vol. III, p. 1543, Vol. VII, p. 3758 ;
 DCA₁ Vol. II, p. 1656 CC₁ 654.
 Also see *Kapphiṇābhyaṇḍaya*.

No. (14315).

Śiṣupālavadhā (ŚiŚ). On it and its author,
 See Māgha.

Nos. 13138, 13253, 13257, 13266,
 13674, 13641, 13656, 13663,
 15778, 13907, 13956, 14064,
 14159, 14229, 14245, 14308,
 14393, 14400, 14564, 14596.

Śuka-saptati, textus ornatior (Śto). On
 it, see SMS Vol. I, p. 367 ; Vol. VII,
 p. 3759.

No. 14530.

Śuka-Saptati, Textus Simplicior (*Śts*).

See Appendix I, p. 4369.

Nos. 13051, 13432-33, 13897, 14346.

Śukranīti [*Śukr*([°]*ŚŚ*)]. On it see SMS Vol. II, p. 667-68; Vol. VI, p. 3136.

Nos. 13104, 13163, 13185, 13312, 13332, 13367, 13391, 13413, 13420, 13593, 13629, 13855, 13857-61, 13864, 13880, 14091, 14377, 14515.

ŚUBHACANDRA. On him and for his verses, see *Subhāṣitāraṇava*.

ŚUDRAKA. On him, see SMS Vol. I, p. 367; Vol. IV, p. 2093; Vol. VI, Vol. VII, p. 3759; also see DCA Vol. II, p. 2093; no. 1670; CC₁ 659.

For his verses, see *Mṛcchakaṭīka*.

Śṛṅgaratīlaka attributed to Kalīdasa (*Śṛṅg*). On it, see SMS Vol. II, p. 968; SMS Vol. VII, p. 3759. No. (13999).

Śṛṅgara-tilaka of Rudraṭa (*RS*, *RŚ*). On it and its author, see Rudrata.

Nos. 13166, 13893, 14003, 14072, 14128, 14182, 14185, 14284.

Śṛṅgaraprakāśa of Bhoja (*ŚbB* or *ŚBh*). On it and its author, see Bhoja.

Nos. 13359, 14103, 14217, 14228.

Śṛṅgaratāṭaka of Janārdan (*Janśraṅg*). On it and its author, see Janārdan.

Nos. 13841, 13999, 14073.

Śṛṅgāralapa (*SLP*). On it, see SMS Vol. I, p. 368; Vol. VII, p. 3760.

Nos. 13251, 14431.

ŚOBHĀKARA see ŚOBHĀKARA-MITRA.

ŚOBHĀKARA-MITRA. On him, see SMS Vol. I, p. 368; Vol. VII, p. 3760.

For his illustrative verses, see *Alaṅkāra-Ratnākara*.

ŚYĀMALA. See SYAMLLAKA.

ŚYĀMILAKA (= *Śyamalaka*). No information, perhaps indentical with *Śyamala I* or *Śyamala II*. Must have lived in the 13th century or earlier. For other details, see DCA Vol. II, no. 1683-85. CC₁ 663.

For his author verses see *Padatāḍitaka*.

Srikanṭha Caritam of Maṅkha (*°ka*). On it and its author, see *Maṅkhaka*.

ŚRĪKṚṢṆA CAITANYA DEVA (= BHAGAVAT SRĪ[°]). Son of Jagannātha. Must have been composed in the 15th centry. For the verses attributed to him are included in PG. For other details, see DCA Vol. II, No. 933; NCC₇ 75. No. (14497).

ŚRIKṢEMIŚVARA. See KṢEMISVARA.

ŚRIDHARA. On him, see SMS Vol. VII, p. 3760.

For further details, see DCA Vol. II, no. 1696.

Nos. (13992-97).

ŚRĪDHARA-DĀSA. On him, see SMS Vol. I, p. 368 ; SMS Vol. VII, p. 3760.

For his illustrative verses, see *Sadukti-Karṇāmṛta*.

ŚRIBHAGAVADVYĀSA - MUNI . See VYĀSA

ŚRIBHOJA. See Bhoja.

ŚRIMAT KAVIKULATILAKA GOPAL-NĀRAYANA. No information.

For his illustrative verses, see *Prasāṅgābharaṇa*.

ŚRIMADVEDĀNTA DEŚIKA . See VEṆKATANĀTHA.

Śrīmatuḥ Sūkti-Sudhā. See Appendix I, p. 4368.

Nos. 14331, 14359, 14511, 14514.

ŚRIMUKTĀPĪDA. See MUKTĀPĪDA.

ŚRIMUNICANDRA GAṆĪ. See MUNI-CANDRA GAṆĪ.

ŚRIRAGHUNĀTHADĀSA . See RAGHUNĀTHA DĀSA.

ŚRIRĀJAPUTRAMUKTĀPĪDA . See MUKTĀPĪDA.

ŚRIRĀJĀŚEKHARA. See RĀJĀ ŚEKHARA.

ŚRIRŪPA. See RŪPAGOSVĀMIN.

ŚRIRŪPAGOSVĀMIN . See RŪPA-GOSVĀMIN.

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ŚRIVĀLMĪKI-MUNI. See VĀLMĪKI.

ŚRIVENĪDATTA. See VENĪDATTA.

ŚRIVĀIDYA BHĀNU. See VAIDYA BHĀNU.

ŚRIVĀIDYĀ BHĀNU PAṆḌITA. See VAIDYA BHĀNU.

ŚRIVYĀSA MUNI. See VYĀSA.

Śrī Suktāvali (or *Suktāvali*) (SUB). On it, see SMS Vol. I, p. 375; Vol. VII, p. 3760.

Nos. 13051, 13208, 13262, 13300, 13334, 13549, 13601, 13946, 13954, 14229, 14268, 14325.

ŚRISVĀMIN (-BHATṬAŚRĪ°). See ŚIVASVĀMIN.

ŚRĪ HANUMĀN. See HANŪMAT.

ŚRĪ HARṢA I (=KING HARṢA-VARDHANA=ŚRĪ HARṢA-DEVA). See HARṢA

ŚRĪ HARṢA II (=HARṢA). On him, see SMS Vol. I, p. 378 ; Vol. III, p. 1545 ; Vol. VII, p. 3760

Nos. (13525), (13881), (14244).

For his other verses, see *Naiṣaḍhiya - Carita* of Śrī Harṣa.

ŚRĪ HARṢA DEVA. See HARṢA I.

ŚRĪHARṢAPANḌITA . See ŚRĪ - HARṢA II.

ŚRĪHARṢAVARDHAN. See ŚRĪ - HARṢA I.

ŚRUTADHARA. See ŚRUTADHARA-RĀJA.

ŚRUTADHARA RĀJA. No informations.
Probably Identical with Śrutadhara.
Middle of the 13th century. For the
single verse attributed the author is
quoted in JS. For further details,
see DCA Vol. II, no. 1720; CC₁ 675.
No. (14480).

Śloka-Saṁgraha [= Subhāṣita-Saṁgraha
(SU)] of Manirāma Dikṣita (SSM or
SSM). On it and its author, see
Subhāṣita-Saṁgraha third.

She - rab Dang - bar or Pajnya Danda
(Tibetan) of Li Thub (= Nagārjuna)
[ShD(T)]. See Appendix I, p. 4364.
Nos. 13108, 13119, 13161, 13182,
13377.

Saṁskāramayūkha. Dharmaśāstra.
(Modern).
No. 13336.

Saṁskṛta-Pāṭhopakāra (SSkr).
(Modern). On it, see SMS Vol. I,
p. 369; Vol. VII, p. 3761.
Nos. 13492, 14013, 14044.

Saṁskṛit-Lokokti-Prayoga (SLPr). On
it, see SMS Vol. II, p. 969; Vol. VII,
p. 3761.
Nos. 13128, 13188, 13303, 14144,
14604.

Saṁskṛit - Sūkti - Ratnakara. Comp. by
Ramji Upadhyaya (SRRU). (Modern).

On it, see SMS Vol. I, p. 369;
Vol. VII, p. 3761.

Nos. 13073, 13125, 13127, 13188,
13228, 13332, 13378, 13582,
13796, 13967, 14595.

Saṁgraha Śloka. Quoted in VyVi as a
source. No information.
No. (13482).

Saṁgrahītr (°hītr). [Compiler] of SSB
(= Śivadatta Kaviratna).

Nos. (13122), (13184), (13212),
13223, (13317), (13461), (13496),
(13758), (13991), (14342), (14550).

SAMGHAMITRA (= SAMGHAŚRI-
MITRA). Probably royal preceptor
of some Pāla king. Must have lived
in the beginning of the 12th century
or earlier; for verses attributes the
author quoted in SkV.
For other details, see DCA Vol. II,
no. 1732; CC₁ 687.

No. (13217)

SAMGHAŚRIMITRA. See SAMGHA
MITRA.

Satyavrata rukmaṅgada-nāṭaka af Deva
bodhi. On it and its author, see
Devabodhi.
No. 14021.

Sadācāra-Śāstra. Comp. by Deva Datta
Shastri (Saśa or Saśa or, Sadāca)
(Modern), on it, see SMS Vol. VI,
p. 3139; Vol. VII, p. 3761.

Nos. 13082, 13108, 13124, 13146,
13157, 13208, 13221, 19367,
13708, 13803, 13864, 13938,
13941, 14123, 14124, 14133,
14239, 14377, 14664.

Sadukti Karṇamṛta of Śrīdharadāsa
(SKM). On it and its author, see
Śrīdharadāsa.

Nos. 13022, 13070, 13079, 13217,
13394, 13405, 13480, 13488,
13522, 13565, 13594, 13603,
13607, 13610, 13639, 13699,
13672, 13698, 13725, 13740,
13757, 13767, 13785, 13812,
13829, 13831, 13849, 13971,
14015, 14023, 14033, 14035,
14061, 14071, 14106, 14107,
14113, 14127, 14199, 14200,
14211, 14222, 14250, 14284,
14289, 14362, 14392, 14408,
14429, 14432, 14443, 14447,
14481, 14494, 14509, 14512,
14513, 14541, 14545, 14565,
14585, 14599, 14602, 14609,
14616, 14623, 14628, 14639,
14651.

Sabha-Taraṅga of Jagannātha Miśra (ST
or St). On it and its author see,
Jagannātha Miśra.

Nos. (13208), (13604), (14161),
14439, 14616.

Sabharañjanaśataka of Nīlakaṇṭha-Dīkṣita
(Sabha). On it and its author, see
Nīlakaṇṭha Dīkṣita.

Nos. 13236, 13398, 13402, 13648,
14142, 14439.

Sabhyālaṅkāraṇa of Govindajita (SG or
Sabh). On it and its author, see
Govindajita.

Nos. 13664, 14036, 14150.

Samaya-Matrika of Kṣemendra (Sam).
On it and its author, see Kṣemendra.

Nos. 13075, 13173.

Samayocita-Padya-Ratna Malika (Sama).
(Modern). On it, see SMS Vol. VI,
pp. 3139-40; Vol. VII, p. 3762.

Nos. 13053, 13092, 13093, 13109,
13113, 13114, 13115, 13119,
13158, 13162, 13177, 13179,
13202, 13208, 13210, 13221,
13232, 13278, 13281, 13291,
13303, 13397, 13419, 13528,
13613, 13628, 13654, 13693,
13709, 13713, 13762, 13809,
13844, 13866, 13887, 13959,
14019, 14094, 14101, 14133,
14152, 14176, 14209, 14216,
14240, 14252, 14257, 14273,
14503, 14539, 14615, 14621,
14643.

Sarasvatī-Kaṇṭhābharaṇa of Bhoja (Sar).
On it and its author, see Bhoja.

Nos. 13140, 13142, 13253, 13392,
13417, 13488, 13574, 13660,
13661, 13706, 13742, 13824,
13965, 14016, 14041, 14056,
14060, 14246, 14313, 14444,
14545, 14640.

SAROKA (SUROKA or SEROKA). No information. Must have lived in the beginning of the 12th century or earlier.

For the verses attributed to the author are quoted in SkV. For other details, see DCA Vol. II, no. 1754.

No. (13876).

SARVAVIDYĀVINODA. No information. Must have lived at the end of the 15th century, beginning of the 16th century or earlier. For the verses attributed to the author are quoted in PG. For other details, see DCA Vol. II, no. 1765. CC₁ 702.

No. (13244).

SARVAVIDYĀVINODA BHATṬĀCĀRYA
See SARVAVIDYĀVINODA.

Selections from Classical Sanskrit Literature with English Translation and notes (ScsL) by J. Brough London 1951. (Modern).

No. 14463.

SĀGARANANDIN. On him, see SMS Vol. I, p. 370. For his illustrative Verses, see *Nāṭakalakṣaṇaratna-kośa*.

Sāṃkhya Pravaṇa bhāṣyam of Vijñāna-bhikṣu (Bibl Ind). On Sāṃkhya-Sūtra, no. 4.12.

No. 13396.

Saṃuḍrikatilaka of Durlabha Rāja. On it and its author. See Durlabharāja.

No. 14045.

SĀRĀṄGA. See RĀṄGA.

Sāra-Samuccaya [SS(OJ)]. On it, see SMS Vol. I, p. 370; Vol. VII, p. 3763.

Nos. 13081, 13250, 13713, 13869, 14099, 14190, 14270, 14549.

Sāra - Suktavali of Muni Candragani (SSV). On it and its author, see Muni Candra gani.

Nos. 13082, 13865, 14503, 14616.

SĀVARṆĪ. No information. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author are quoted in SkV.

For other details, see DCA Vol. II, no. 1791.

No. (13251).

Sahitya-darpaṇa of Viśvanāth-Kavi Rāja (Sah). On it and its author, see Viśvanātha Kavirāja.

Nos. 13253, 13403, 13406, (13604), 13621, 13757, 13835, 13875, 14016, 14071, 14150, 14227, 14328, 14340, 14493.

SĪMHALAPATĪ (-KUNTALPATĪ). No information. Must have lived in the middle of 13th century or earlier. For the single verse attributed to the author is quoted in JS.

For further details, see DCA Vol. II, no. 1796.

No. (14309).

SUNDARADEVA. On him, see SMS Vol. II, p. 971; Vol. VII, p. 3763. Also see DCA Vol. II, no. 1816. No. (13765).

SUNDARA PĀṆDYA. On him, see SMS Vol. I, p. 370; Vol. IV, p. 2097. DCA Vol. II, no. 1817.

SUBANDHU. On him, see SMS Vol. I, p. 370; SMS Vol. III, p. 1549; Vol. VII, p. 3763; also see DCA Vol. II, no. 1819. Nos. (13176), (14206), (14207). For his other verses, see his works.

Subhaṣita-Khaṇḍa of Gaṇeśa-Bhaṭṭa (SKG). On it see SMS Vol. III, p. 1549; Vol. VII, p. 3763. No. 13082.

Subhaṣita-Nīvi. attributed to Vedānta-cārya (SNI). (Modern). On it, see SMS Vol. I, p. 371; Vol. VII, p. 3764. Nos. 13047, 13730, 13754, 14556, 14570, 14619.

Subhaṣita-Maṇjari. Comp. by S. Veṅkata-rāma Śāstri (SMA). (Modern). On it, see SMS Vol. I, p. 371; Vol. VII, p. 3764. Nos. 13094, 13515, 13549, 14175, 14248, 14277, 14544.

Subaṣita-Muktavali of Unknown authorship (SuM). On it, see SMS Vol. I,

p. 371; Vol. VII, p. 3764. Also see Appendix I, p. 4370.

Nos. 13162, 13167, 13171, 13322, 13431, 13446, 13490, 13562, 13574, 13612, 13662, 13674, 13775, 13815, 13984, 14108, 14346, 14503.

Subhaṣita-ratna-Koṣa of Bhaṭṭa Śrīkṛṣṇa (SK). On it and its authors, see Bhaṭṭa Śrī Kṛṣṇa. No. 14109.

Subhaṣita-ratna-Koṣa of Vidhyākara (SKV). On it and its author, see Vidhyākara.

Nos. 13022, 13024, 13040, 13080, 13082, 13090, 13101, 13142, 15217, 13223, 13251, 13256, 13279, 13284, 13348, 13443, 13453, 13481, 13488, 13520, 13522, 13544, 13565, 13580, 13621, 13666, 13680, 13682, 13768, 13793, 13799, 13800, 13802, 13812, 13813, 13814, 13821, 13829, 13849, 13876, 13972, 15977, 14034, 14106, 14150, 14156, 14208, 14249, 14250, 14287, 14408, 14432, 14446, 14454, 14481, 14494, 14501, 14509, 14542, 14554, 14595, 14616, 14620.

Subhaṣita-Ratna-Nīlī (SRN) [TL]. Comp. by W. L. (Modern). See Appendix I, p. 4367.

Nos. 13108, 13182.

Subhāṣita – Ratna – Bhāṇḍāgāram. Comp.
by Nārāyaṇa Rāma Āchārya (SR).
(Modern). On it see SMS Vol. I,
pp. 317-72 ; Vol. VII, p. 3764.

Nos. 13025, 13038, 13044, 13051,
13053, 13056, 13061, 13062,
13067, 13068, 13071, 13073,
13074, 13082, 13083, 13087,
13093, 13094, 13099, 13108,
13114, 13115, 13119, 13128,
13133, 13135, 13136, 13137,
13140, 13148, 13154, 13158,
13162, 13166, 13167, 13170,
13171, 13176, 13177, 13180,
13182, 13187, 13188, 13189,
13197, 13201, 13202, 13208,
13216, 13218, 13219, 13221,
13229, 13234, 13251, 13253,
13258, 13259, 13270, 13278,
13280, 13282, 13290, 13300,
13303, 13304, 13324, 13329,
13330, 13332, 13334, 13351,
13353, 13359, 13378, 13403,
13405, 13416, 13425, 13435,
13442, 13450, 13452, 13460,
13463, 13465, 13466, 13473,
13478, 13480, 13481, 13488,
13492, 13497, 13498, 13512,
13515, 13524, 13536, 13545,
13548, 13549, 13554, 13555,
13558, 13560, 13561, 13562,
13563, 13564, 13569, 13574,
13576, 13585, 13589, 13603,
13604, 13610, 13612, 13613,
13621, 13623, 13632, 13635,
13638, 13641, 13643, 13646,

13647, 13653, 13654, 13656,
13657, 13662, 13664, 13665,
13666, 13670, 13671, 13673,
13684, 13686, 13687, 13693,
13698, 12705, 13709, 12713,
13716, 13740, 13741, 13746,
12749, 13753, 13760, 13761,
13766, 13767, 13771, 13773,
13774, 13775, 13778, 13779,
15781, 13789, 13795, 13799,
13801, 13803, 13815, 13818,
13821, 13823, 13827, 13833,
13834, 13835, 13840, 13843,
13849, 13856, 13866, 13869,
13873, 13875, 13888, 13892,
13906, 13915, 13929, 13935,
13943, 13945, 13949, 13953,
13957, 13967, 13970, 13972,
13973, 13975, 13977, 13981,
13986, 13988, 13999, 14002,
14010, 14011, 14012, 14014,
14016, 14032, 14034, 14036,
14037, 14039, 14046, 14051,
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14084, 14088, 14103, 14109,
14116, 14117, 14128, 14129,
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14138, 14141, 14150, 14161,
14162, 14165, 14167, 14178,
14182, 14184, 14185, 14188,
14194, 14196, 14212, 14228,
14229, 14230, 14239, 14244,
14248, 14253, 14266, 14267,
14273, 14277, 14279, 14280,
14283, 14288, 14291, 14292,
14295, 14307, 14308, 14310,

- 14313, 14318, 14325, 14332,
 14334, 14336, 14339, 14340,
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 14406, 14409, 14416, 14419,
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 14455, 14461, 14463, 14482,
 14500, 14503, 14504, 14509,
 14526, 14528, 14543, 14546,
 14551, 14558, 14560, 14575,
 14580, 14592, 14593, 14595,
 14606, 14607, 14611, 14612,
 14616, 14625, 14629, 14633,
 14641, 14644, 14651.
- Subhāṣita-Ratna Māla*. Comp. by K. G. Chiplonkar (*SMR* or *SRM*). (Modern). On it, see SMS Vol. III, p. 1551 ; Vol. VII, p. 3765.
- Nos. 13068, 13073, 13082, 13087, 13092, 13093, 13108, 13114, 13115, 13119, 13140, 13154, 13170, 13171, 13177, 13179, 13182, 13185, 13187, 13188, 13202, 13208, 13232, 13282, 13291, 13314, 13336, 13419, 13445, 13528, 13575, 13613, 13628, 13643, 13654, 13707, 13709, 13887, 13892, 13926, 14116, 14133, 14165, 14178, 14182, 14209, 14216, 14240, 14245, 14252, 14277, 14543, 14580, 14643, 14644.
- Subhāṣita-Ratna-Samuccaya*. Comp. by K. R. Joglekar and V. G. Sant (*SRS*).
- (Modern). On it, see SMS Vol. I, p. 372 ; Vol. VII, p. 3766.
- Nos. 13073, 13087, 13114, 13115, 12116, 13137, 13182, 13187, 13221, 13300, 13549, 13869, 13955, 14133, 14248, 14277, 14325, 14543, 14644.
- Subhāṣita-Ratnakara*, Comp. by K. S. Bhāṭavaḍekar (*SRK*). (Modern). On it, see SMS Vol. I, pp. 372-73 ; Vol. VII, p. 3766.
- Nos. 13021, 13056, 13068, 13073, 13074, 13082, 12087, 13108, 13114, 13115, 13154, 13158, 13162, 13166, 13170, 13171, 13177, 13180, 13188, 13202, 13208, 13251, 13258, 13270, 13276, 13282, 13330, 13332, 13425, 13445, 13466, 13478, 13498, 13555, 13562, 13570, 13604, 13612, 13613, 13621, 13623, 13670, 13693, 13709, 13943, 13945, 13967, 13977, 13999, 14077, 14109, 14117, 14137, 14161, 14175, 14182, 14185, 14219, 14244, 14248, 14277, 14280, 14291, 14332, 14361, 14369, 14503, 14543, 14580, 14606, 14611, 14612, 14616.
- Subhāṣita Samgraha*, as quoted in *BhŚ* or in *SkV (Su)*, see Appendix I, p. 4370.
- No. 14503.

Subhāṣita-Saṁgraha, comp. by P. M. Pāṇḍya (*SSg*), (Modern). On it, see SMS Vol. I, p. 373; Vol. VII, p. 3766.

Nos. 13056, 13093, 13232, 13303, 13549, 13943, 14133, 14291, 14595.

Subhāṣita-Saṁgraha of Manirāma Dikṣita (*SSM or SSM*). (Modern).

Nos. 13821, 14509, 16616.

Subhāṣitasāndoha of Amitagati (*AS*). On it and its author, see Amitagati.

Nos. 13041, 13112, 13164, 13356, 13588, 13590, 13592, 13738, 13783, 13787, 13819, 13837, 13925, 13942, 14009, 14145, 14224, 14262, 14274, 14304, 14324, 14407, 14498, 14506, 14534, 14605.

Subhāṣita-saptaśatī, comp. by Mangal Dev Shastri (*SSap or SSSap*). (Modern). On it, see SMS Vol. I, p. 373; Vol. VII, p. 3767.

Nos. 13111, 13121, 13128, 13332, 13901, 14144, 14223, 14326.

Subhāṣita-Sagara, anonymous, Jainistic (*SSJ*). MS BORI 424/1899-1915, as quoted in BhŚ as SS. On it, see SMS Vol. III, p. 1552; Vol. VII, p. 3767.

Nos. 13083, 14152, 14503.

Subhāṣita-Sāra Samuccaya (*SuSS*). On it, see SMS Vol. II, p. 974; Vol. VII, p. 3767.

Nos. 13664, 13779, 13821, 14004, 14036, 14029, 14083, 14084, 14130, 14163, 14394, 14431, 14453, 14526, 14609.

Subhāṣita-Sudhā-Nidhi of Sāyaṇa (*SSSN*).

On it, See SMS Vol. II, p. 974; Vol. VII, p. 3767.

Nos. 13039, 13066, 13081, 13083, 13138, 13188, 13202, 13324, 13803, 13888, 13939, 13967, 14102, 14161, 14189.

Subhāṣita-Sudhā-Bhāṇḍagāra-Ratna. Comp. by Śivadatta Kaviratna (*SSB or SRB*). (Modern), see SSB or SRB in Appendix I, p. 4368.

Nos. 13025, 13038, 13044, 13051, 13053, 13056, 13061, 13063, 13067, 13068, 13071, 13073, 13074, 13082, 13083, 13087, 13093, 13094, 13099, 13108, 13114, 13115, 13118, 13119, 13122, 13128, 13130, 13133, 13134, 13135, 13136, 13137, 13140, 13144, 13146, 13148, 13152, 13154, 13158, 13162, 13166, 13167, 13170, 13171, 13174, 13176, 13177, 13180, 13182, 13184, 13187, 13188, 13189, 13197, 13201, 13202, 13208, 13212, 13216, 13218, 13219, 13221, 13222, 13223, 13227, 13229, 13231, 13234, 13251, 13253, 13258, 23259, 13270, 13278, 13280, 13282, 13290, 13300, 13303, 13304,

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13317,	13324,	13329,	13332,	13977,	13981,	13982,	13986,
13333,	13335,	13351,	13353,	13988,	13991,	13999,	14002;
13359,	13377,	13388,	13403,	14010,	14011,	14012,	14014,
13405,	13416,	13425,	13442,	14016,	14025,	14032,	14034,
13450,	13452,	13460,	13461,	14036,	14037,	14039,	14042,
13463,	13465,	13466,	13473,	14046,	14051,	14066,	14067;
13478,	13483,	13481,	13485,	14071,	14083,	14084,	14103,
13488,	13492,	13496,	13497,	14109,	14116,	14117,	14128,
13498,	13501,	13512,	13515,	14129,	14131,	14133,	14136,
13536,	13545,	13549,	13554,	14137,	14141,	14150,	14161,
13555,	13558,	13560,	13561,	14162,	14165,	14167,	14171,
13562,	13563,	13564,	13567,	14178,	14179,	14182,	14184,
13569,	13574,	13576,	13577,	14185,	14188,	14194,	14196,
13585,	13589,	13603,	13604,	14210,	14212,	14228,	14230,
13610,	13612,	13613,	13619,	14244,	14248,	14259,	14266,
13623,	13632,	13635,	13638,	14267,	14273,	14277,	14279,
13641,	13643,	13646,	13647,	14280,	14283,	14288,	14291,
13653,	13654,	13656,	13657,	14292,	14295,	14297,	14307,
13662,	13664,	13665,	13666,	14308,	14309,	14310,	14313,
13670,	13671,	13673,	13684,	14325,	14330,	14332,	14334,
13686,	13689,	13693,	13694,	14339,	14340,	14342,	14348,
13698,	13705,	13709,	13713,	14353,	14360,	14361,	14369,
13716,	13729,	13740,	13741,	14373,	14389,	14393,	14394,
13746,	13749,	13753,	13758,	14395,	14399,	14403,	14406,
13760,	13761,	13766,	13771,	14409,	14416,	14419,	14429,
13773,	13775,	13778,	13779,	14441,	14440,	14442,	14446,
13781,	13789,	13795,	13799,	14448,	14453,	14454,	14455,
13801,	13803,	13815,	13818,	14461,	14463,	14482,	14488,
13821,	13823,	13827,	13834,	14500,	14503,	14504,	14509,
13835,	13838,	13840,	13843,	14526,	14528,	14543,	14546,
13849,	13862,	13866,	13869,	14550,	14551,	14558,	14560,
13873,	13888,	13892,	13906,	14580,	14592,	14593,	14595,
13915,	13935,	13943,	13945,	14606,	14607,	14611,	14612,
13953,	13957,	13958,	13967,	14616,	14625,	14633,	14641,
13970,	13972,	13973,	13975,	14644,	14651,		

Subhāṣita-Sura-Druma of Kelaḍi Basavappa

Nāyaka (*SSD*). On it, see SMS Vol. I, p. 374; Vol. VII, p. 3768.

Nos. 13082, 13865, 14419, 14456, 14491, 14643.

Subhāṣita-Harāvali of Hari Kavi (*SH*).

On it, see SMS Vol. I, p. 374; Vol. III, pp. 1553-54; Vol. IV, p. 2102; Vol. VII, p. 3768 and its author Hari Kavi.

Nos. 13068, 13082, 13123, 13154, 13166, 13221, 13237, 13251, 13278, 13300, 13338, 13428, 13459, 13492, 13515, 13549, 13553, 13601, 13612, 12613, 13623, 13626, 13643, 13691, 13711, 13713, 13731, 13763, 13766, 13789, 13796, 13803, 13815, 13869, 13888, 13900, 13906, 13943, 13951, 13976, 14022, 14031, 14105, 14126, 14133, 14134, 14184, 14254, 14325, 14364, 14456.

Subhāṣitaṇṇava. Attributed to Śubhāṣa-

Candra (*Subh*). On it, see SMS Vol. I, pp. 374-75, Vol. VII, p. 3769.

Nos. 13048, 13073, 13087, 13109, 13114, 13115, 13119, 13146, 12149, 13151, 13167, 13171, 13188, 13194, 12208, 13218, 13221, 13233, 13368, 13383, 13475, 13543, 13548, 13549, 13550, 13685, 13715, 13766, 13798, 13865, 13927, 13963,

14007, 14031, 14057, 14063, 14119, 14133, 14151, 14152, 14154, 14160, 14263, 14265, 14268, 14273, 14298, 14367.

Subhāṣitāvali of Vallabhadeva (*VS*). On it and its author, see Vallabhadeva.

Nos. 13039, 13051, 13063, 13071, (13073), 13078, 13082, 13095, 13099, 13101, 13108, 13109, 13110, 13119, 13133, 13137, 13150, 13155, 13167, 13176, 13177, 13182, 13188, 13202, 13238, 13251, 13252, 13265, 13324, 13343, 13345, 13362, 13369, 13378, 13450, 13492, 19516-19, 13524, 13541, 13571, 13603, 13610, 13624, 13633, 13636, 13638, 13642, 13646, 13649, 13654, 13670, 13687, 13698, 13702, 13716, 13721, 13734, 13741, 13743, 13766, 13767, 13771, 13772, 13786, 13789, 23796, 13797, 13803, 13852, 13853, 13856, 13869, 13888, 13957, 13967, 13979, 13983, 13999, 14051, 14070, 14071, 14081, 14088, 14096, 14127, 14130, 14154, 14180, 14228, 14244, 14254, 14281, 14282, 14296, 14315, 14333, 14336, 14344, 14345, 14376, 14390, 14394, 14406, 14408, 14431, 14468, 14495, 14517, 14543, 14545, 14546, 14557, 14582, 14587, 14606, 14614, 14616, 14617, 14618, 14627.

SUROKA. See SAROKA.

Suvṛttatilaka of Kṣemendra (*SUVṛ*). On it and its author, see Kṣemendra.

Nos. 13057, 14290.

Suktimañjarī of Valadeva Upādhyāya. (*Sumuñ*). (Modern).

Nos. 13225, 13238, 13242, 13258, 13303, 13442, 13494, 13698, 13779, 13780, 14129, 14353.

Sukti Mukṭāvalī of Bhagadatta Jalhaṇa (*JS*). On it and its author, see Jalhaṇa.

Nos. 13023, 13068, 13095, 13140, 13186, 13188, 13190, 13195, 13230, (13251), 13290, 13365, 13378, 13405, 13410, 13478, 13481, 13488, 13492, 13546, 13547, 13548, 13549, 13557, 13565, 13566, 13589, 13610, 13621, 13622, 13623, 13638, 13666, 13691, 13700, 13717, 13789, 13801, 13812, 13821, 13825, 13828, 13829, 13849, 13851, 13881, 13906, 13914, 13915, 13936, 13951, 13957, 13967, 13972, 14021, 14022, 14038, 14045, 14083, 14103, 14105, 14126, 14127, 14147, 14150, 14161, 14178, 14182, 14207, 14271, 14283, 14313, 14318, 14361, 14393, 14430, 14431, 14434, 14449, 14452, 14454, 14456, 14467, 14479, 14480, 14509, 14622, 14625.

Sukti-mukṭāvalī of Somaprabha-Sūri (*Sumu* or *Sumu*). On it and its author, see Somaprabha-Sūri.

Nos. 13659, 13863, 14220.

Sukti-Mukṭāvalī (or Harihara Subhāṣita) of Harihara (*SMH*). On it and its author, see HARIHARA.

Nos. 13043, 13046, 13091, 13160, 13248, 13526, 13559, 13586, 14058, 14085, 14372, 14374, 14379, 14387, 14423, 14518.

Sukti Ratna-Hara of Sūrya-Kaliṅgarāja (*SRHt*). On it and its author, see Sūrya-Kaliṅgarāja.

Nos. 13036, 13039, 13065, 13081, 13083, 13094, 13095, 13098, 13109, 13138, 13151, 13155, 13175, 13188, 13202, 13206, 13224, 13228, 13286, 13288, 13293, 13296, 13321, 13324, 13332, 13358, 13361, 13378, 13493, 13511, 13613, 13732, 13796, 13803, 13842, 13888, 13902, 13913, 13918, 13924, 13928, 13939, 13967, 14095, 14102, 14119, 14158, 14161, 14189, 14190, 14203, 14228, 14231, 14236, 14237, 14264, 14313, 14410, 14547, 14606, 14638, 14640.

Sukti-Śatakam, comp. by H. Jhā (*SSH*). (Modern). Also see SMS Vol I, p. 376; Vol. VII, p. 3771.

Nos. 13073, 13108, 13119, 13188, 13332, 13515, 14182, 14606,

- Sukti-Saṃgraha* of Kavi Rākṣasa (*SSK* or *SSKR*). On it and its author, see Kavi-Rākṣasa.
Nos. 13056, 13141, 13181, 14644.
- Sukti-Sahasra* (or *Yukti-Sahasra*). On it and its author, see SMS Vol. I, p. 376; Vol. VII, p. 3771.
Nos. (14022).
- Sukti-Sagara*. MS quoted in *SSKṛp*. See Appendix I, p. 4370.
No. 14044.
- Sukti-Sudha*. Comp. by R. S. Pālivala (*SSPr*). (Modern). On it, see *Sukti Sudha* first, in SMS Vol. I, p. 376; Vol. VII, p. 3771.
Nos. 13115, 13291, 13300, 14178.
- Sukti-Sundara* of Sundaradeva (*SSS*). On it and its author, see Sundaradeva.
Nos. 13282, 13765, 14002, 14011, 14138, 14183, 14318, 14448.
- SURYA-KALIṄGA RĀJA. On him, see SMS Vol. I, p. 375; Vol. VII, p. 3771.
For his compiled verses, see *Sukti-Ratnahara*.
- Surya-Śataka* of Mayūrakavi. On it and its author, see *Mayūra*.
No. 13774.
- SOMADEVA BHATṬ. On him, see SMS Vol. I, p. 376; Vol. VII, p. 3771.
DCA Vol. II, no. 1852; CC₁ 735.
For his verses, see *Katha-Sarit-Sagara*.
- SOMAPRABHA SURI. (= SOMA-PRABHĀCĀRYA). On him, see SMS Vol. V, pp. 2608-09, Vol. VII, p. 3771; DCA Vol. II, no. 1856.
For his verses, see *Sukti-Muktāvali*.
- SOMEŚVARA (SARVAJÑA - SOMEŚVARA). No information. Must have lived in the 15th century or earlier, for verses attributed to the author are quoted in SRHt.
For other details, see DCA Vol. II, no. 1857.
- Skanda-Purāṇa* (*SKP*). On it, see SMS Vol. I, p. 377.
Nos. 13318, 13435, 13455, 13911, 14338.
- Stutikusumāñjali*. On it and its author, see *Jagaddhara*.
No. 13345.
- Sphuṭaśloka*'s. Verses of unknown authorship mentioned as such in *SRK* as its Source for a number of verses quoted therein.
Nos. (13166), (13171), (13180), (13445), (13466), (13705), (13977), (14119), (14175), (14369), (14503), (14543), (14616).
- Smṛticandrikā* of Devaṇṇabhaṭṭa (*SC*). On it and its author, see Devaṇṇabhaṭṭa.
No. 13336.

Svapnavāsavadattā of Bhāsa. On it and its author, see *Bhāsa*.

No. 13132.

SVASTIKA. See MUṢṬIKA.

SVĀMI MĀDHAVĀNANDA. See MĀDHAVĀ NANDA.

HAṂSAVIJAYA-GAṆĪ. On him, see SMS Vol. I, p. 377 ; Vol. VII, p. 3771.

For his verses, see *Anyokti-muktavali*.

Haṁsa-Sandeśa of Veṅkatanātha. On it and its author, see *Veṅkatanātha* (= *Śrīmad Vedānta Deśika*).

No. 14499.

HANŪMAT (= ŚHR HANŪMĀN). On him, see SMS Vol. I, p. 377 ; Vol. III, p. 1557. For other detail, see DCA Vol. 2, no. 1869 ; CC₁ 753. No. (14022).

For his other verses, see *Hanūmān-nāṭaka*.

Hanūmān-nāṭaka (HAN) of Hanūmat. On it and its author, see *Hanūmat*.

Nos. 13621, 13999, 14203, 14444.

HARAGAṆA (= HARIGAṆA). No information. Must have lived in the middle of the 14th century or earlier. For verses attributed to the author are quoted in ŚP.

For other details, see DCA Vol. II, no. 1873 ; CC₁ 754, 756.

No. (13633).

HARIKAVI. On him, see Hari in SMS Vol. III, p. 1557 ; Vol. VII, p. 3772 DCA Vol. 2, no. 1878 ; CC₁ 756. For his verses, see *Subhāṣita-Harāvali*.

HARIGAṆA see HARAGAṆA.

HARI-CANDRA. No information. First years of the 7th century or earlier. The verses is quoted in VS only.

For further details, see DCA Vol. II, no. 1879 ; CC₁ 756.

No. (14482).

HARIBHĀSHKARA (or BHĀSKARA IV), on him, see SMS Vol. I, p. 378 ; Vol. VII, p. 3772 ; DCA Vol. II, no. 1889, CC₁ 749.

For his verses, see *Padyāṃṣa-taraṅgiṇi*.

Harivaṁśa-purāṇa. No. 13385.

Harivilasa of Lolimbarāja. On it and its author, see Lolimbarāja.

No. 13779

HARIHARA. On him, see SMS Vol. III, p. 1557 ; Vol. VII, p. 3772 ; DCA Vol. II, no. 1898 ; CC₁ 762.

Nos. (13405), (14318).

For his verses, see *Sukti-Muktavali*.

Harihara-Subhāṣita. See *Sukti-Muktavali* of *Harihara* (SMH).

HARṢADEVĀTMAJA - VĀKAPATI (= HARIDEVĀTMAJA ; Śrī or VĀKAPATIRĀJA). Probably son of Harṣadeva and Court Poet of King

- Yaśovarman, end of the 7th beginning of the 8th century. For the single verse quoted in VS only.
No. (13687).
- HARṢA PAṆḌITA. See ŚRĪ HARṢA.
Nos. (13616), (13717), (13881), (13889), (14148), (14449).
- HASTIPAKA (METHA). See BHART-
RMENTHA.
- Hitopadeśa* of Nārāyaṇa (*H*). On it and its author, see Nārāyaṇa.
Nos. 13053, 13119, 13158 (13162), 13177, 13278, 13693, 13698, 13713, 13959, (14133), 14257, 14621.
- History of Sanskrita* - Literature of A. B. Keith. (Modern).
Nos (13387), (13481), (13698), (13740), (13983), (14061).
- HEMAVIJAYA. On him, see SMS Vol. VII, p. 3772. - For his verses, see *Kathā-Ratnākara*.
- HEMĀDRI. On him, see SMS Vol. III, p. 1558. Also see P. V. Kane, the *History of Dharmaśāstra*, Vol I, pp. 354-9. For his verse, see *Caturvarga Cintāmaṇi*.

APPENDIX III

INDEX OF SANSKRIT METRES

Note : The following metres, other than, *An·ṣṭu'h (=Śloka)*, have been used in the verses included in this Volume. These metres have been classified into five groups : *A. Akṣara-cchandas (Sama-catuṣpadī)* or metres having an equal set of syllables in all the four quarters; *B. Akṣara-cchandas (Ardhasama-catuṣpadī)* or metres having an equal set of syllables in the alternate quarters; *C. Akṣara-cchandas (Viśama-catuṣpadī)* or metres having different set of syllables in all the four quarters; *D. Mātra-cchandas* or metres governed by the number of syllabic instants (*mātra-s*) in the quarters; and *E. Irregular* or *Unidentified*

The metres in group *A* are listed according to the number of syllables to a quarter; metres in groups *B* and *D* are quoted in the *Devanāgrī* alphabetical order.

<i>A. AKṢARA - CCHANDAS (Sama-catuṣpadī)</i>	14013, 14261, 14286, 14341, 14583.
	<i>Total : 12.</i>
<i>(a) 8 Syllables to a quarter</i>	<i>Upajāti (Indravajrā and Upendravajrā or vice versa)</i>
<i>Pramāṇikā</i>	—(u)—u/— —u/u—u/— —
u—u/—u—/u—	Nos. 13020, 13034, 13059, 13112, 13116, 13119, 13153, 13157, 13183, 13212, 13238, 13239, 13289, 13301, 13308, 13319, 13320, 13323, 13330, 13331, 13333, 13335, 13342, 13345, 13410, 13422, 13440, 13442, 13446, 13479, 13485, 13495, 13500, 13504, 13510, 13235,
No. 14093.	
<i>Total : 1.</i>	
<i>(b) 11 Syllables to a quarter</i>	
<i>Indravajrā</i>	
— —u/— —u/u—u/— —	
Nos. 13031, 13356, 13466, 13496, 13502, 13521 (add before the translation : <i>Indravajrā</i> metre) 13558,	

13537, 13564, 13567, 13568,
 13590, 13600, 13619, 13700,
 13734, 13742, 13743, 13733,
 13747, 13749, 13751, 13769,
 13775, 13781, 13808, 13811,
 13822, 13874, 13881, 13971,
 14012, 14025, 14036, 14059,
 14130, 14134, 14136, 14141,
 14149, 14165, 14171, 14240,
 14246, 14295, 14308, 14319,
 14373, 14402, 14407, 14414,
 14421, 14459, 14463, 1449,
 14508, 14510, 14520, 14525,
 14527, 14534, 14564, 14580,
 14613, 14627, 14645.

Total : 55.

Upendravajra

U—U/— —U/U U/— —
 Nos. 13158, 13161, 13660, 13668,
 13686.

Total : 5.

Dodhaka

—UU/— UU/—UU/— —
 Nos. 13471, 13473, 14224, 14324.

Total : 4.

Moṭanuka

— —U/U—U/U—U/U—
 No. 13985.

Total : 1.

Rathodhata

—U—/UUU/—U—/U—
 Nos. 13545, 13706, 13738, 13739,
 13764, 13806, 13840, 13841,

13843, 13967, 13969, 13981,
 13986, 13988, 13989, 14111,
 14184, 14185, 14230, 14427,
 14428, 14429, 14430, 14435,
 14437, 14438, 14472, 14577,
 14635, 14646, 14647.

Total : 31.

Śalinī

— — —/— —U/— —U/— —
 Nos. 13019, 13028, 13354, 13601,
 13634, 13641, 13656, 13697,
 13976, 14273, 14277, 14300,
 14484, 14519.

Total : 14.

Svagatā

—U—/UUU/— UU/— —
 Nos. 13574, 13625, 13778, 13842,
 13847, 13957, 14187, 14229,
 14266, 14330, 14436, 14471,
 14506, 14576.

Total : 14.

(c) 12 Syllables to a quarter

Upajāti (*Varṇāstha* and *Indravajra* or
 vice versa)

U(—)—U/— —U/U—U/U—U/
 Nos. 14140, 14257, 14354.

Total : 3.

Toṭaka

UU—/UU—/UU—/UU—/
 Nos. 13886, 14044, 14241.

Total : 2.

Drutavilambita

UUU/—UU/—UU/—U—

Nos. 13063, 13074, 13305, 13571,
13576, 13661, 13662, 13852,
14074.

Total : 9.

Pramitākṣarā

UU—/U—U/UU—/UU—/

No. 14085.

Total : 1.

Bhujāṅgaprayata

U— —/U— —/U— —/U— —/

Nos. 13677, 14101, 14256.

Total : 3.

Vaṁśastha

U—U/— —U/U—U/—U—/

Nos. 13033, 13058, 13144, 13148,
13155, 13182, 13192, 13204,
13214, 13307, 13346, 13369,
13395, 13411, 13412, 13437,
13583, 13644, 13657, 13679,
13683, 13684, 13685, 13688,
13717, 13925, 13930, 14064,
14154, 14160, 14371, 14406,
14420.

Total : 33.

Sundarī see *Drutavilambita*.

Hariṇapluta see *Drutavilambita*.

Sragvīṇi

—U—/—U—/—U—/—U—/

Nos. 14225, 14226, 14267.

Total : 3.

MS-VIII. 67

(d) 13 Syllables to a quarter

Praharṣiṇī

— — —/UUU/U—U/—U—/—

Nos. 13527, 13692.

Total : 2.

Mañjubhaṣiṇī

UU—/U—U/UU—/—U—/—

(Caesura after the 6th syllable).

No. 13647.

Total : 1.

(e) 14 Syllables to a quarter

Vasantatilaka (°ka)

— —U/—UU/U—U/U—U/— —

Nos. 13225, 13360, 13443, 13451,
13453, 13484, 13486, 13505,
13520, 13522, 13524, 13525,
13532, 13533, 13536, 13544,
13561, 13606, 13624, 13658,
13690, 13726, 13731, 13783,
13785, 13787, 13835, 13839,
13863, 13876, 13970, 13974,
13975, 13977, 13979, 13987,
14018, 14034, 14038, 14112,
14139, 14148, 14197, 14200,
14214, 14258, 14262, 14282,
14287, 14291, 14296, 14313,
14316, 14323, 14333, 14342,
14343, 14344, 14345, 14346,
14352, 14419, 14464, 14478,
14479, 14482, 14501, 14503,
14505, 14507, 14509, 14526,
14554, 14563, 14579, 14585.

14588, 14589, 14590, 14592,
14596, 14607, 14623, 14624,
14642, 14643.

Total : 86.

(f) *15 Syllables to a quarter*

Nandimukhī. See Malinī.

Malinī (or Nandimukhī)

UUU/UUU/— — —/U— —/U— —/

(Caesura after the 8 syllable).

Nos. 13082, 13164, 13376, 13579,
13649, 13664, 13665 (*add before*
the translation : *Malinī metre*),
13671, 13851, 14046, 14065,
14067, 14068, 14069, 14083,
14121, 14126, 14135, 14156,
14242, 14379, 14393.

Total : 22.

(g) *16 Syllables to a quarter*

No instances occur.

(h) *17 Syllables to a quarter*

Prthvī (or Vilambitagatī)

U—U/UU—/U—U/U—U—/U— —/U—

(Caesura after the 8th syllable).

Nos. 13394, 13676, 13849, 14125.

Total : 4.

Mandakranta (or Śrīdhara)

— — — / — UU / UUU / — — U /
— — U / — —

(Caesura after the 4th and 10th
syllables).

Nos. 13343, 13460, 13481, 13492,
13614, 13630, 13807, 13870,
14007, 14024, 14030, 14042,
14196, 14210, 14274, 14283,
14318, 14461, 14468, 14487,
14499, 14528, 14566, 14586.

Total : 24.

Vilambitagatī see Prthvī.

Vṛṣabhaceṣṭīta see Hariṇī.

Śikharīṇī

U— — / — — — / UUU / UU— /
— UU / U—

(Caesura after the 6th and 17th
syllables).

Nos. 13111, 13123, 13133, 13135,
13136, 13139, 13154, 13160 (*add*
before the translation : *Śikharīṇī*
metre) 13217, 13254, 13259, 13290,
13405, 13406, 13417, 13427,
13654, 13659, 13680, 13682,
13687, 13689, 13753, 13755,
13903, 13906, 14117, 14143,
14150, 14249, 14250, 14254,
14322, 14365, 14368, 14369,
14370, 14375, 14388, 14395,
14398, 14399, 14401, 14405,
14408, 14545.

Total : 46.

Hariṇī (or Vṛṣabhaceṣṭīta)

UUU / UU— / — — — / — U— /
UU— / U—

(Caesura after the 6th and 10th
syllables).

Nos. 13057, 13373, 13702, 13853,
13896, 14051, 14070, 14071,
14072, 14073, 14081, 14127,
14145, 14243, 14394, 14542.

Total : 16.

(i) 18 Syllable to a quarter

Citrālekha

— — — / — — — / — — — / — — — /
— — — / — — — / — — — / — — — /

No. 14591.

Total : 1.

(j) 19 Syllables to a quarter

Śardūlavikrīḍita

— — — / — — — / — — — / — — — /
— — — / — — — / — — — / — — — /

(Caesura after the 12th syllable).

Nos. 13022, 13023, 13024,
13025, 13027, 13029 (add before
the translation : 'Śardūlavikrīḍita
metre'), 13030, 13226, 13229,
13344, 13552, 13353, 13362,
13365, 13445, 13447, 13450,
13452, 13461, 13475, 13480,
13488, 13501, 13508, 13529,
13539, 13553, 13560, 13566,
13589, 13594, 13595, 13602,
13603, 13607, 13608, 13609,
13610, 13623, 13632, 13633,
13635, 13636, 13637, 13639,
13691, 13693, 13694, 13727,
13737, 13740, 13765, 13767,
13771, 13779, 13780, 13782,
13788, 13790, 13795, 13797,
13799, 13800, 13801, 13802,
13812, 13813, 13815 (add before

the translation : 'Śardūlavikrīḍita

metre'), 13816, 13818, 13820,
13824, 13825, 13826, 13830,
13831, 13832, 13834, 13848,
13862, 13865, 13935, 13945,
13972, 13978, 13999, 14000,
14001, 14002, 14003, 14004,
14006, 14009, 14010, 14011,
14015, 14019, 14022, 14023,
14027, 14029, 14031, 14032,
14033, 14035, 14037 (add before

the translation : 'Śardūlavikrīḍita

metre'), 14039, 14040, 14043,
14106, 14107, 14113, 14162,
14163, 14164, 14198, 14207,
14220, 14222, 14260, 14278,
13285, 14290, 14292, 14294,
14306, 14309, 14311, 14315,
14332, 14336, 14340, 14347,
14348, 14353, 14361, 14432,
14442, 14443, 14444, 14445,
14446, 14447, 14449, 14452,
14453, 14455, 14456, 14457,
14462, 14465, 14470, 14476,
14481, 14483, 14485, 14491,
14494, 14496, 14497, 14504,
14513, 14516, 14517, 14523,
14524, 14536, 14548, 14553,
14558, 14559, 14560, 14581,
14587, 14593, 14594, 14597,
14598, 14599, 14602, 14608,
14609, 14611, 14612, 14614,
14616, 14617, 14618, 14625,
13628, 14629, 14630, 14632,
14638, 14639, 14651, 14653.

Total : 197.

(k) 21 Syllables to a quarter

Sragdhara

— — — / — — — / — — — / — — — /
 — — — / — — — / — — — /

Nos. 13364, 13462, 13464, 13465,
 13483, 13540, 13556, 13618,
 13621, 13638, 13698, 13705,
 13725, 13741, 13761, 13774
 13784, 13789, 13814, 13819,
 13821, 13823, 13828, 13829,
 13833, 13836, 13837, 13973,
 14021, 14105, 14188, 14199,
 14211, 14317, 14334, 14362,
 14416, 14431, 14448, 14454,
 14466, 14480, 14486, 14518,
 14550, 14567, 14601, 14603,
 14605.

Total : 49.

B. AKṢARA-CCHANDAS (*Ardasama-catuspadī*)*Aupacchandāsika* (or *Mālabharīṇī*)

First and third quarters, 11 syllables each :

— — — / — — — / — — — / — — —

Second and fourth quarters, 12 syllables each :

— — — / — — — / — — — / — — —

Nos. 13043, 13061, 13093, 13097,
 13257, 13274, 13275, 14541,
 14076.

Total : 9.

Puṣpitaṅga

First and third quarters, 12 syllables each :

— — — / — — — / — — — / — — —

Second and third quarters, 13 syllables each :

— — — / — — — / — — — / — — —

Nos. 13168, 13245, 13247, 13253,
 13266, 13298, 13384, 13581,
 13666, 13667, 13672, 13712,
 13746, 14089, 14384, 14389,
 14392.

Total : 17.

Viyoginī

First and third quarters, 10 syllables each :

— — — / — — — / — — — / — — —

Second and fourth quarters, 11 syllables each :

— — — / — — — / — — — / — — —

Nos. 13258, 13403, 14053, 14054,
 14147, 14159, 14244.

C. MĀTARĀ-CCHANDAS

Āryā

First and third quarters :

3 feet (12 *matra*-s) each.

Second quarters :

4 feet (18 *mātrā*-s).

Fourth quarters :

2 feet + one short syllable + 1½ feet
 (15 *matra*-s)

(Feet could be : (— — — —, or — — — —,
 or — — — —, or — — — —, or — — — —)

Nos. 13029, 13038, 13039, 13040,
 13041, 13042, 13060, 13062,
 13064, 13083, 13087, 13088,
 13095, 13100, 13101, 13107,

13162, 13167, 13170, 13176,
 13177, 13223, 13241, 13244,
 13246, 13248, 13265, 13267,
 13271, 13279, 13280, 13303,
 13304, 13339, 13348, 13361,
 13372, 13399, 13457, 13458,
 13463, 13472, 13477, 13534,
 13570, 13573 (add before the
 translation : Ārya metre), 13575,
 13577, 13580, 13585, 13586,
 13606, 13627, 13631, 13640,
 13642, 13646, 13651, 13652,
 13669, 13670, 13674, 13704,
 13716, 13718, 13766, 13872,
 13873, 13877, 13895, 13982,
 13960, 13983, 13992, 13993,
 13994, 13995, 13996, 13997,
 14028, 14045, 14047, 14049,
 14052, 14055, 14060, 14061,
 14080, 14096, 14122, 14168,
 14180, 14181, 14182, 14194,
 14201, 14221, 14245, 14280,
 14299, 14304, 14314, 14327,
 14380, 14382, 14383, 14385,
 14386, 13396, 14411, 14413,
 14415, 14423, 14424, 14425,
 14426, 14440, 14460, 14467,
 14477, 14495, 14502, 14540,
 14557, 14573, 14582, 14600,
 14620, 14641, 14644.

Total : 130.

Ārya-udgiti see *Udgiti-arya*.

Ārya-Upajāti see *Upagiti-arya*.

Ārya-Gīti see *Gīti-arya*.

Ārya-mukhacapala see *Mukhacapala*.

Udgiti-arya (or *Ārya-udgiti*).

First and third quarters 12 *mātra*-s each.

Second quarters : 15 *mātra*-s.

Fourth quarters : 18 *mātra*-s.

(*Mātra* could be : (or ॐ)

Nos. 13021, 13091, 13555, 13980.

Total : 4.

Upagiti-arya (*arya-upagiti*)

First and third quarters : 12 *mātra*-s each.

Second and fourth quarters 15 *mātra*-s each.

(*mātra*-s could be : — or ॐ)

Nos. 13103, 13499, 13557, 13563, 13770 (in *Kuṭṭ* (B) *Mukhacapala-arya* metre but hypermetre in *d*), 13728, 13827, 14086, 14166, 14179, 14183, 14218, 14279, 14289.

Total : 14.

Gīti-arya (or *Ārya-gīti*)

First and third quarters : 12 *mātra*-s each.

Second and fourth quarters : 18 *mātra*-s each.

(*Mātra* could be : (— or ॐ).

Nos. 13032, 13046, 13092, 13174, 13179, 13254, 13256, 13276, 13282, 13294, 13380, 13673, 13792, 13838, 13887, 13959 (in some texts *Ārya* metre), 14066, 14302, 14303, 14387, 14391.

Total : 21.

Mukhacapalā-āryā (or *Āryā-mukha-capalā*).

First and third quarters : 12 *mātrā*-s each.

Second quarters : 18 *mātrā*-s.

Fourth quarters : 15 *mātrā*-s.

Mātrā could be : (or ॐ).

No. 13596.

Total : 1.

Vaitaliya

First and third quarters : 14 *mātrā*-s each

Second and fourth quarters : 16 *mātrā*-s each.

Mātrā could be : (— or ॐ).

No. 13663.

Total : 1.

E. IRREGULAR or UNIDENTIFIED

13058 *Vamśastha* (quarter *b* defective).

13079 *Āryā* (quarter *a* defective).

13124 *Epic Upajāti* (*Upendrāvajrā* and *Indrāvajrā* irregular).

13243 *Aupacchandāsika* °(*Kā*) (quarter *b* defective).

13306 *Āryā* (quarter *d* defective).

13372 *Āryā* (quarter *c* defective).

13435 *Upajāti* (*Upendrāvajrā* and *Indrāvajrā* defective in *a*).

13670 *Āryā* (In VS *Gīti Āryā*).

13675 *Āryā* (quarter *d* defective).

13681 *Āryā* (quarter *a* defective).

13770 *Upagītī-āryā* (in Kutt (BI) *Mukhacapalā* Metre, but hyper-metric in *d*).

13773 *Āryā* (defective in *vidy*).

13938 *Epic Upajāti* (quarter *c* and *d* irregular).

13939 *Epic Upajāti* (quarter *a* *Indrāvajrā*, quarter *b* *Upendrāvajrā*, quarter *c* irregular and quarter *d* 12 syllabled *Upendrāvajrā*).

13958 *Āryā* (quarter *d* defective).

14147 *Viyoginī* (quarter *b* hypermetric).

14182 *Āryā* (in SSH, *Gīti Āryā*).

14193 *Epic* (*Upajāti* metre *Indrāvajrā* quarter *b* and *c* irregular and quarter *d* 12 syllabled *Upendrāvajrā*).

14235 *Epic Upajāti* quarter *Upendrāvajrā* and *Indrāvajrā* (quarter *b* and *c* *Indrāvajrā*, quarter *d* *Upendrāvajrā* irregular).

14239 *Epic Upajāti* (*Upendrāvajrā* and *Indrāvajrā*).

14309 *Śardulavikrīḍita* (quarter hyper-metric in *c*).

14312 *Vasantatilaka* (quarter *c* corrupt).

14411 *Āryā* (quarter *c* corrupt).

14412 *Āryā* (corrupt in *a* and *d*).

14574 *Āryā* (quarter *a*, *b* and *d* defective).

APPENDIX IV

SUBJECT INDEX

A

abandon, 13692, 13817, 14408

—love's, 14408

abatement, 14394

Abhimanyu, 13528

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—made of, 13881

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—to find out the verb and subject
in the verse, 13662

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ERRATA PRINTING ERRORS

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3911	13021		(d)	बहन्ति	बहन्ति
3912	13022	Ingall's Tr.	1	Conques	Conquest
3913	13026	Translation	2	forget	forge
3913	13027	(अ)		°viday	°vidyā
3915	13036	(अ)		°bari	°bari
3919	13050	Rāghavāchārya's		T.S. Rāghavchārya	T.S. Rāghavā- chārya
3919	13050	Translation	1	embodies'	embodied
3922	13063	Translation	4	people's	people
3927	13086	(अ)	2	(Nos.)	(NGS.)
3932	13108	(अ)	2	(a. °gaia)	(a. °gara)
3936	13120	Text	1	वस्तेषु	कस्तेषु
3936	13123	Text	4	कस्मे चिदयित°	कस्मेचिदयित°
3942	13148	Metre	6	Vaimśastha	Vamśastha
3945	13160	Metre	6		Śikharipi metre
3954	13197	Oliver's Tr.	3	Weatherest	Wealthiest
3954	13198	(अ)	3	cārucārya	cārucaryā
3954	13201	Translation	4	(and)	(While)
3956	13209	(अ)	4	(Cf. No.)	Cf. No. 13210
3957	13212	(अ)	1	°hitah	°hituh
3960	13226	Text	1	प्रेम्नि	प्रेम्नि
3960	13226				Add (a) प्रेम्नि vidy°
3960	13226	(अ)	1	Vide	Vidy
3961	13229	Text	1	°कुड्मलघृति°	°कुड्मलघृति°
3964	13243	Translation	7	, leave	. Leave
3964	13243	Metre	6	°diseka	°dasika

<i>Page</i>	<i>Verses</i>	<i>Text/Tr.</i>	<i>Line</i>	<i>As Printed</i>	<i>Correction</i>
3967	13256	Ingall's Tr.	4	first	fist
3969	13266	अ०, (c) (d)	2,3-4	Alumn	Almm
3973	13283	Translation	3	pramantha	pratimaṇṭha
3978	13301	T. S. Tr.	6-7	T. S. Raghava- charya	T. S. Rāghava- cārya
3986	13336	(अ०)	2	MādanaPāñjāla	Madanapārijāta
3991	13352	Text	3	हव्ये	हव्ये
4002	13403	(अ०)	2	Kavyan	Kavyan
4005	13414	Translation	1	defaecating	defecating
4005	13417	(अ०)	2	Almu	Almm
4009	13435	Text	4	मृतोऽस्ति	मृतोऽस्ति
4009	13437	(अ०)	1	°varṇa	°varṇan
4011	13445	(अ०)	1	MRS	SRM
4012	13447	Translation	6	Skilfullness	Skilfulness
4017	13471	Footnote	1	All mixed	delete it
4024	13497	(b) Translation	4	should and	and should
4024	13496	(अ०)		°hitah	°hituh
4026	13904	Verses no.		13904	13504
4029	13521	Metre			read Indravajrā metre
4030	13524	Translation	7	with his earth	earth with his
4031	13527	(अ०)		(Karaṣcit)	(Kasyacit)
4031	13529	(अ०)		Gopulena°	Gokulana°
4034	13539	Taylor's Tr.	9	wildness	mildness
4039	13560	Translation	5	(of Gauri's)	of Gauri's
4045	13584	Translation	3	forecast	forecasts
4052	13611	Translation	1	wise a acres	wiseacres
4055	13624	Translation	6	(both)	by (both)
4061	13643	(अ०)	1	(ZDMC)	(ZDMG)
4066	13664	(अ०)	1	SC 565	SG. 565
4066	13665	Metre			read Malinī metre

ERRATA

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Page	Verses	Text/Tr.	Line	As Printed	Correction
4078	13710	(c)	5	CNGC	CNG
4078	13712	Translation	5	saphari	saphari
4078	13713	(अ)	5	Cf. Mm	Cf. Mn
4091	13767	Translation	1	Discuss 1	Discussed
4094	13779	(अ)	1	(Lilam ^o)	(Lolim ^o)
4099	13793	Ingall's Tr.	2, 3	heaven	haven
4100	13797	(अ)	1	(Iśānadeva)	(Iśānadeva)
4100	13799	(अ)		viddhaśālibhañjika	vidhaśālab-
4143	13972				hañjika
4102	13806	Text	2	सुध	सुध
4104	13815	Metre			read Śārdulavikrīḍita metre
4108	13824	Translation	6	pilfers	pilferers
4113	13841	(अ)	1	janśrṅg	janśrṅg
4122	13877	Footnote	3	thumble	thumb
4125	13892	Translation	6	almane	almane
4126	13896	(अ)	1	Prāṇanāra ^o	add. Nṛpa ^o
4138	13951	Verse No.		15951	13951
4142	13967	(अ)		Bhallatśahaka	Bhallataśataka
4147	13985	Metre		Moṭanukla metre	Moṭaka or Moṭanaka metre
4149	13999	(अ)	1	Śṛṅgaratilaka of Kalidāsa	Śṛṅgāratilaka of Kālidāsa
4150	14002	(अ)	1	(Candrucūḍa)	(Candracūḍa)
4150	14003	Text	4	चुन्वत्याः	चुन्वत्याः
4155	14023	Translation	4	breast	(Pārvati's) breasts
4158	14034	Text	4	जवचिद् शीतरुचिः	जवचिदशीतरुचिः
4159	14036	Translation	4	jassamine	jasamine
4159	14037	Metre			Add. Śārdulavikrīḍita metre
4165	14061	Text	4	जवचनं तरुचः	जवचनतरुचः

Page	Verses	Text/Tr.	Line	As Printed	Correction
4166	14067	Translation	6	elephant with a rose	elephant, a rose
4175	14105	Text	1	क्षितिरमणपरां	क्षितिरमण परां
4176	14110	Text	1	अपानोद्गास्वासितम्	अपानोद्गार- वासितम्
4184	14145	Text	4	गन्धं	गन्धं
4185	14148	Translation	4	thinking.	thinking,
4188	14158	Translation	2	fall	fall of
4189	14164	Text	3	कुचो	कुचो
4191	14171	Translation	1	acute	astute
4 94	14183			onatha	Mauni Raṅganātha
4194	14183			SSN	SSS
4196	14192	Text	1	दातकं	पातकं
4200	14210	(अ)	5	Vakrottijūila	Vakrokti-jīvita
4201	14212	Text	1	राज्यशोभाकरं	राज्यशोभाकरं
4215	14270	Translation	1	with	by
4218	14283	Text	3	°स्फीति	°स्फीति
	14283			Vidiy	Vidy
4221	14295	Text	1	महानेषु	महानेष
4223	14303	Translation	7	avrice	avarice
4224	14309		1	Bhaṇḍarkar	Bhāṇḍārakara
4227	14119	Verse No.		13119	14319
4247	14399	Text	3	°तेजामनुकुल	°तेजा अनुकुल
4256	14433	Translation	2	showed	showered
4260	14449	Translation	1	wiping out	wiping
4267	14475	Translation	3	(the powder)	(the powder of)
4279	14523	(from below)	2	वार्यमानोऽपि	वार्यमानोऽपि
4289	14559	Text	1	दूरीकृताः	दूरीकृताः
4290	14563	Text	4	विस्मृत्य	विस्मृत्य
4295	14584	Translation	2	hightened	heightened
4303	14614	Translation	6	(by one and all)	(by one and all)
4304	14616	Translation	8	efforts	effort

ADDENDA AND CORRIGENDA

TRANSLATION

<i>Page</i>	<i>Verse</i>	
3913	13027	line 2, <i>add</i> 'humming' after 'bees'.
3915	13035	Technical Meaning : An ancillary sentiment, having been strengthened (by another ancillary sentiment) [lit. having undergone refinement], joins the chief sentiment (as its subordinate). It thus does maximum good to (i. e. strengthens) the main sentiment.
3938	13134	line 3, <i>read</i> 'imbibe them himself also.' <i>instead of</i> : 'inculcate them himself'.
3942	13152	line 3, <i>read</i> 'fancied' <i>instead of</i> : 'sought'.
3959	13219	line 2-5, <i>read</i> 'the <i>vrddhi</i> in <i>mrj</i> , leads to the formation of <i>sanmārga</i> <i>instead of</i> : 'in root <i>mrj</i> ... meaning purification'.
3960	13226	Translation of the first half : As the secret love of the two youthful lovers came to light and the rogues gained ground all around, their exchange of glances, and (intimale) talk and conversion, that took place daily, came to an end.
3960	13227	line 3, <i>add</i> 'being seen by' after 'of the fear of'.
3993	13362	line 7, <i>add</i> 'of money' after 'rob' (others)
4006	13418	lines 1-2, <i>add</i> 'or holding cow-dung cake (in its mouth)' after '(to its mouth)'
4014	13456	line 2, <i>add</i> 'fault of' after 'his'
4025	13502	line 4, <i>add</i> 'or charcoal' after 'pile'
4028	13515	line 4, <i>read</i> 'and those' <i>instead of</i> : 'but'
4041	13567	Footnote 1, <i>add</i> 'plant' after 'sacred'
4061	13642	line 1, <i>read</i> 'The speaker who cannot distinctly pronounce with his mouth' <i>instead of</i> : 'One who cannot distinctly pronounce'.
4067	13666	line 2, <i>add</i> [wooden beams] after (lit. quarters)'
4074	13694	lines 7-8, better <i>read</i> 'I do not have them. You may have <i>Morva</i> flowers now.' <i>instead of</i> : 'They do not belong ... <i>Morva</i> (flowers).
4090	13762	line 7, <i>read</i> 'spirits' <i>instead of</i> : 'beings'

<i>Page</i>	<i>Verses</i>	
4092	13771	line 9, <i>add</i> 'her' after 'of'
4098	13792	lines 10-11, <i>read</i> 'untieing, the knot of beloveds' ('lower garment') <i>instead of</i> : 'removing the beloved's (undergarment)'.
4103	13809	lines 1-2, <i>read</i> 'eye or ear or phelgm etc.' <i>instead of</i> : 'eye, ear and phelgm etc.'
4107	13823	lines 2-3, <i>read</i> 'that have arrived from the jungle of the massive rocks of the Malaya mount' <i>instead of</i> : 'set in on ... Malaya mount'
4108	13823	line 2, <i>read</i> 'very gently moving' <i>instead of</i> : 'sparse floating'
4124	13886	lines 1-2 <i>read</i> 'your might (lit. arms) and luck'. It is a feat that ensues from the affluence and good luck of your sister'. <i>instead of</i> : 'the might (lit. fortune) of.....your sister'.
4134	13936	line 1-4, <i>read</i> 'Four sons were born to him like the four arms of Viṣṇu. They were well-versed in polity and were invested with valour and grace'. <i>instead of</i> : 'Four sons were born to him. They were ... like four arms of Viṣṇu'.
4138	13951	(Printed as 15951) line 2, <i>read</i> 'sex act, the fifth', <i>instead of</i> : 'amorous act'.
4142	13967	line 1, <i>read</i> 'on' <i>instead of</i> : 'around'
4145	13979	line 1, <i>read</i> 'O simple faun' <i>instead of</i> : 'O foolish hare'
4194	14181	line 1, <i>read</i> 'you. The' <i>instead of</i> : 'you, the'
4196	14192	line 4, <i>read</i> 'responsibility' <i>instead of</i> : 'duty'
4204	14223	line 1-3, <i>read</i> '(Noble) conduct is a fragrant and lovely flower of the tree of man.' <i>instead of</i> : 'The conduct...flower'.
4257	14440	lines 4-5, <i>read</i> 'what do you think to be hotter of the too' <i>instead of</i> : 'what else do you ... these two'.
4271	14493	lines 2-3, <i>read</i> '(caused by) the sun of the summer of sorrow' <i>instead of</i> : 'of the heat of the summer of sorrow'.
4278	14518	line 12, <i>read</i> 'roaming in the four oceans', <i>instead of</i> : 'in the form of four oceans'.
4286	14548	line 8, <i>read</i> 'coronation' <i>instead of</i> : 'bath'
4305	14621	line 4, <i>add</i> 'in it' after 'fire'
4305	14622	line 2, <i>add</i> '/thread' after 'virtue'
4307	14630	line 5, <i>read</i> 'in' <i>instead of</i> : 'on'
4313	14640	line 9, <i>read</i> 'the virtues of his conduct' <i>instead of</i> : 'his conduct and virtues'.

The Work Contemplated

The *Mahāsubhāṣitasamgraha* project is the second big project after the famed *Vedic Word-Concordance* project undertaken by the V.V. Research Institute. In its preparation, an earnest endeavour has been made to collect, classify, edit critically with detailed references and text-comparative data, translate into English, arrange and present in the *Devanāgarī* alphabetical order the wise sayings of metrical composition and the entertaining verses of poetic fascination in Sanskrit as available in India and also in 'Greater India' comprising the countries like Tibet, Sri Lanka, Burma, Thailand, Cambodia, Indonesia, Laos, etc. where Sanskrit literature along with Indian civilization and culture had spread in early times. Further a complete list of Bibliography and various Indices appended to the volumes enhance the reference-value of the work as a literary source in the domain of socio-cultural history of India. The project when completed would certainly be a landmark in the history of Sanskrit studies in modern times with a particular reference to the field of *Subhāṣita* section of Sanskrit literature.

The Work Completed

Out of the expected 20 volumes, the Institute, had brought out Vol. I (pp. 592) in 1974, Vol. II (pp. 616) in 1976, Vol. III (pp. 576) in 1977, Vol. IV (pp. 584) in 1980, Vol. V (pp. 510) in 1981, Vol. VI (pp. 592) in 1987 and Vol. VII (pp. 688) in 1999. The present volume VIII incorporates in 758 pages, 1635 verses raising the total number of verses so far treated in the first eight volumes to 14653 covering all the verses beginning from "अ" to "छे" in the *Devanāgarī* alphabetical order.

The Compiler

Born in 1909 at Krakow (Poland), brought up and educated there, Professor Ludwik Sternbach was an Indologist of international repute and prolific author of a number of books and research papers. He served, with distinction, the Jagellonian University at Krakow (1937-38); the Bharatiya Vidya Bhavan, Bombay (1940-46); the UNO at Paris, Geneva and New York (1947-70); the University of Sorbonne Nouvelle, Paris (1970-72); and the Collège de France, Paris (1972-76). He was the Founder-Secretary-General of the International Association of Sanskrit Studies. He passed away, at Paris, on 25.03.1981. He remained unmarried throughout his life. (For further details, see 'In Memoriam' prefixed to Volume V, pp. xi-xiii).



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